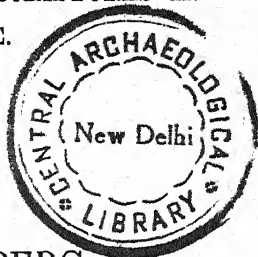


THE
VINAYA PITAKAM:

ONE OF
THE PRINCIPAL BUDDHIST HOLY SCRIPTURES IN
THE PÂLI LANGUAGE.

8265



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HERMANN OLDENBERG.

VOL I.
THE MAHÂVAGGA.

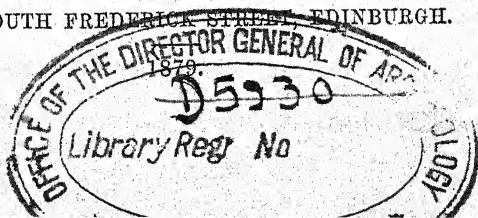
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INTRODUCTION.

IN editing the text of the MAHÂVAGGA, as the first instalment of a complete edition of the PÂli VINAYA PĪṬAKA, it may be well to say something as to the object of the undertaking. It is manifestly important that the entire text of the Buddhist Holy Writings should be made accessible to all who are desirous of acquiring a thorough knowledge of one of the most important historical phenomena of India, namely, Buddhism. There are, however, objections to the publication of the complete Tipiṭaka. Every one acquainted with the mode of expression employed in the earlier Buddhist works knows with what wearisome diffuseness the religious doctrines and ordinances are there set forth, how constantly the same thoughts and phrases are repeated, and how irritating to European readers is the excessive use of synonymous expressions. It may well be asked, therefore, whether it would not be sufficient to give mere extracts from the text, instead of the text itself, with all its formality and repetition? Those, however, who, being engaged in historical investigations, have been obliged to work from mere extracts, will know the advantage of being able to refer to the original works. When even those who made the extracts find in them an imperfect help, it is not surprising that to others they should be still less able to supply the place of the sources themselves. Every reader has his own questions to put to

the original text, and will study it from his own particular point of view; hence it is impossible that extracts, however carefully made, can satisfy the requirements of every reader. Such extracts also, while showing but imperfectly what the text contains, show still less what it omits to mention. So, although many points may be cleared up even by so imperfect an acquaintance with the sources as is afforded by extracts, yet to those who wish to be complete masters of the subject, and must therefore study the smallest details, the publication of the complete text will not be unwelcome.

Being compelled to relinquish my original intention of adding a complete translation of the text, I have thought it well to lay before my readers—in the form of an Introduction—my views as to the origin of the works which I have undertaken to edit, and as to their historical position in the literature of which they form part.

Both in the Holy Writings, and also in the earliest Buddhist works that we possess, we find the VINAYA systematically compared and contrasted with the DHAMMA; and indeed, where both are mentioned, Dhamma is frequently named first and Vinaya second.¹ This regular system of comparison between Dhamma and Vinaya appears throughout the sacred literature, which, in the earlier period, consisted of two large collections of works (Piṭaka), of which one comprised the Vinaya and the other the Dhamma; and at a later period, consisted of three collections, of which the first was devoted to the Vinaya and the other two to the Dhamma. Of the earlier of these two systems (which possessed a DVIPITAKA, but knew nothing of the Tipiṭaka)

¹ Of the numerous examples of this, the citation of a few terms frequently met with, will suffice: yo . . . aññatitthiyapubbo imasmim dhammavinaye ākaṅkhatī pabbajjam,—ayaṃ dhammo ayaṃ vinayo idaṃ satthu sāsanaṃ,—dhammadharo vinayadharo mātikādharo.—Kassapa says when assembling the Bhikkhus in Rājagaha: dhammañ ca vinayañ ca saṃgāyāma.—A juxtaposition of Dhamma with Vinaya is met with even in the Pātimokkha (dhammavādi—vinayavādi, Minayeff, Prāt. p. 5, line 14).—These passages at the same time prove that Dhammavinaya is a Dvandva-compound, and not a Tatpuruṣa, as M. Feer (*Études Bouddhiques*, p. 203) has assumed.

we get an admirably clear account from the closing chapter of the CULLAVAGGA, which I propose to edit when I have finished the Mahāvagga. This important chapter gives us the earliest known account of the first two great Councils of the Buddhist Church. We learn from it that in the Council of Rājagaha, Kassapa, the President of the Assembly, opened the proceedings for the consecrative settlement of the Holy Texts with these words, "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Upāli respecting the Vinaya." Whereupon Kassapa questioned Upāli respecting the Vinaya. This being done, he addressed a second speech to the assembly: "Ye venerable men, let the congregation hear me. If the congregation is ready, I will question Ānanda about the Dhamma." Whereupon he questioned Ānanda respecting the five collections (*pañca nikāyā*), beginning with the *Brahmajālasutta*. Hereby, according to this account, the whole work of the revision of Dhamma and Vinaya is brought to an end. The five *Nikāyas* are undoubtedly the five well-known collections included in the *Suttapīṭaka*. These five collections therefore—according to the idea of the age in which this account of the two Councils originated—contained the whole of the Dhamma as taught by Buddha. The series of works which was subsequently called *Suttapīṭaka* was even at that time well known; the collection of the *Abhidhammapīṭaka* was either altogether unknown, or was not regarded as canonical or of the same value as the two other *Pīṭakas*; and it was generally supposed that, in the council held after Buddha's death, it had not been admitted by the Theras into the collection of the *Dhammavinaya* or of the *Jinavacana*.¹

The important difference between the more recent Buddhist literature and that of the more ancient period,

¹ This term is used in the grammar of Kaccāyana (p. 33, ed. Senart) as denoting the whole of Buddha's discourses.

XII TRANSITION FROM THE DVIPĪṬAKA TO THE TIPĪṬAKA.

viz. the transition from the Dvipīṭaka to the Tipīṭaka, becomes more marked if we compare the above account taken from the Cullavagga with an account of the same Council given by Buddhaghosa in his introduction to the commentary on the Dīghanikāya.¹ The two accounts are in most respects similar, but they differ altogether with regard to the extent and division of the sacred texts collected at the first Council. In both we have the report of the revision of the Vinaya, and in both, after this is over, Kassapa addresses the assembly with the words, "If the congregation is ready, I will question Ānanda about the Dhamma." But in the latter account, before the revision of the Dhamma is begun, Kassapa puts the following question to the Theras: "Which of the two collections (pīṭaka) shall we proceed with first?" and they answer, "The collection of the Suttanta." This collection, beginning with the Brahmajāla, is then revised: they then pass on to the second part of the Dhamma, namely, the Abhidhamma; and in this manner the revision of the Dhammavinaya is brought to a close.²

It would be out of place here to enter into a discussion as to the period to which the more recent Dhamma literature,

¹ Compare Turnour, in the Journal Asiatic Society, of Bengal, vol. vi. p. 510, *et seq.*

² A valuable testimony of the earlier existence of a Dvipīṭaka is also contained in the Mahāparinibbānasutta (p. 39): tāni padavyañjanāni sādhuṇaṃ uggahetvā sutte otāretabbāni vinaye sandassetabbāni.—In opposition to such sure proofs, it is of little importance to bring forward passages in the Vinaya which seem to speak in favour of the existence of the Abhidhammapīṭaka. It is required of a teacher that he should be able to instruct his pupil: abhidhamme vinetum abhivinaye vinetum (*Mahāvagga*, I. 36, 12). This, of course, is only meant to say that his instruction is to be in that which pertains to the Dhamma and Vinaya.—In the Vibhaṅga (in explanation of the 72nd Pācittiya) one Bhikkhu says to another: iṅha tvam suttante vā gāthāyo vā abhidhammam vā pariyāpuṇassu, pacchā vinayam pariyāpuṇissasīhi. It seems that Gāthā and Abhidhamma are here meant to represent the different texts comprised in the Khuddakanikāya. Some of these, like the Buddhavaṃsa, or the Dhammapada, are metrical in form, and may be designated Gāthā. Others of these texts, such as the Paṭisambhidā, are similar in character to the Abhidhamma, and have, in fact, as Buddhaghosa asserts, been considered by many as belonging to the Abhidhamma. So far as I know, the only passage in the Vinaya which really presupposes the existence of an Abhidhammapīṭaka is one in the Bhikkhunīvibhaṅga (95th Pācittiya: suttante okāsaṃ kārāpetvā vinayam vā abhidhammam vā pucchati), which words, after all that has otherwise resulted with regard to the posteriority of the Abhidhamma, we can unhesitatingly assume to be an interpolation.

known as the Abhidhamma, belongs; for the purposes of this research it will suffice to state, as indeed we have already seen, that from the very earliest times the whole spiritual teaching of the Master was presented to the Buddhist community in a double form, as the Dhamma and Vinaya; and this dualism, so to speak, is reflected in the literature, in the earliest style of its development, in the two Piṭakas.

The difference between the Dhamma and Vinaya cannot be very clearly defined, and it would be difficult to lay down any very broad line of distinction between the two. Many sections of the Vinaya are met with again in the Dhamma, and not unfrequently are repeated word for word.¹ This, however, is not so much owing to the want of a definite idea regarding the different provinces of the two categories, as to a certain carelessness displayed in the revision of the texts. Many additions were made to the text of the Vinaya, in order to explain the origin and the meaning of the different ecclesiastical ordinances, and various passages from the Dhamma came to be inserted in the Vinayapiṭaka in this way. It is important therefore, in reading the Vinayapiṭaka, to avoid being misled by such additions as to what are the chief and essential contents of this Piṭaka.

Looking at what is essential in the Vinayapiṭaka, we may define it as a collection of rules *regulating the outward conduct of the Saṃgha and Bhikkhus*.² It does not therefore deal with purely ethical questions, except so far as these affect such outward conduct; nor does it deal with outward conduct generally, but only with the outward conduct of the Saṃgha and the Bhikkhus.³ The Dhamma, on the other hand, includes

¹ For instance, the passages in Mahāvagga, I. 6. 38-46, are also found in the Suttapiṭaka under the title of Anattalakkhaṇasutta, and those in Mahāvagga, VI. 28-30, are almost identical with parts of the Mahāparinibbānasutta. Compare also M. Feer's *Études Bouddhiques*, pp. 202-205.

² No direct mention is made in the Vinaya of laymen (upāsaka) associated with the Saṃgha, except that the rules regulate the conduct of the Bhikkhus towards laymen, their reception as Upāsakas, etc.

³ The discourse on the duty of benevolence, for instance, falls to the Dhamma and not to the Vinaya, since it is not addressed to the Bhikkhus but to laymen.

all that the Vinaya omits. It treats, therefore, of a great variety of subjects, and on this account does not, like the Vinaya, admit of so short and comprehensive a definition.

The doctrine regarding release from suffering, which forms so central an idea in the ancient Buddhist faith,¹ belongs to the province of the Dhamma. But although the Vinaya, according to its strict notion, has not to deal with this doctrine, still the religious ordinances there prescribed continually recognize and point to its existence. In the Dhamma we have an account of the inward process by which this release is accomplished, whereas the Vinaya treats only of the outward conduct of the life that is still struggling towards it. The Vinaya, which, as we have seen, is generally considered as co-ordinate with the Dhamma, appears, when regarded from this point of view, as a part of the Dhamma : and hence we can understand why it is that, side by side with those numerous passages which place the Dhamma and Vinaya in direct contrast, we may find, in the Buddhist texts, others, which bring the Vinaya within the province of the Dhamma.²

It is probable that the contrast as well as the connexion between the two ideas of the Dhamma and Vinaya originated in the earliest times of Buddhism—of this, however, we have no direct proof; but intrinsic evidence clearly points to this fact: and in further support of the same view, we may refer to the relation subsisting between the Dhamma and Vinaya and the Buddhist Trinity of Buddha, Dhamma and Saṅgha. It is immaterial whether we con-

It is mentioned, together with a series of other doctrinal subjects belonging to the Dhamma, in an enumeration that is frequently found repeated: *dānakathā sīlakathā, saggakathā, kāmānaṃ ādinavo, okāro, saṃkilesa, nekkhamme ānisamso.*

¹ In the *Cullavagga* we have the striking remark: *ayaṃ dhammavinayo ekaraso vimuttirasō.*

² The *Cullavagga* relates how Upāli delivered the doctrines of the Vinaya to the Bhikkhus; the audience stand while listening to them "*dhammagāravena.*" He who spreads false doctrines concerning the Vinaya is called an *adharmavādi* (*Mahāvagga*, X. 5, 4). King Asoka, in the inscription at Bairāt (*Corpus Inscr.* plate xv.), reckons the *vinayasamākāse* among the *dhammapaliyāyāni*.

trast Dhamma and Samgha or Dhamma and Vinaya, since Vinaya, as we have already seen, relates only to the Samgha.

It may be objected, perhaps, that this division of Buddha's teaching into two parts presupposes too long a period for its development; this objection would perhaps be well founded, were it not for the probability that much of the preparatory work of Buddhism had been already done for it by the Brahmanical theology,¹ and other sects which preceded it. So that, when the first Buddhist communities made their appearance, the outward religious forms for the new sect were, to a great extent, already fully developed.

Having thus far treated of the relation between the Dhamma and Vinaya, we will now proceed to consider their development, and in doing so we shall first consider the development of the Vinaya.

The origin of the earliest rules or laws laid down by the Buddhist community for the guidance of its members appears to have been connected with those assemblies of the Bhikkhus which met at full and new moon. The custom of holding these meetings seems to be as old as Buddhism itself, or perhaps older, for it may well be that the custom was borrowed from some of those earlier sects which preceded Buddhism, and upon which it was to some extent modelled. At these assemblies the monks of every district met together, and those who had committed offences were obliged to confess them and submit to the prescribed penance. A list of those offences which deserved punishment or some kind of expiation was, at a very early period, drawn up for the use of these confessional meetings. This list was read out to the assembled Bhikkhus, and each one was asked whether he knew himself to be free from the sins there named. This list is called the Pâtimokkha, and is

¹ It may be said that the Upanishads form the Dhamma, and the Kalpasûtras, Grihyasûtras, etc., the Vinaya of the Brahmans.

the earliest specimen of Buddhist Vinaya literature that we possess.

The opinion here expressed as to the position of the Pâtimokkha in Buddhist literature is, I am well aware, opposed to the views of most Pâli scholars. Mr. Rhys Davids¹ considers the Pâtimokkha of more recent origin than the works which form the great *complexus* of the Tipiṭaka, and assumes that at the time when the latter works were collected, the Pâtimokkha either did not exist or was of too recent a date to be admitted into the holy writings. I will try to give my reasons for taking an opposite view.

Although we do not find the Pâtimokkha in its entirety and in its original form in the Vinayaṭiṭaka, yet all its rules and ordinances, separately it may be, but word for word the same, are found there; and indeed the whole Vibhaṅga² is nothing more than an extended reading of the Pâtimokkha. We thus learn the occasion upon which each individual ordinance was promulgated by Buddha; then follows the ordinance itself; and then an explanation or illustration of the several terms employed in it. In some cases, also, the rule is further illustrated by a reference to cases which come within the rule, and to others which form exceptions to it.

The question is, therefore, whether the ordinances originally appeared with the explanatory notes as in the Vibhaṅga, the Pâtimokkha being subsequently extracted from it; or whether the Pâtimokkha alone was the older portion, the additional matter of the Vibhaṅga being the work of a subsequent revision.

In dealing with this question, it should, in the first place,

¹ Ancient Coins and Measures of Ceylon, p. 6; Buddhism, p. 163.

² Vibhaṅga is the collective name for the two closely connected works which in the MSS. are called Pārājika and Pācittiya. The latter titles are not old and may easily lead to mistakes. They are taken from that class of transgressions which are discussed in the beginning of each of the two halves; each work, however, in addition to discussing the one class of transgressions, from which it receives its name, treats of a number of others as well.

be observed, that if we read the ordinances of the Pâtimokkha, without the commentary of the Vibhaṅga, we find that they constitute one uninterrupted whole;¹ and, moreover, it frequently happens that a rule refers to the one immediately preceding it, in a manner that would be altogether unintelligible if the two had been originally separated by the intervening explanations of the Vibhaṅga.²

So, too, both the nature and effect of the explanations themselves seem conclusively to point to their later origin. Sometimes they extend the application of the rules, at others limit their operation, while occasionally they give directions for preventing their evasion. In some cases also the explanations substitute an entirely new rule, based upon a development of the law which took place since the framing of the rules.

A striking instance of this is seen in the proceedings against those Bhikkhus who by their evil conduct have set a bad example to laymen and their families (*kuladûsaka pâpasamâcâra*). The following account of these proceedings is given in the Pâtimokkha.³

The Bhikkhus are to remonstrate with the accused upon his course of life,⁴ and pronounce upon him sentence of banishment from his place of abode.⁵ If he resists and accuses the Bhikkhus of prejudice, they are to repeat the sentence; and if he should still persist in his obstinacy, they are to warn him three times to refrain from so doing.⁶ If this also proves of no avail, he is guilty of "*Samghâdisesa*," and has to submit to the penalty of the *Mânatta*; and thereupon, before the assembled congregation, by the cere-

¹ This is not the case with the precepts of Buddha when extracted from the *Mahāvagga* or *Cullavagga*.

² For example: *tassa bhikkhuno*, in the 49th *Pâcittiya*; *tathāvādinā bhikkhunā*, in the 69th *Pâcittiya*.

³ See the last rule of the *Terasuddesa* (Minayeff, p. 6).

⁴ So *bhikkhu bhikkhūhi evam assa vacanīyo*, etc.

⁵ *Pakkamat' āyasmā imamhā āvāsā, alan te idha vāsenā 'ti*.

⁶ So *bhikkhu bhikkhūhi yāvatatiyaṃ samanubhāsitaḥ tassa paṇissaggāya*.

mony of the Abbhāna, it is to be shown that the penance has been undergone.

Now the details which the Vibhaṅga furnishes with regard to this rule of the Pâtimokkha permit of our distinguishing two different stages in the further development of the proceeding. The first of these is represented by the explanations added in the Vibhaṅga to the text of the rule, the second by the account, prefixed by way of introduction, of some special case that is said to have provoked the making of the rule.

The explanations upon the whole follow the course which the rule itself specifies; but they give more complicated orders respecting the exhortations to be addressed to the persons accused; they prescribe a greater number of repetitions of the exhortations, and cause these at first to be proposed by one Bhikkhu alone, and afterwards in the presence of the assembled congregation.¹

The picture of the proceedings against the Assajipunabbasukâ bhikkhû, as presented by the account in the Vibhaṅga, differs much more from the text of the Pâtimokkha. Buddha gives the following precept regarding this proceeding: paṭhamam Assajipunabbasukâ bhikkhû codetabbâ, codetvâ sâretabbâ, sâretvâ âpattim ropetabbâ, âpattim ropetvâ vyattena bhikkhunâ paṭibaleṇa saṃgho ñâpetabbo: suṇātu me bhante saṃgho. ime Assajipunabbasukâ bhikkhû kuladûsakâ pâpasamâcârâ. . . yadi saṃghassa pattakallam, saṃgho Assajipunabbasukânam bhikkhûnam Kiṭṭagirisamâ pabbâjanīyakammam kareyya na Assajipunabbasukehi bhikkhûhi Kiṭṭagirisimim vatthabban ti, etc. In place of the repeated

¹ The explanations exactly follow the text, as far as the words *alan te idha vâsenâ 'ti* (Minayeff, p. 6, l. 16); but then they prescribe a second and a third repetition of the same procedure (*dutiyam pi vattabbo, tatiyam pi vattabbo*), and then go on to say: so bhikkhu saṃghamajjham pi âkaḍḍhitvâ vattabbo: māyasmā evam avaca . . . *dutiyam pi vattabbo, tatiyam pi vattabbo*. Then: so bhikkhu samanubbāsitaḥ. The samanubbāsana is then described as a *ñatticatuttham kammam*. As in this passage, the explanations differ from the text in the same way, in all the numerous similar instances where repeated exhortations to a guilty person are concerned.

admonition by the Bhikkhus prescribed in the Pātimokkha, we find in these statements a peculiar ecclesiastical decree (Saṅghakamma), fulfilled by the Saṅgha, of which the Pātimokkha knows nothing. The restoration of the penitent culprit then takes place by the revocation (paṭippassaddhi) of the Kamma, not by the ancient ceremonies of the Mānatta and of the Abbhāna. It deserves to be noticed that in the same way as the Pabbājaniyakamma is not mentioned in the Pātimokkha, neither is there any mention of the similar proceedings of the Ukkhepaniyakamma, etc., however much occasion for it might appear.¹

It seems to me unnecessary here to give any further enumeration of instances where the Pātimokkha proves itself to be the older, as compared with what has been added in the Vibhaṅga. The publication of the works themselves will enable every one to make his own observations and to form his own opinions on this question. I will here merely point to the fact that the other two works included in the Vinaya, the Māhavagga and the Cullavagga,² although they do not stand in the same direct relation to the Pātimokkha as does the Vibhaṅga, nevertheless distinctly presuppose its existence. The Mahāvagga³ gives precepts concerning the recital of the Pātimokkha, which put it beyond a doubt that the name Pātimokkha refers here to that text which we also possess under the same name. Further, the laws against forbidden acts, scattered through the Mahāvagga and Cullavagga, clearly presuppose the existence of an earlier collection of those prohibitions to which they are the supplement. The difference between such transgressions as were in earlier times (in the Pātimokkha)

¹ For instance, in the 68th Pācittiya we should expect to find some mention of the Ukkhepaniyakamma pāpikāya dīthiyā appaṭinissagge. The text of this Pācittiya and the story narrated there stand in exactly the same contradiction, as has been proved in the case of the Pabbājaniyakamma.

² The Parivāra, the fifth Book of the Vinaya-piṭaka, is of much more recent date, and, in fact, does not come into consideration in questions relating to the history of the origin of the Vinaya.

³ II. 15. 1.

threatened with penance, and such as were added at a later period (in the Mahâvagga and Cullavagga) to the old list, is also evident from the terminology used for the penance which followed upon a transgression of this kind. The Pâtimokkha in this case uses the expressions Pârâjika, Samghâdisesa, Pâcittiya, etc. Now the circle of offences which constitute a Pâcittiya, etc., appeared in later times as completed; if a punishment was to be inflicted for a transgression not specified in the Pâtimokkha, they avoided using the expression Pâcittiya, because, in doing this, they would have made an unauthorized addition of new matter to the ordinances of the Pâtimokkha as fixed of old, which was considered as inadmissible. Hence an offence of this kind, if it was a slight one, was termed Dukkaṭa; if grievous, Thullaccaya. Any direct repetition of what had already been described in the Pâtimokkha was, in general, avoided in the detailed explanations of the Mahâvagga and Cullavagga. If circumstances, nevertheless, made it desirable to give a repetition of this kind, there was in the outward form of such allusions, without any exception, some reference to the corresponding propositions in the Pâtimokkha, as if to something that had already been determined elsewhere.¹

The proofs given will be sufficient to show that the Pâtimokkha is the earliest literary record of the Buddhist Vinaya. Of the further development of the Vinaya literature from this foundation, the following stages may be recognized.

The first thing done was to make a *commentary* on the Pâtimokkha. The text of the ancient formulas was furnished, sentence by sentence and word by word, with explanations or a paraphrase. These explanations, when the

¹ Compare ukkoṭanakaṃ pācittiyam, Mahāvagga, IV. 16, 26, with reference to the 63rd Pācittiya; anādariye pācittiyam, Mahāvagga, IV. 17, 7, 8, with reference to the 54th Pācittiya. At times allusion is made by the formula, yathādhammo kâretabbo, to the penance prescribed in the Pâtimokkha for a transgression; for instance, Mahāvagga, I. 49, 6, with reference to the 65th Pācittiya; Mahāvagga, VI. 15, 10, with reference to the 23rd Nissaggiya. There are numerous similar passages.

redaction of the Vinayapīṭaka was subsequently taken in hand, were all admitted into it.¹

With regard to their form of expression, these explanations did not pretend to come from Buddha himself; there was no admixture of narrative or dialogical elements; it was a simple commentary on the words of the Pātimokkha, without any ornamentation.²

These first two periods in the literary development of the Vinaya were followed by a third, characterized by the greater breadth which it gave to its literary productions. It started again—as could scarcely fail to be the case—from the Pātimokkha, and in a twofold manner. In the first place, the old material was treated anew, in accordance with the characteristics of the new era. While in earlier times the fundamental laws themselves were arranged briefly and simply, and in the following period were explained and paraphrased in an equally simple manner, the epoch we are now speaking of had a HISTORY to relate about all of them, in many instances long series of histories, in all of which Buddha himself pronounces his decision as to which cases fall within the said regulations and which do not.³ This is

¹ The greater portion of this commentary on the Pātimokkha has naturally found its place in the Vibhaṅga in the discussion of the several Sikkhāpada, of which the Pātimokkha is composed. This commentary is in most distinct contrast to the loosely connected narrative portions which—of all component parts of the Vibhaṅga—were last added to it. Only *one* part of this ancient commentary on the Pātimokkha has been placed outside the Vibhaṅga: the explanation of the formulas which introduce the recitation of the Pātimokkha has been admitted into the Mahāvagga (II. 3), together with these formulas themselves. If this passage—which is distinctly different from the style of description otherwise met with in the Mahāvagga—be compared with the corresponding explanatory passages in the Vibhaṅga, it will at once be perceived that in both passages we have before us portions of the same original work, that this work is older than the Vinayapīṭaka in its present form, and that at the time of the redaction of the Pīṭaka the older work was admitted into it.

² The small portion of this commentary that is contained in the Mahāvagga (II. 3) furnishes a sufficient proof for these assertions. In some passages of the Vibhaṅga, the address bhikkhave (*i.e.* "O monks") is added in these explanatory parts, which makes it appear as if Buddha was speaking. The character of the passages in question, however, leaves no doubt that this address has been added at the time of the later revision.

³ A very clear proof of how the same legal proceedings were represented in the different stages of their development in the three successive elements which constitute the Vibhaṅga (the text of the Pātimokkha, the commentary and the histories) is furnished by the already discussed ordinances (p. xvii—xix) with regard to the proceedings against the kuladūsaka pāpasamācāra.

not the only instance in the history of Buddhism, as of history in general, that the further removed, with respect to time, documents, or pretended documents, are, from the events themselves, the more accurate becomes the knowledge they pretend to contain of them. That the histories, which have in this manner been added to the several rules of the Pātimokkha, have for the most part been invented, and, moreover, invented in an extremely awkward and conventional way, will be perfectly evident to every one who reads a series of them one after the other.

The new version of the Pātimokkha, enriched with histories, is contained in the first two of the five parts of the Vinayapitāka, and bears the title of VIBHAṄGA.

While the Vibhaṅga stands in the closest relation to the Pātimokkha, there was a new and wider circle of additions added to that same centre of the Vinaya-discipline—the Pātimokkha—most probably about the same time in which the Vibhaṅga originated: an endeavour was made to go beyond the more confined domain of that series of ecclesiastical offences as established of old, to give a coherent picture of the whole legal life of the Saṃgha. They gave a detailed and connected account of the admission into the Saṃgha, of the ceremony of the Uposatha, of the annually recurring observances which were connected with the appearance of the rainy season, etc. The titles of the two works in which these accounts are given are MAHĀVAGGA and CULLAVAGGA, comprehended also under the common title of KHANDHAKA. As in the Vibhaṅga, here also the outward form was arranged in such a way that in the case of every statute a history was given relative to the occasion upon which Buddha made the said regulation. The whole style of composition of the Mahāvagga and Cullavagga corresponds so exactly with that of the later written parts of the Vibhaṅga, *i.e.* the narrative portions, that it may be assumed with certainty that these texts were composed

almost contemporaneously.¹ The histories, as a whole, are as undoubtedly pure inventions as those in the Vibhaṅga; this does not, of course, prevent their belonging to the most valuable sources for our knowledge of the life of the ancient Buddhist community. An essential difference between the Vibhaṅga on the one hand, and the Mahāvagga and the Cullavagga on the other, lies in the fact that in the case of the Vibhaṅga the stories were added to an original basis of ecclesiastical regulations that had existed of old, *i.e.* the Pātimokkha, whereas in the two other works the ecclesiastical regulations, and the stories given in connexion with these, were composed at one and the same time.

Taking all in all, if, on the one hand, we compare the short precepts of the Pātimokkha, and, on the other, the stories, the endless *pariyāya*, the whole of the great apparatus that is brought forward in these Vinaya books, we shall find a very distinct contrast between the two literary epochs reflected in the said works. At the time when these later Vinaya works originated, the Buddhist literature was still far from the literary form of the Mahāvaiṣṭra-sūtra, but still a step in advance had been made on the path which subsequently led to it.

Without doubt, a careful investigation of the SUTTAPI-TAKA would lead to similar results. As in the case of the Vinaya, we should be able to distinguish various strata representing the literary activity of those different periods. As I am too imperfectly acquainted with the materials in question, it is impossible for me, as yet, to make these

¹ In the Mahāvagga or the Cullavagga, where the discussion is of regulations that also occur in the Vibhaṅga, the same stories are related in connexion with them. Thus, for instance, the story of Pilindavaccha and of the King Bimbisāra is given identically in the Mahāvagga (VI. 15) and in the Vibhaṅga (Nissaggiya, 23). The story of the proceedings against the Assajipunabbasukā bhikkhū occurs in the Vibhaṅga (Samghādis. 13), and also in the first book of the Cullavagga. It has been proved above that this story points to a later form of the disciplinary proceedings in question than was known to the Pātimokkha and its earliest commentary; it deserves to be noticed that the Cullavagga bears witness to the LATEST form of the procedure.

investigations with the requisite accuracy. I must confine myself here to a few remarks.

Generally speaking, the probability is that the fixing of the fundamental doctrines of the Dhamma took place somewhere about the same time as the fixing of the fundamental laws of the Vinaya, that is, the fixing of the Pâtimokkha. If we may reckon the confessional-meetings, at which the Pâtimokkha was read aloud, as one of the most ancient elements in the life of the Buddhist community, then the need for an authentic fixing of the most important doctrines—the recognition of which united the members of the community among one another—can scarcely have been less old.

The earliest form in which these doctrines have been laid down was in all probability not that of the Sutta as we have it. These Sutta, as regards style, show the very greatest resemblance to the narrative portions of the Vinaya; the dogmatic doctrines are not stated directly, but are put into the mouth of the Buddha, and we are told of the occasion upon which he proclaimed them, precisely in the same way as the ecclesiastical prohibitions are manipulated in the Vibhaṅga. Now we have seen that the Vibhaṅga was preceded by an earlier period of Vinaya literature, in which the ecclesiastical ordinances themselves were given with all brevity, without being put into Buddha's mouth, and without being interwoven with any stories. It will not appear too bold a supposition to assume that the literature of the Dhamma developed in a similar manner. The Buddhist community began, in my opinion, with the fixing of the most important doctrines, such as the four Ariyasacca, the twelve Nidāna, etc., without employing any narrative form; if the Bhikkhus, at the time of their assemblies, propounded the Dhamma to one another, their discourses probably consisted of the recital of such dogmatical paragraphs. The same changes

in the views and literary tendencies which have led to the composition of the Vibhaṅga, on the foundation of the Pātimokkha, probably have caused that, as a development of these ancient Dhammapariyāya, the modern Suttanta were produced, in which the doctrines are no longer directly taught, but where the stories are told how Buddha had once propounded them.

Such scholars as have access to the Suttapiṭaka in its full extent, should test these conjectures by the texts themselves, and correct what proves to be erroneous.

We have as yet spoken merely of the relative age of the various parts of the Buddhist Holy Scriptures. In order to fix the date itself of their origin, we must first of all examine the tradition concerning the most important events in the earliest ecclesiastical history of the Buddhists, that of the three COUNCILS.

According to the traditional and widely-spread story, Buddha's discourses were collected and fixed in an authentic form at the first Council, held a few months after the Master's death; this collection of the Holy texts is said to have subsequently been subjected to new revisions at *one* following Council according to northern accounts,¹ at *two* Councils according to southern reports. If the tradition could be relied upon in this form, the questions we are engaged upon would in all essential points be settled by it; if it cannot, we must—before casting the statements concerning the Councils entirely overboard—examine what facts may perhaps be found to shine through them. It is possible that these facts might throw some light upon the history of the development of the Buddhist sacred canons, although perhaps in a different way than seemed likely before the test was applied.

¹ We here leave the assembly held under King Kanishka entirely out of the question.

We shall confine our examination, in the first place, to the first and second Councils, concerning which the records of the northern and southern Buddhists essentially agree; the third Council, which is known almost solely to the southern records, we shall speak of afterwards.

Of the accounts referring to the first two Councils, the single section of the Pāli Tipiṭaka itself which treats of these events deserves to be classed first. This is the closing chapter of the Cullavagga already mentioned. As the text of it will be given complete in my edition, I shall here confine myself to stating briefly the contents, in so far as they concern our present inquiry.

The tradition of the Councils takes up the thread of the story where the accounts of the life and work of Buddha, given in the Suttapiṭaka, end. After the death of the Master—so it is related in the Cullavagga—Subhadda, the last disciple converted by Buddha shortly before his death, proclaimed views which threatened the dissolution of the community. “Do not grieve, do not lament,” he is said to have said to the believers; “it is well, that we have been relieved of the great Master’s presence; we were oppressed by him, when he said: ‘this is permitted to you, this is not permitted.’ In future, we can do as we like, and not do as we do not like.” In opposition to Subhadda—the tradition goes on to relate—there came forward one of the most distinguished and oldest of Buddha’s disciples, the great Kassapa, who proposed that five hundred of the most eminent members of the community should assemble at Rājagaha, the royal residence of the ruler of Magadha, in order to collect the Master’s precepts in an authentic form. It has already been said above, how, during the seven months’ sitting of the assembly, Kassapa, the President, fixed the Vinaya, with the assistance of Upāli, the Dhamma with Ānanda.

This is the story as it has come down to us. What we

have here before us is not history, but pure invention, and, moreover, an invention of no very ancient date. Apart from internal reasons that might be adduced to prove this, we are able to prove it by comparing another text which is older than this story, and the author of which cannot yet have known it. I allude to the highly important Sutta, which gives an account of the death of Buddha, and the Pāli text of which has recently been printed by Prof. Childers. This Sutta¹ gives the story—in long passages word for word the same as in the Cullavagga—of the irreverent conduct of Subhadda, which Kassapa opposes by briefly pointing to the true consolation that should support the disciples in their separation from the Master. Then follows the account of the burning of Buddha's corpse, of the distribution of his relics among the various princes and cities, and of the festivals that were instituted in honour of these relics. Everything that the legend of the Council alleges as a motive for and as the background to the story about Kassapa's proposal for holding the Council, is found here altogether, except that there is no allusion to the proposal itself or to the Council. We hear of those speeches of Subhadda, which, according to the later tradition, led Kassapa to make his proposal, but we do not hear anything of the proposal itself. We hear of the great assembly that meets for the distribution of Buddha's relics, in which—according to the later tradition—Kassapa's proposal was agreed to, but we do not hear anything of all these transactions. It may be added: we hear in this same Sutta (pp. 39, 60, 61) of the precepts which Buddha delivered to his followers shortly before his death, concerning doubts and differences of opinion that might arise, among the members of the community, with regard to the Dhamma and the Vinaya, and with regard to the treatment of such cases when he should no longer be with them. If any-

¹ pp. 67, 68, in the edition of Childers.

where, we should certainly have expected to find here some allusion to the great authentic depositions of Dhamma and Vinaya after Buddha's death, which, according to the general belief of Buddhists, established a firm standard, according to which such differences could be judged and have been judged through many centuries. There is not the slightest trace of any such allusion to this Council. This silence is as valuable as the most direct testimony: it shows that the author of the *Mahāparinibbāna Sutta* did not know anything of the first Council.¹

We may assume, with some probability, that the fact of the second Council does not play an unimportant part among those circumstances which led to the origin of the legends concerning the first Council; such dualisms of the same occurrences are, as is well known, often met with in historical legends. The ideas, out of which the story arose, can scarcely be considered doubtful. Buddha was

¹ I shall here give the passage from the Cullavagga that comes into consideration, in order that it may be compared with the Mahāpar. S. (pp. 67, 68). Kassapa says to the Bhikkhus: *tatrāvuso ye te bhikkhū avitarāgā appekacce bāhā paggayha kandanti chinna-papātam papanti āvaṭṭanti viraṭṭanti: atikhippam bhagavā parinibbuto, atikhippam sugato parinibbuto, atikhippam cakkhum loke antarahitaṇ ti. ye pana te bhikkhū vitarāgā te satā sampajānā adbhāvēti: aniccā saṃkhārā taṃ kut' ettha labbhā 'ti. aṭha khv āham āvuso te bhikkhū etad avocaṃ* (observe the alteration in the succession of the speeches compared with the Mahāpar. S.): *alam āvuso mā socittha mā paridevitha, nanv etam āvuso bhagavatā paṭigacce' eva akkhātā, sabbhe' eva piyehi manāpehi nānābhāvo vinābhāvo aññathābhāvo, taṃ kut' ettha āvuso labbhā yaṃ taṃ jātā bhūtā saṃkhatā palokadhammā taṃ vata mā palujjīti, n'etam thānaṃ vijjatīti. tena kho pana samayena āvuso Subhaddo nāma buddha-pabbajito tassaṃ parisāyaṃ nisinno hoti. aṭha kho āvuso Subhaddo buddha-pabbajito te bhikkhū etad avoca: alam āvuso mā socittha mā paridevitha, sumuttā mayā tena mahāsamaṇena, upaddutā ca mayā homa idam vo kappati idam vo na kappatīti, idāni pana mayā yaṃ icchissāma taṃ karissāma, yaṃ na icchissāma na taṃ karissāma 'ti, etc.—Thus in the Cullavagga the incident is related by Kassapa at the great assembly of Bhikkhus, and this narrative is followed by the proposal made by him: *hanta mayā āvuso dhammā ca vinayā ca saṃgāyāma*, pure adhammo dhippati dhammo patibāhiyati, etc.—The whole of this story is taken from the Mahāpar.-Sutta; but Subhadda's speech and Kassapa's words of consolation are transposed. The reason of this transposition it is not difficult to understand, and characteristic. In the Mahāpar.-Sutta, the interference of Subhadda is settled by the very fact of so important a person as Mahākassapa raising his voice. In the Cullavagga it is more appropriate that it should not yet be settled, in order that it may form the basis to Kassapa's proposal. Hence, in this text, Subhadda's words are placed at the end, in order that Kassapa's proposal, which was called forth by them, may be attached to them.*

dead; the two other members of the ancient Buddhist trinity, the Doctrine and the Community, were to survive the Master. It can hardly seem strange that, in order to give this continuance the right legendary expression, an authentic settlement of the Doctrine by the Community was invented, and that, for the strict preservation of the chronological continuity, this settlement was supposed to have taken place directly after Buddha's death. To finish the picture of these proceedings, the Council of Vesâli furnished the necessary materials.¹

The account of the SECOND Council stands in a very different position to the first with regard to its historical authenticity. The northern and southern records correspond in stating that the assembly was occasioned by ten deviations from the strict discipline of the earliest times, having occurred in Vesâlî. The ten points in question are extremely characteristic of the atmosphere in which the Buddhist community lived at the time. It was disputed whether the daily meal, in place of being partaken of at mid-day, might not also be partaken of when the shadows had attained the breadth of two fingers, and so forth. We thus perceive that the grand intellectual movement which we call Buddhism had even at that time lost the spirit of freedom upon which it was founded, and that it had degenerated into monkish ceremoniousness.

It is not my intention here to reproduce the detailed and most instructive account given in the Cullavagga of the course taken in the dispute concerning the ten doctrines; it is an account which, with all its pedantic snatching after trifles, bears the stamp of being in the highest degree trustworthy. The dispute was settled before an assembly

¹ The influence exercised by the tradition of the second Council upon the first also explains why the first is called *Vinayasamgiti* in the Cullavagga, although it was believed to have had to do just as well with the Dhamma as with the Vinaya. The second Council confined itself wholly to the domain of the Vinaya, and did not occupy itself with the Dhamma in the strict sense of the word.

of seven hundred of the faithful at Vesâlî; and the ten erroneous doctrines were rejected.

With this the CULLAVAGGA closes its report of the assembly at Vesâlî. The story assumes quite a different appearance by an addition given to it by the later southern records, with which the northern records correspond in all essential points. The Dîpavamsa, for instance, says (5, 26, and following):—

“The eight mighty Theras destroyed the ten false doctrines and dispersed the wicked ones. After they had dispersed the wicked Bhikkhus and put down the false doctrine, the eight powerful Theras selected 700 Arhats in order to purify their own doctrine; selecting the best ones, they made a revision of the Dhamma. In the famous city of Vesâlî, in the Kûtagâra hall, this second assembly was brought to a close after a period of eight months.”

The difference between the earlier and the later account of the Council held at Vesâlî is of considerable importance for the history of the Buddhist holy literature. According to the later version, we were expected to believe that this Council had revised the whole of the Holy texts; the earlier and undoubtedly authentic account knows nothing about this revision. If the later version were correct, it would be unintelligible that the very detailed earlier version of the acts of this Council should have omitted this main point, and had represented the insignificant disputes concerning the ten propositions as if the Council had been entirely occupied with them. We have already spoken of the influence which the Council of Vesâlî probably exercised upon the legend of the first Council. In the present case, conversely, at a later period, the account of the first Council had, to all appearance, reacted upon the second, and was the cause of the belief that a Dhammasaṃgaha was said to have been instituted

by the Yasa, the Revata, and their associates, in the same sense as had formerly been said to have been done by Kassapa.

The result which this investigation furnishes to the question regarding the origin of the collection of the sacred writings, we may state to be this: the first Council is certainly brought by the tradition into connexion with the redaction of this collection, but this tradition contains no historical truth; the tradition of the second Council is historical, but in its authentic form it does not bring this Council into any connexion with the collection of the sacred books. Our inference is thus, for the present, a purely negative one; from the statements concerning the two Councils, nothing is directly gained with regard to the points in question. We shall subsequently have to return to the indirect results that might possibly be obtained; but we must first consider the THIRD Council, held under King DHAMMÂSOKA. As is well known, the tradition¹ in Ceylon concerning it is as follows:—

The acts of favour shown to the Community by Asoka induced a number of heretics to join the Community. For seven years the sacred ceremonies could not be performed, as the presence of these non-believers interfered with them. The King issued a command to the Community, through one of his officers, that the religious ceremonies must be observed; and, as this command was disregarded, the King's minister put several of the Bhikkhus to death with his own hand. The King, horrified at this proceeding, endeavoured to atone for it. The Bhikkhus advised him to invite the aged teacher MOGGALÎPUTTA; the latter came to the capital, preached before the King, and assured him that the minister's crime in no way affected him. Moggalîputta then selected, from among the great host of Bhikkhus

¹ The tradition is contained in the *Dîpavaṃsa*, the *Mahāvāṃsa*, and the *Samantapāsādikā* of Buddhaghosa. In the concluding chapter of the *Cullavagga*, the first two Councils only are spoken of.

who had assembled in the capital, one thousand of them to hold a Council with him. The false doctrines of those who had forced themselves into the Community were denounced; Moggaliputta then, in a treatise called *Kathāvatthu*, described the dogmatic position held by himself and his followers, and proclaimed it before the Council. This work is still preserved in the collection of the Pāli *Abhidhamma*.

In the domains of northern Buddhism there is but little said concerning the third Council.¹ But it is incorrect to suppose that it was wholly unknown² there. That the references made to this Council are but rare may easily be accounted for.

It is well known that the period between the Councils of Vesālī and Pāṭaliputta is assumed by our records to have been the time of the origin of those schisms which separated the Buddhist fraternity into eighteen different schools. Moggaliputta, to whom is attributed the leading part at the Council of Pāṭaliputta, was not an authority recognized throughout the whole domain of the Buddhist church (the very fact of the eighteen sects excludes such an assumption); he was, in fact, merely the head of *one* school. The Council, at which Moggaliputta formulated his own opinions, and denounced all views that differed from his own, resulted in a decisive triumph for his party over its adversaries. Thus it is perfectly intelligible that mention is so frequently made of these proceedings in the records of the Sinhalese, who consider themselves as belonging to the school of Moggaliputta, and so rarely, if at all, by the northern Buddhists. The tradition which ascribes

¹ Mr. Beal writes to me: "With respect to the Councils, ALL THE CHINESE VERSIONS OF THE VINAYA PĪṬAKA agree in alluding only to two. There is no mention whatever of a Council at Pāṭaliputta." In this the Chinese texts correspond perfectly with the Pāli versions of the Vinaya Pīṭaka, which likewise mention only two Councils; but we must beware not to conclude from this that the third Council is a mere invention.

² See the remarks of Köppen, *die Religion des Buddha*, vol. i. p. 139.

the origin of differences of the schools to the period between the second and third Councils, and the fact that the northern and southern records speak much in the same way of the first two Councils, and not so with regard to the third, mutually confirm and explain each other. As a counterpart to the almost absolute silence in the records of the northern texts concerning Moggalīputta, it may be mentioned that Upagupta, whom the Buddhists of the north regard as the highest ecclesiastical authority under Asoka, is, as far as I know, nowhere mentioned by the Sinhalese.

After what has been said, we must not, from the fact that the northern writers do not allude to the third Council, entertain any suspicion of the Sinhalese historians having wilfully divided the facts belonging to the second Council, and framed two different Councils of them, or of their having referred to King Asoka—in whose reign the second Council was held—as to two different kings of the same name.¹ As little would it be correct to say that the northern writers have described the second and third Councils as one. The two incidents have nothing whatever in common, with the exception of the accidental identity of names of the kings in whose reigns the events occurred; that most of the northern writers knew of or wished to know of but one of these events, is certainly as correct, as it is incorrect to assume that they turned the two into one.

¹ In Hiouen Tshang, at all events, in one passage, there is evidence of his being conscious of the difference between the two Asokas. The great king Dhammāsoka he always calls Wou-yeou, and speaks of him as a well-known person. Now, he at one time says (*Mémoires de H. Tsh.*, vol. i. p. 414): “Dans la première centaine d’années qui suivit le Nirvāṇa, il y eut un roi nommé ’O-chou-kia, qui était l’arrière-petit-fils du roi Pin-pi-so-lo (Bimbisāra). Il quitta la ville de la maison du roi (Rājagṛha), transféra sa cour à Po-tch’a-li (Pāṭaliputra) et fit construire une seconde enceinte autour de l’ancienne ville.” Shortly before and afterwards Dhammāsoka is spoken of under the name of Wou-yeou. This is the only passage where Hiouen Tshang uses the name ’O-chou-kia. It seems undoubted that the author here understood ’O-chou-kia and Wou-yeou to be two different persons.

The Councils of Vesālî and Pāṭaliputta, respecting which we have here expressed our opinion, are the fixed points in the history of the earlier form of Buddhism. In order to indicate the position occupied by other incidents belonging to this period, we must look for the circumstances which connect them with those primary events.

In the above investigation, we have already spoken of several facts which must be placed in the period between the Council of Vesālî and that of Pāṭaliputta. This period, first of all, saw the origin of the schisms, and was also the time of the development of the Abhidhamma literature, which was brought to a close by the proclamation of the text of the Kathâvatthu at the Council of Pāṭaliputta.¹ The composition of the closing chapter of the Cullavagga, which contains an account of the first two Councils, is, on the one hand, clearly of later origin than the Assembly at Vesālî, and, on the other hand, of an earlier date than the origin of the schismatic schools and of the Abhidhamma books, for this identical chapter is met with in the Vinaya of the different schools at a corresponding place, and it does not mention the Abhidhamma among the sacred writings of which it gives a survey intended to be complete.

What, however, is the chronological relation between the origin of the main substance of the Vinaya (*i.e.* of the whole Piṭaka, with the exception of this story of the Councils, and of the Parivâra) and the Councils of Vesālî and Pāṭaliputta?

The account of the Councils follows upon the actual closing chapter of the Vinaya, containing the laws for the

¹ It is scarcely necessary to remark that the contemporaneous origin of the schisms and of the Abhidhamma is not accidental, but that in it the natural connexion of the events is apparent. The same characteristic signature of that very stage of the development of Buddhism, which first advanced from the simple handing over and receiving of the doctrines, to a systematical dogmatising, shows itself both in the domain of literature in the origin of the Abhidhamma, and in the domain of ecclesiastical life in those disputes which have produced the great schisms.

Bhikkhunis.¹ It is evident that this account is written as the conclusion or an appendix to the Vinaya, and that, accordingly, the main substance of the Vinaya laws was not composed later. It remains to be considered whether, at the time the closing chapter was composed, the principal part of the work did already exist as a complete whole, or whether the closing chapter and the other portions of the Vinaya were composed at one and the same time. It seems to me that the first of these alternatives possesses by far the greater amount of probability, not to say certainty. And that for two reasons. First we must consider the circumstance that in the closing chapter the redaction of the whole Vinaya is said to have been made immediately after Buddha's death. Now, though this tradition is proved to be untenable, it surely follows from the very fact of its existence—with perfect certainty—that, at the time the story in question was written, the redaction of the Vinaya was not a fact just accomplished or still held in fresh remembrance, and that least of all can it have been a part of the same diaskeuasis which gave rise to the very story that transposes that redaction a hundred years back.

Another point deserving consideration here is the treatment or non-treatment in the Vinaya of those questions which formed the subjects of discussion at the second Council.

No reader of the Vinaya will hesitate to admit that this collection contains not an historical account of what BUDDHA permitted and forbade, but an account of what was regarded as allowable and forbidden at a certain period long after Buddha's time. Now the whole second Council

¹ The Bhikkhunis are constantly spoken of in the Vinaya after the conclusion of the laws relative to the Bhikkhus. In agreement with the fundamental division of the Vinaya into two main parts (Pārājika Pācittiya—Mahāvagga Cullavagga), we find the regulations referring to the Bhikkhunis collected in two passages, in the Bhikkhunīvibhaṅga at the end of the Pācittiya, and at the end of the Cullavagga before the story of the Councils.

was nothing more than a discussion on the permissibility of certain indulgences, a discussion which excited the attention of the whole community in the highest degree. We may with full assurance infer that if the discussions as to what was permitted and what forbidden, which we have before us in the Vinaya, were established after the time of this Council, it was next to unavoidable that, in appropriate passages, it should be directly stated how the Bhikkhus were to act with regard to the points so hotly disputed at Vesâli. The materials for comparing the points disputed at Vesâli with the doctrines of the Vinaya are all in our possession. The account in the Cullavagga concerning the Council even directly mentions, at each of the ten false precepts, *where* these are said to have been condemned by Buddha, so that we know upon what the ancient fraternity itself based the rejection of the ten heresies. Now we find that the text of the Vinaya, as we have it, does not in any way expressly touch upon most of these points;¹ that, in fact, it does not know of the propositions discussed at Vesâli. The passages of the Vinaya to which the Cullavagga refers respecting the decision of the ten disputed points contain only general principles, not any express reference to the special subjects of the ten Vatthu. To these main propositions themselves are added—to facilitate the interpretation—fuller details, which touch upon a great number of special cases relating to the various rules; but the cases upon which the controversy at Vesâli turned are not specified.² The texts of the Pârâjika and Pâcittiya—with the unwearied minute acuteness which is characteristic of the Indian mind—collect all the in any way conceivable possibilities that might apply to the propositions to be

¹ There is only one of these directly mentioned in the Vinaya, the tenth, which is obviously the most important of the disputed points, prohibiting any Bhikkhu from accepting gold or silver.

² I shall for the present not give *in extenso* in proof of this all the passages that come into consideration here; the publication of the complete Vinaya will enable every one to form his own opinion.

explained, in order to cut off every doubt as to the sense. Every one who knows the manner in which the discussion proceeds in these texts will not hesitate, with perfect confidence, to draw the conclusion that, at the time when these texts received their present form, nothing was as yet known of the ten Vatthu of the Bhikkhus at Vesâlî. The discussion of the ten propositions is given in the form of an account of the Council at Vesâlî, as an appendix at the end of the Vinaya; this, I think, is the best proof of the fact that when the dispute concerning the ten propositions was being carried on, the Vinaya itself already existed, that IT IS OLDER THAN THE COUNCIL OF VESÂLÎ.

Probably, however, not MUCH older. If we fix the date of the composition of the Vinayapitaka, as handed down to us, too long BEFORE the Council held at Vesâlî, we shall thereby, first of all, come too close upon Buddha's own day, and it is further opposed by the prophecy of Pâtali-putta being made the capital of the kingdom of Magadha, as contained in the Vinaya.¹ According to the statement of Hiouen Tshang, King Kâlâsoka, in whose reign the Council of Vesâlî was held, is said to have changed his residence, and removed to Pâtali-putta; and, indeed, the royal residence had been removed there at the time the Council was being held, if the report in the Mahāvamsa (p. 17, l. 4) is correct. The removing of the residence of the Magadha kings to Pâtali-putta must be anterior to the redaction of the Vinaya Pitaka as we read it.

We shall now, in conclusion, draw up a list of the successive events in the literary and ecclesiastical history of the Buddhists, belonging to the period we have been discussing.

1. The Genesis of the Pâtimokkha. The earliest beginnings of the Dhamma literature.

¹ Mahāvagga, VI. 28, 8. Compare Mahâparinibb. S., p. 13.

2. The formation of the Commentary on the Pâtimokkha, which is included in the Vibhaṅga.
3. The Vibhaṅga is compiled; the Mahāvagga and the Cullavagga are composed; origin of the main substance of the Suttanta literature.
4. COUNCIL AT VESÂLĪ.
5. Origin of the legends of the Council at Rājagaha; composition of the closing chapter of the Vinaya.
6. Schisms in the Buddhist community; origin of the Abhidhamma.
7. COUNCIL AT PĀṬALIPUTTA; the Kathāvatthu.

If, as is justified by Asoka's inscriptions, we assume the year 265 B.C. as the approximate date of his coronation, and we calculate 118 years back from this to the Council at Vesālī—in accordance with the chronological system of the Mahāvamsa and Dīpavamsa¹—we shall find the date

¹ I agree perfectly with the remarks made by Dr. Bühler respecting the Sinhalese chronology: "The smallness of the period, sixty years of which are besides covered by the reigns of Candragupta and Bindusāra, where Brahmans and Buddhists agree in their figures, makes a considerable deviation from the truth improbable, and for practical purposes the number of years given by the Buddhists may be accepted as a fact." I believe I may be justified in agreeing to this judgment of Dr. Bühler, even though I do not share his opinion that the edicts of Sahasrām and Rupnāth contain an authentic confirmation of the chronological system of the Sinhalese, which is as old as the time of Asoka himself. The statement in these inscriptions regarding the length of time during which the king who set them up, remained a layman (upāsaka), does not seem to me to have been correctly treated by Dr. Bühler. The inscription of Sahasrām reads: [] [] [] [] iyāni savachalāni; the inscription of Rupnāth: sātirakekāni adhiti [ni va[sā]. Dr. Bühler's transcription of this inscription reads adhitisāni; in the drawing in the *Corpus Inscriptionum* (Vol. I. Pl. XIV.), however, the penultimate is stated to be illegible, and the photo-zincograph in the *Indian Antiquary* (June, 1877) seems to furnish the reading yā rather than sā in the passage in question, and the reading yā is also confirmed by the Sahasrām edict. It seems to me, therefore, that the only accredited reading is adhitiyāni (or adhatiyāni), and this is undoubtedly the same as addhateyya and addhatiya of the Pāli and addhajja of the Jaina Prakrit, which signifies "two and a half." The King, therefore, was not an Upāsaka for thirty-two and a half years and more, but for thirty years less. Dr. Bühler's principal argument in favour of the supposition that the inscriptions were made by Asoka is this: that it is only the long reign of this monarch, of all the kings of the Maurya dynasty, which tallies with the numbers given in the inscriptions. My opinion is that the inscriptions might have been made by any Maurya king, who had reigned for at least about four years; and the Community mentioned might be any one of the numerous sects of that time, and—considering the expression "vivutha"—any other rather than the Buddhist. If the King was nevertheless Asoka, and the Saṅgha the Buddhist, the inscription would not confirm the chronology of the Sinhalese, it would oppose it.

of this Council to fall somewhere about 383 B.C. From what has been said above, the revision of the Vinaya must have been somewhere before that time, but not much earlier. Hence we shall be right in conjecturing that it was not very far removed from 400 B.C. The error which might possibly arise from the inaccuracy of this calculation cannot at all events be a considerable one.

I do not think we shall be overestimating the literary productivity of the Buddhist Saṃgha by considering it possible that, during the first ninety years after Buddha's death, it had produced a literature of this great compass, and one so widely scattered in strata of an earlier and later origin. Let us compare it with the literary productions that emanated from the Socratic school during the seventy-seven years between the death of Socrates and that of Aristotle, or with the works of Kant and the philosophers who followed him, during the fifty years between the publication of the *Critic of Pure Reason* and the death of Hegel. The period of Indian history of which we are speaking was—this we must bear in mind—on the one hand, most seriously affected by the religio-ascetic thoughts which have created Buddhism; on the other hand, it possessed a perfect mastery of the literary form. It is most probable that other sects had preceded the Buddhists in laying down their ordinances for the community and their dogmatic principles in a literary form. What these sects had accomplished the Buddhists made use of; and, if nowhere else, they at all events found in the texts of the Brāhmaṇa, of the Sūtra and Upanishad, prototypes for the development of a didactic material in a form appropriate for the further transmission to disciples. Fellow-labourers in the work were to be found throughout the whole Jambudīpa, wherever there were Bhikkhus to whom the doctrines of Gotama Buddha had found their way. Hence our opinion of the early origin of the Buddhist

texts, based as it is upon external proofs, does not clash, but agrees perfectly with the internal possibility and probability.¹

We have hitherto endeavoured to describe the history of the development of the Buddhist Vinaya-literature without regard to the DIVISION OF THE SCHOOLS, all of which have their own texts.² We pass on to an examination regarding that SCHOOL, the Vinaya-texts of which have been preserved to us in Ceylon, and of its position among the other schools into which the Buddhist church divided itself.

¹ The edict of Bairât has been brought forward to oppose the great age of the Buddhist Holy Scriptures in the form we now have them; to me this seems altogether wrong. King Asoka mentions in that edict a number of texts, the study of which he recommends to the fraternity and to laymen. He intended in no way to draw up a list of *all* the sayings of Buddha which the King considered as authentic, but to give a selection of those which he held to be specially deserving of study. The fact that only some of the titles mentioned in the inscription have hitherto been met with in the texts cannot cause the slightest hesitation. First of all the Pāli texts have not yet been examined so completely as will be necessary, and then we must remember that the same text was frequently known by several titles. Compare, for instance, the names which Buddha gives at the end of the Brahmajālasutta (Sept Suttas, p. 57) to this discourse (Atthajāla, Dhammajāla, Brahmajāla, Ditthijāla, Anuttarasangāmarijaya), or let us ask, who, at a first glance, would recognize the identity of the Parājika and Pācittiya with the Suttavibhaṅga, or the identity of the Āgamas with the Nikāyas, etc. Thus the "Moneyasuta," to which the inscription alludes, may be identical with the Sāmaññaphalasutta, if we must not rather identify it with the little discourse contained in the Tikanipāta of the Ānguttara-Nikāya which begins: "Tīṇ-māni bhikkhave moneyyāni" (see the Apāyavagga; fol. jhai of the Phayre MS.). The "Munigāthā" most probably are the twelfth Sutta of the Suttanipāta. The "Lāghulovāda," concerning falsehood, which is mentioned in the inscription, is the Ambalatthikarāhulovāda, the sixty-first among the Suttas of the Majjhima-Nikāya. The Vinayasamākasa (= vinaya-samākaraṣa) is, I think, certainly not the Parivāra, as Mr. Davids once supposed. This work, at least to judge from the Pāli version which is the only one I know, is undoubtedly of more recent date than Asoka; besides, on account of its form, which is somewhat like an index, it was of all the Vinaya texts least of all adapted for being studied in wider circles. The expression "substance of the Vinaya" seems to me to apply very well to the Pātimokkha. The meaning of the title Anāgatabhayāni can be gathered from the Araññikānāgatabhayasutta of the Ānguttaranikāya (given in the Suttasamgaha, MS. Orient. fol. 939, of the Royal Library in Berlin, fol. camp). This Sutta describes how the Bhikkhu, who lives a solitary life in the forests, should have ever before him the dangers that might suddenly put an end to his life—serpents, savage animals, etc. (these are the "fears of the future"), and such thoughts should lead him to exercise all his energies in order to arrive at the goal of his religious strivings.

² The opinion of Professor Wassiljew (Der Buddhismus, p. 68 of the German translation), that the Vinaya literature was the same in all the different schools, is, strictly speaking, not correct. It is true, only, so far as has yet been discovered, that the Vinaya of the different schools is based upon the same fundamental redaction, but this original Vinaya has assumed very different forms in the different schools.

Among the historical traditions of the Mahāvihāra in Ceylon,¹ there has been preserved an account of the eighteen sects which arose during the course of the second century after Buddha's death; and we have several other similar accounts from the northern records.² The various names in the different reports do not always correspond exactly; not only were different names given to the same school, but in the course of time more than eighteen schools arose, and the various reports selected from among these, first one and then another, in order to produce the number eighteen that had long been regarded as the established number. However, in spite of the lists not agreeing perfectly, we can, with sufficient certainty, discern several large groups of schools that are closely allied among one another.

Which is the school, the texts of which we have before us in the Pāli language? And with which other schools was it most closely connected?

According to the traditions of the Sinhalese, one of the schools possessed a claim to be considered as orthodox, on account of its having held fast to the original tradition of the THERAS (mūlatheravāda); of course the Sinhalese church considers itself as belonging to this party. That the name THERAVÂDÎ was not a mere title of honour which the followers of this school applied to themselves alone, but that their right to it was generally recognized, is evident from the fact that Hiouen Thsang also gives this name ("Chang-tso-pou") to the Sinhalese community.

Now, in my opinion, it can be shown with tolerable certainty that this same school bore another name in addition, that of the VIBHAJJAVÂDÎ (Vibhajjavādinās). From

¹ The historical portions of the great Atthakathā of the Mahāvihāra form the basis not only of the historical statements of Buddhaghosa, but also of the histories *Dīpavaṃsa* and *Mahāvāṃsa*. I intend to give a proof of this in my edition of the *Dīpavaṃsa*.

² Compare Wassiljew, *l. c.* p. 249 ff., *Tāranātha, Geschichte des Buddhismus* (German translation), p. 270 ff.

the reports of the northern Buddhists, more especially those of the Mahāsamghikās and Sammatīyās,¹ we find, by the side of two other groups of schools² which are in close affinity, the following third group: the Sarvāstivādinās, VIBHAJJAVĀDINĀS, Mahīṣāsakās, Dharmaguptakās, Kāṣyāpīyās, Saṃkrāntikās (by the side of the last we also find the Tāmraṣāṭīyās mentioned here, which seem to be identical with or clearly related to them).³ Now the historical literature of Ceylon corresponding with the above gives the following group: the THERAVĀDĪ, Mahimsāsakā, Sabbatthavādī, Dhammaguttikā, Kassapikā, Saṃkantikā, Suttavādī. If those names that are the same on both sides are left out, the result would most probably be the identity of the Theravādī with the Vibhajjavādinās.

Now this probability, it seems to me, becomes a certainty by the account in the Mahāvamsa concerning the third Council held under King Asoka. Asoka caused large numbers of heterodox Bhikkhus to be expelled from the community, and finally asked the true believers: Which doctrine did Buddha himself proclaim? They answered: He was a VIBHAJJAVĀDĪ. Whereupon the King turned to the Thera Moggaliputta:—

vibhajjavādī sambuddho hoti bhante 'ti āha so,
thero āmā 'ti etc.⁴

The result seems certain: if the appellation Vibhajjavādī was known as the name of a school, and the Sinhalese tradition—and moreover in a passage where the point in question was to distinguish the true from the false doctrines—declared the founder of the church to be a Vibhajjavādī,

¹ Tāranātha, *l. c.* pp. 271, 272.

² In the centre of one of these groups stand the Mahāsamghikās; in that of the other the Vatsīputriyās.

³ Tāranātha, *l. c.* p. 273.

⁴ To the passage quoted above I add the following words I have met with in a subscription given by the Mahāvihāra monks to the third book of the Cullavagga: "ācariyānam vibhajjapadānam (vibhajjavādinam?) Tambapannidipapāsādakānam Mahāvihāravāsīnam." See also Minayeff, in his Introduction to the Prātimoksha, p. ix.

it is clear that the Sinhalese recognized that school as the orthodox one, and reckoned themselves as belonging to it.

A somewhat different statement is given by FA HIAN,¹ who makes the express remark that the Vinaya used in Ceylon belonged to the Mahîçâsakâs. This cannot be correct. For, in the first place, the Sinhalese themselves considered the Mahîçâsakas as one of those sects which had gone off from the true faith; and, secondly, Hiouen Tsang gives the sect which prevailed in Ceylon a different Chinese name to that which he, as a rule, employs for the Mahîçâsakas. Yet this, at least, seems to result from Fah Hian's statement: the Vinaya of the Mahîçâsaka school must be remarkably like the version of the Vinayapitaka handed down in Ceylon.² Through the kindness of Mr. BEAL I have been enabled to make a beginning on the comparison of the two versions. The task of proving in detail the relation between the texts of the different schools must be reserved for future investigations; it can scarcely be doubted that a knowledge of the original form of the Vinaya will, in this way, be attained with as much certainty as accuracy with regard to detail. It is self-evident that first of all the Chinese translations of the Vinaya-literature of several of the Buddhist schools must be examined in detail. Persons acquainted with the Chinese language, and who have access to these works, will be sure to receive the thanks of all interested in the study of Buddhism for every communication with regard to these important literary documents. Meanwhile, however, it will at all events be of interest to inquirers in this domain to become acquainted at least with the arrangement of the

¹ Beal, *Buddhist Pilgrims*, p. 165.

² It is probably not accidental that the *Dîpavaṃsa* mentions the Mahîsâsakâ first among those schools which branched off from the Theravâda, and that the northern Buddhists also are in the habit of mentioning the Vibhajyavâdînas and the Mahîçâsakâs side by side.

Vinaya of the Mahīśāsaka-school, and to be enabled to compare it with the Pāli Vinaya. I shall, therefore, here communicate the remarks which Mr. Beal has had the kindness to send me relating to the Mahīśāsaka-school, and I shall accompany these with notes, giving the corresponding data relating to the Pāli version.

Mr. Beal writes:

1. "There is no division of the Chinese version of the Buddhist Vinaya corresponding to that you name in the Pāli.¹ In the case of the Mahīśāsakas, the first section of the FIRST DIVISION is called Po-lo-i, *i.e.* Pārājika. The second section of the first division includes the 23 (13?) Saṃghādisesa rules. The third section of the first division is called Wou-teng, *i.e.* the Anityā dhammā. The fourth section of the first division is called Shi-sah, which I take to be = Nissaggiyā. The fifth section of the first division includes the 91 (92?) Pācittiya rules.

2. "The SECOND DIVISION includes eight rules for the Bhikkhunīs, called the eight Pārājika rules. The remaining sections of this division contain rules for the Bhikkhunīs similar to those for the Bhikkhus.²

3. "The THIRD DIVISION contains, 1st, A LIFE OF BUDDHA,³ 2nd, Rules for ordination, residence during rainy season, etc. This evidently corresponds to the MAHĀVAGGA of the Pāli.

4. "THE FOURTH DIVISION contains, 1st, a section called Mih-tsang, *i.e.* Adhikaraṇa-samatha, rules for avoiding litigation, and 2nd, rules for holding sessions of priests (Saṃgha-kamma).⁴

5. THE FIFTH DIVISION contains miscellaneous rules, and

¹ This is the division into the five works Pārājika, etc.

² As yet all the data agree exactly with the Pāli Vibhaṅga, except that no mention is here made of the short chapters which in the Pāli redaction come in after the Pācittiya.

³ This corresponds with the first chapters of the Pāli Mahāvagga.

⁴ This corresponds with the first four Khandhas of the Cullavagga.

evidently agrees with the Pāli Parivāra.¹ Under this last division, we have in Chinese the history of the Councils.

"In order to test the identity of the Pāli and Chinese versions, I will now give an outline of the first division, as it is found in the MAHÎSĀSAKA school.

"The FIRST SECTION commences with a reason why the teaching of former Buddhas had not endured, viz. that like flowers, when not well fastened together, are scattered by the wind, so the teaching of Buddha, if not systematically arranged and bound together in order, would soon be dispersed by the opposition of enemies and heretics.

"Buddha then accepts the invitation of a Brahman, called Pi-lan-jo (Verañja), to partake of hospitality during the three months of wass. The Brahman forgets to fulfil his engagements, being immersed in bodily enjoyments; at the end of the three months Buddha goes to him and reproves him for his neglect.²

"Buddha then proceeds with his followers to the neighbourhood of Vaisāli, and here begins an account of the transgressions against the Law meriting expulsion.

1. "The sin of Sudāna Karandaputra,³ who, having become a disciple, was tempted by his wife to abjure his vows of chastity.

2. "The story of a Bhikkhu⁴ and a female monkey.

3. "A story about going to festivals and dances given by non-believers.⁵

¹ More likely this section corresponds with the second half of the Cullavagga, and a section corresponding with the Parivāra is wanting in the Chinese Vinaya. The story of the Councils which Mr. Beal mentions will be found in the Pāli Vinaya, at the end of the Cullavagga.

² All this corresponds exactly with the Introduction to the Vibhaṅga; the comparison also of the flowers which are scattered by the wind, is made use of in the Pāli text.

³ Pāli: Sudinno Kalandaputto.

⁴ Tena kho pana samayena aññatara bhikkhu Vesāliyaṃ Mahāvane makkaṭṭhaṃ āmisena upalāpetvā tassā methunaṃ dhammaṃ paṭisevati, etc.

⁵ I do not find anything exactly corresponding with this in the Pāli text. Perhaps the following is the passage meant: tena kho pana samayena sambahulā Vesālikā Vajjiputtakā bhikkhū yāvadatthaṃ bhuñjimsu, yāvadatthaṃ sūpimsu, yāvadatthaṃ nahāyimsu, yāvadatthaṃ bhuñjitvā . . . ayoniso manasikaritvā . . . methunaṃ dhammaṃ paṭisevimsu.

4. "Specific transgressions, and their degree and guilt.

5. "The story of Danaka,¹ a potter's son, whose wooden house having been destroyed by thieves, he built him a large stone house, which Buddha ordered to be pulled down.

6. "The story of a Rishi who was annoyed by the visits of a Nāgarāja. Bodhisatva ordered the Rishi to ask the Nāga for the Mani-gem concealed in his crest, on which the Nāga ceased to come to the Rishi. This story concludes with a gāthā:

'Men do not like beggars, and they soon learn to hate them,
The Nāgarāja hearing words of begging went away and never
returned.'²

"The SECOND SECTION of this division is taken up with stories about Devadatta.³

"The other sections are occupied with stories relating to the subjects discussed in them, viz. with reference to clothes, medicines, bedding and other matters.

"The SECOND DIVISION, relating to nuns,⁴ is occupied by stories and instances of a similar character as those in the first division.

"The THIRD DIVISION is occupied by a life of Buddha, from his election in the time of Dīpaṃkara down to the conversion of Śāriputra and Moggallāna."⁵

So far Mr. Beal's communication in connexion with the Vinaya of the Mahīśāsakās.

¹ Dhaniyo kumbhakāraputta (second Pārājika).

² This story belongs to the second Saṃghādisesa dhamma. That the person who advised the Rishi was the Bodhisatva himself is not expressly stated; in fact, it seems that in the earlier texts the stories related there of past times ("bhūta-pubbam") were only in few cases connected with Buddha himself, and with the persons surrounding him, whereas this invariably happens in the Jātaka collection. The verse is as follows:

"na taṃ yāce yassa piyaṃ jigimse, videso hoti atiyācanāya.
nāgo maṇim yācito brāhmaṇena adassanaññeva tad ajjhagamā'ti."

³ Similar stories occur in the Pāli text in the discussion of the 10th and 11th Saṃghādisesa dhamma.

⁴ Bhikkhuni-vibhaṅga.

⁵ This corresponds with the introductory chapter of the Mahāvagga. The story in it does not begin with an account of Buddha's previous existences, but begins with the time when he attained the dignity of a Buddha. It extends, like the Chinese version, to the conversion of the two Aggasāvaka.

Of the *Tibet* Vinaya, the Vinaya of the Mahāsarvāstivādinās, we have the well-known detailed extracts of CSOMA KÖRÖSI.¹ A comparison of the statements of these two scholars relating to the texts that have been examined by them, with the Pāli Vinaya, leads with perfect certainty to the following conclusion:

All of the different versions of the Vinaya are based upon one foundation; the arrangement of the material is the same in all; a large portion of the stories interwoven in the text correspond in all. It has been pointed out above, that of the elements which constitute the Vibhaṅga the narrative portions were added last; the addition of these stories was made at an earlier period than that in which the differences of the various schools arose. Even the story of the first two Councils—which is clearly the part of the Pāli Vinaya last composed, is also met with at the exactly corresponding place in the Vinaya of the Mahāśāsakas, and of the Mahāsarvāstivādinās.

Hitherto, I have been unable to discover any traces in the Pāli Vinaya that the original text common to ALL the various versions of the Vinaya has here experienced any kind of alterations; and more particularly we find here no kind of interpolations showing special reference to Ceylon.² The diction also and the archaic colouring of the language is the same throughout the whole Pāli Vinaya; the easily recognizable and characteristic peculiarities of the later works admitted into the Tipiṭaka, and still more of the Aṭṭhakathās, are altogether foreign to this Vinaya. Thus it seems to me very possible, and even probable, that the Pāli version represents the

¹ *Analysis of the Dūḍa in the Asiatic Researches*, vol. xx. especially p. 45 ff. That the Tibet Vinaya belongs to the Mahāsarvāstivādinās is stated by Wassiljew (*Buddhismus*, p. 96).

² Of the Sinhalese works, known to me, and which discuss Buddha's first actions after he became a Buddha, not one omits mentioning his attention to Lankā. The Mahāvagga, although it treats of the same portion of Buddha's life, knows nothing of this.

Vinaya in its original form, as it existed before the separation of the schools, and that the claim of the Sinhalese fraternity to possess the true Theravāda is well-founded. With regard to the two other schools, we can perceive the existence of later additions even in the short quotations from them which are all we as yet possess. These additions are by no means altogether unknown to the Sinhalese church, but they have there been placed in the Aṭṭhakathās, so that the text of the Tipiṭaka, as preserved in Ceylon, has remained free from them.

With regard to the contents and the style of representation, the Pāli version has hitherto shown itself to be the most original, if not *the* original version. But it may with certainty be maintained that in *one* respect, in reference to the *dialect*, it differs from the original text. No one acquainted with the earliest history of Buddhism will entertain any doubt that the fundamental constituent parts of its sacred texts were first fixed in the kingdom of Magadha, and in the Māgadhi language. It is certain that the Pāli language is not the Māgadhi language, and it is unnecessary here to repeat the proofs which do not leave the smallest room for doubt.¹ Now, in the Cullavagga it is said that Buddha had decreed that every one should learn the sacred texts in his own language.² This story will scarcely induce us to believe that such a decree proceeded from Buddha himself; however, it follows from this story with the greater certainty—what is of more importance for us—that at the time when the holy texts

¹ Compare, E. Kuhn, *Beiträge zur Pāli-Grammatik*, p. 7. Little as we can believe that in the Pāli we have the Māgadhi language itself, as little can we assume that the Buddhist texts were originally brought to Ceylon in Māgadhi, and that there, under the influence of the Sinhalese, the language became changed into its present form, known as the Pāli language; for the ancient Sinhalese language—as we at present know it from inscriptions—agrees with the Māgadhi in some of those very points which distinguish the Māgadhi from the Pāli.

² *anujānāmi bhikkhave sakāya niruttiyā buddhavacanam pariyāpunitun ti.*

of the Buddhists were spread over India, they were certainly not handed over to the different parts of India in the Māgadhi language, but in the vernacular dialect peculiar to the several districts. It is probable that if the Buddhist doctrines had, at that period, been adopted in Ceylon also, and that the texts also had, at that time, been brought over to Ceylon, the old Sinhalese language would have been the one used there for these texts, in the same way as the various Indian dialects were used throughout India.

The course of events was, in fact, a different one. The Tipitaka was transplanted to Ceylon at a time when the tradition of the holy texts had lost the character of elasticity which allowed every one to take Buddha's words, and to adapt them to his own language. A beginning had already been made not only to watch over the substance of the words, but over the very letters themselves—over Nāma, Liṅga and Parikkhāra, as is said in the Dipavaṃsa. Thus Ceylon received the sacred traditions in the language of *that* part of India from which the Tipitaka was brought over to the island, and in this same language—which consequently became the sacred language of the Buddhist community in Ceylon—the Sinhalese continued to propagate the tradition.

This language is the PĀLI. But to what part of India did the Pāli originally belong, and from whence did it spread to Ceylon? There are two paths open for this investigation. By discussing the historical tradition one can inquire from which part of India Ceylon obtained its knowledge of the Buddhist literature; and secondly, on the basis of the ancient inscriptions, we may ask to what geographical limits the grammatical peculiarities are confined which distinguish the Pāli language from the other popular dialects of India? If no error is made in the inquiry, the results obtained from these two paths must

agree. Our investigation will take up the first of these paths, and be continually controlled by the results that present themselves on the second of the two.

The tradition of the Sinhalese, we know, connects the conversion of the island to the Buddhist belief with the name of Mahinda (Mahendra), the son of King Asoka. The *Mahāvamsa*¹ gives some details concerning the descent and the birth of Mahinda. When Asoka, as a young prince, left for Ujjenî, in order, at his father's command, to undertake the regency of the country of Avantî, he, on his way thither, and in the city of Cetiya—also called Vidisa—married the daughter of a Setṭhi, and in Ujjenî she gave birth to Mahinda. Asoka resided in Ujjenî for ten years after the birth of Mahinda, but upon his father's death he removed to Pâtaliputta, and undertook the government of the whole kingdom. It is probable—as probable as the whole account itself—that young Mahinda lived in Ujjenî with his father till the latter became king.

On these data, Westergaard,² and with him E. Kuhn,³ have assumed that Mahinda, when he spread the Buddhist doctrines to Ceylon, made use of the language of his native country, and that consequently the Pâli was the dialect of Ujjenî.

This hypothesis seems to me to possess but little probability. For even though we credit the statements of the historical books of the Sinhalese regarding the life of Mahinda, it is little in keeping with these to assume that the Prince made use of the Ujjenî dialect for his religious work. Mahinda joined the Buddhist Samgha in his twentieth year, six years after his father's being anointed,

¹ Turnour's edition, p. 76.

² *Ueber den ältesten Zeitraum der indischen Geschichte* (German translation, p. 87).

³ *Beiträge zur Pâli-Grammatik*, p. 7.

ten years after the beginning of his father's reign. It is hardly conceivable that he should have studied the literature of Buddhism in the language of his childhood, at a time when he had evidently for long lived at the royal court in Pataliputta, and that he should not rather have become acquainted with the works in the language of the court, it being, moreover, the language in which Buddha himself originally had taught his people.

Another difficulty presents itself. We are not yet acquainted, by inscriptions, with the Ujjenī dialect itself. But we have a safe support in the inscriptions of Bhilsa, which is identical with Vidisa, the home of Mahinda's mother.¹ A lively intercourse was carried on between the town of Vidisa and the not very distant city of Ujjenī, as we learn from the numerous inscriptions found at Vidisa relating to citizens of Ujjenī. The dialect of the inscriptions of Bhilsa, however, differs in too many essential points from the Pāli for us to regard it as in any way likely that the Pāli language originated in this part of India.

Thus there are difficulties that cannot be overcome as long as we consider the traditions of the Pāli Tipiṭaka as connected with the person of MAHINDA; it is impossible both to identify the Pāli with the language of Mahinda's youth and with the court language of his paternal home.

A fundamental mistake in the investigation seems to me to lie in the fact of their making Mahinda play so decisive a part. In fact, it cannot by any means, with the requisite strictness, be considered as sufficiently attested, that Mahinda brought the sacred texts to Ceylon.

Asoka's own inscriptions tell us that in the reign of this monarch steps were taken to propagate his beneficent maxims

¹ See Cunningham, *The Bhilsa Topes*, p. 95.

in a number of other countries, and also in Ceylon ;¹ considering Asoka's well-known position towards Buddhism, it is also very likely that the missionaries who, at his instigation, went to Ceylon, were Buddhists. And hence, in all probability, the stories of the Sinhalese concerning Mahinda may contain some germ of historical truth. This germ, however, has become surrounded by a coating of inventions which render it impossible to place any faith in the traditions of Mahinda. Prince Mahinda himself, as the founder of the Ceylonese Bhikkhusaṃgha, the Princess Saṃghamittā, his sister, as the foundress of the Bhikkhunīsaṃgha, the stories about bringing over the relics and the Bodhi-branch:—all this looks like a tissue of a little truth and a great deal of fiction, invented for the purpose of possessing a history of the origin of the Buddhist institutions in the island, and to connect it with the most distinguished person conceivable—the great Asoka. The historical legend is fond of poetically exalting ordinary occurrences into great and brilliant actions; we may assume that, in reality, many things were accomplished in a more gradual and less striking manner than such legends make them appear. Whatever we may choose to think about the Buddhist impulses that are said to have reached Ceylon from the court of Asoka, in my opinion the naturalization of the whole great BUDDHIST LITERATURE in the island of Ceylon does not look as if it had been brought about by the sudden appearance of missionaries from the Magadha kingdom, but as if it were the fruit of a period of long and continued intercourse between Ceylon and the adjacent parts of India. It is self-evident that, at all times, there must have been a greater amount of intercourse between Ceylon and the peninsula of the Deccan—more particularly the countries along the shore—than between Ceylon and Hindostan. Those acquainted with the ancient records relating to Ceylon will know of numerous

¹ Second rock edict; *Corpus Inscript.* p. 66.

proofs with regard to the relations in which Ceylon stood to the kingdom of Kaliṅga,¹ and in such a case we should scarcely require any express proofs at all. The Kaliṅga country, or one of the adjacent kingdoms of Southern India, seems to me to have the most claim to having been the medium for transplanting the Buddhist literature into Ceylon.

In corroboration of this conjecture, I appeal, in the first place, to the geographical distribution of the Buddhist schools in India, according to the statements of HIOUEN THSANG. The followers of the Sthavira school (Chang-tso-pou), which predominated in Ceylon, are not mentioned by the Chinese traveller as met with in those parts of northern India, which have to be regarded as the true seat of ancient Indian civilization.² The chief seats of this school—apart from Ceylon—are situated on the eastern shores of India, beginning at the mouths of the Ganges, and southwards, in the dominion of the Kaliṅga and in the country of the Drâviḍa; further, on the west coast in those parts which also stood in connexion with Ceylon, in Bharukaccha and Surâshṭra;³ in the Malaya kingdom the school is not expressly named, but mention is made of a monastery said to have been founded by Mahinda.⁴ It may be added that the same school also, probably, had its seats in the dominion of the Andhra, the neighbours of the Kaliṅga. Buddhaghosa frequently speaks of the views expressed in the Aṭṭhakathâ of the Andhra, so that it is a very likely supposition that the

¹ Burnouf-Lassen, *Essai sur le Pâli*, p. 44; *Megasthenes*, ed. Schwanbeck, p. 176; *Mahāvamsa*, p. 241; *Journ. Roy. As. Soc. N.S.* vol. vii. p. 160 and following.

² To this there is but *one* exception, which is, however, only an apparent one. There was at Gayâ, in the immediate vicinity of the Bodhi-tree, a monastery belonging to the school Chang-tso-pou (*H. Ths.* iii. p. 487 *et seq.*), but it had been founded by a Ceylonese king, and always remained in connexion with Ceylon. This monastery is of interest from the fact that in all probability it has played an important part in the life of Buddhaghosa. He was born "bodhimanda-saṃipamhi" (*Mahāvamsa*, p. 250); the place where he received the instigation to travel to Ceylon was most likely this very monastery.

³ *H. Ths.* iii. pp. 82, 92, 119, 154, 165.

⁴ *Ibid.* p. 121.

Atthakathâ of the Andhra referred to the same redaction of the texts to which Buddhaghosa made a commentary.¹

Perhaps, when we possess a larger number of ancient inscriptions from the kingdoms of the Andhra, Kalinga, and neighbouring tribes, we shall with greater certainty be enabled to determine which was the original home of the Pâli language. But even the inscriptions to which I, at present, have access, in my opinion, justify the assertion that the home of the Pâli language must, for better reasons, be looked for more to the south than to the north of the Vindhya mountains. Look at the inscription of the mother of Sâtakanni,² King of the ANDHRA, found at Nâsik, or the important, but unfortunately, as yet, partially unintelligible rock-inscription of Aira Mâhameghavâhana,³ King of the KALINGA, discovered in Khandagiri. It will be found that the differences between the dialect of these inscriptions and the Pâli are not greater than can readily be explained from casualties relating to the different manner in which the texts were handed down on both sides.⁴

What I have said above will, I hope, give a certain probability to my supposition that the version of the Tipiṭaka preserved in Ceylon and its dialect the Pâli were brought to the island from the peninsula of South India, probably from the kingdoms of the Andhra or Kalinga. In this way we lose, it is true, a fixed date for this event, such as is given in the story about Mahinda;

¹ This, however, cannot be regarded as certain; the indications given by Minayeff in his Introduction to the Prâtimoksha (p. viii. adn. 11) would lead to a different view.

² No. 26 of the inscriptions collected by West (Journ. Roy. As. Soc. Bombay, vol. vii.).

³ *Corpus Inscript.* Plate XVII.

⁴ There is an interesting example, by which it can be shown that in one instance at least an apparent disagreement between the orthography of the Pâli and that of the inscriptions did not exist at the time of Kaccâyana, but was introduced into Pâli at a later period; the spelling *bb* of the Pâli (*sabba*, etc.), where the inscriptions give *v*, that is, *vv* (*sava*, etc.). Both Kern and Goldschmidt have made use of the spelling *bb*, in disputing the great age of the Pâli language. Thus it is an important fact that Kaccâyana did not write *dibbate*, but *divvate* (vi. 2, 10, p. 236 ed. Senart).

we have no longer any right to regard Asoka's reign as precisely the date of the separation of the northern and southern tradition of the Tipiṭaka. The events which, according to our view of the matter, take the place of Mahinda's journey as a missionary, namely, the school Chang-tso-pou becoming naturalized in Southern India, more especially in the countries on the coasts, and its doctrines spreading to Ceylon, are such as do not admit as yet of any chronological determination. However, our investigations regarding the origin of the Vinaya offer some compensation for the chronological supports that are lost. If the view put forth above is correct—according to which the first four portions of our version of the Vinaya received the fixed form in which we now possess them about a century and a half before the time of Asoka, except as regards the dialect—there can scarcely be any great cause for lamenting the loss of those other chronological data.

It cannot be a matter of indifference to any branch of the inquiries into the development of the ancient Indian mind, whether we can safely assume the origin of a collection of works of such great compass and of such varied substance as the Buddhist Vinaya, to have been a century and a half earlier than the origin of those literary documents which were hitherto believed the oldest of those, the origin of which can be traced to a certain time. May those eminent scholars who have solved many a tough problem in the domain of Pāli and of the Buddhist literature, lend us their assistance in leading the investigations which these observations are desired to excite, to safe conclusions!

Before I conclude, I beg to express my sincere thanks to the Royal Academy of Sciences in Berlin and to the India Office in London, by whose support I have been

enabled to publish this work. The India Office Library, the Royal Library in Berlin, and, at the request of the German Imperial Foreign Office, the Bibliothèque Nationale in Paris, have, with the utmost kindness, placed at my disposal the manuscripts upon which the edition is based. I beg to express my gratitude also to the high authorities and to the administrators of these libraries.

THE EDITOR.

BERLIN,
May, 1879.

VINAYAPITAKAM.

MAHĀVAGGA.

Namo tassa bhagavato arahato sammāsambuddhassa.

I.

Tena samayena buddho bhagavā Uruvelāyaṃ viharati najjā Nerañjarāya tīre bodhirukkhamūle paṭhamābhisambuddho. atha kho bhagavā bodhirukkhamūle sattāhaṃ ekapallāṇkena nisīdi vimuttisukhapatisamvedi. ||1|| atha kho bhagavā rattiyā paṭhamam yāmaṃ paṭiccasamuppādam anulomapaṭilomaṃ manas' ākāsi: avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇam, viññāṇapaccayā nāmarūpam, nāmarūpapaccayā saḷāyatanam, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā tanhā, tanhāpaccayā upādānam, upādānapaccayā bhavo, bhavapaccayā jāti, jātippaccayā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā sambhavanti. evam etassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tv eva asesavirāganirodhā saṃkhāranirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā tanhānirodho, tanhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇam sokaparidevadukkhadomanassupāyāsā nirujjhanti. evam etassa kevalassa dukkhakkhandhassa

nirodho hotīti. ||2|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kaṅkhā vapayanti sabbā yato pajānāti sahetudhamman ti. ||3||

atha kho bhagavā rattiyaṃ majjhimāya yāmaṃ paṭicca-samuppādaṃ anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ — la — evam etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||4|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

ath' assa kaṅkhā vapayanti sabbā yato khayāya paccayānaṃ avedīti. ||5||

atha kho bhagavā rattiyaṃ pacchimaṃ yāmaṃ paṭicca-samuppādaṃ anulomapaṭilomaṃ manas' ākāsi : avijjāpaccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ — gha — evam etassa kevalassa dukkhakkhandhassa samudayo hoti — pa — nirodho hotīti. ||6|| atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yadā have pātubhavanti dhammā ātāpino jhāyato brāhmaṇassa

vidhūpayāya tiṭṭhati Mārasenaṃ suriyo 'va obhāsayāmaṃ antalikkhaṃ ti. ||7||

bodhikathā niṭṭhitā. ||1||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā vuttahitvā bodhirukkhamulāya Ajapālanigrodho ten' upasaṃkami, upasaṃkamitvā Ajapālanigrodharukkhamule sattāhaṃ ekapallaṅkena nisīdi vimuttisukhapatisamvedi. ||1|| atha kho aññataro huhuṅkajātiko brāhmaṇo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhim sammodi, sammodaniyaṃ kathaṃ saraṇiyaṃ vitisāretvā ekamantaṃ atthāsi, ekamantaṃ tthito kho so brāhmaṇo bhaga-

vantaṃ etad avoca : kittāvatā nu kho bho Gotama brāhmaṇo hoti katame ca pana brāhmaṇakaraṇā dhammā 'ti. ||2||
atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

yo brāhmaṇo bāhitapāpadhammo nihuhuṇko nikasāvo
yatatto
vedantagū vusitabrahmacariyo, dhammena so brāhmaṇo
brahmavādaṃ vadeyya,
yass' ussadā n' atthi kuhiñci loke 'ti. ||3||
Ajapālakathā niṭṭhitā. ||2||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuttahitvā Ajapālanigrodhamūlā yena Mucalindo ten'
upasaṃkami, upasaṃkamitvā Mucalindamūle sattāhaṃ eka-
pallaṇkena nisīdi vimuttisukhapāṭisaṃvedī. ||1|| tena kho
pana samayena mahāakālamegho udapādi sattāhavaddalika
sītavātaduddinī. atha kho Mucalindo nāgarājā sakabhavanā
nikkhamitvā bhagavato kāyaṃ sattakkhattuṃ bhogehi pa-
rikkhipitvā upari muddhani mahantaṃ phaṇaṃ karitvā
atṭhāsi : mā bhagavantaṃ sītaṃ, mā bhagavantaṃ uphaṃ,
mā bhagavantaṃ dāsaṃ sakasavātātapasirīpasamphasso
'ti. ||2|| atha kho Mucalindo nāgarājā sattāhassa accayena
viddhaṃ vigatavalāhakaṃ devaṃ viditvā bhagavato kāyā
bhoge vinivēthetvā sakavaṇṇaṃ paṭisaṃharitvā māṇavaka-
vaṇṇaṃ abhinimminitvā bhagavato purato atṭhāsi añjaliko
bhagavantaṃ namassamāno. ||3|| atha kho bhagavā etam
atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

sukho viveko tuṭṭhassa sutadhammassa passato,
avyāpajjhaṃ sukhaṃ loke pāṇabhūtesu saṃyamo.
sukhā virāgatā loke kāmānaṃ samatikkamo,
asmiṇānassa yo vinayo etaṃ ve paramaṃ sukhaṃ ti. ||4||
Mucalindakathā niṭṭhitā. ||3||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuttahitvā Mucalindamūlā yena Rājāyatanam ten' upa-
saṃkami, upasaṃkamitvā Rājāyatanamūle sattāhaṃ eka-
pallaṇkena nisīdi vimuttisukhapāṭisaṃvedī. ||1|| tena kho

pana samayena Tapussabhallikā vāṇijā Ukkalā taṃ
desaṃ addhānamaggapaṭipannā honti. atha kho Tapussa-
bhallikānaṃ vāṇijānaṃ ñāti sālhitā devatā Tapussabhallike
vāṇije etad avoca: ayaṃ māsisa bhagavā Rājāyatanamūle
viharati paṭhamābhisambuddho, gacchatha taṃ bhaga-
vantam manthena ca madhupiṇḍikāya ca paṭimānetha, taṃ
vo bhavissati dīgharattam hitāya sukhāyā 'ti. ||2|| atha kho
Tapussabhallikā vāṇijā manthañi ca madhupiṇḍikañi ca ādāya
yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhaga-
vantam abhivādetvā ekamantam aṭṭhamsu, ekamantam ṭhitā
kho Tapussabhallikā vāṇijā bhagavantam etad avocum: paṭi-
gaṇhātu no bhante bhagavā manthañi ca madhupiṇḍikañi ca
yaṃ ambhākaṃ assa dīgharattam hitāya sukhāyā 'ti. ||3||
atha kho bhagavato etad ahosi: na kho tathāgatā hatthesu
paṭigaṇhanti. kimbi nu kho ahaṃ paṭigaṇheyyaṃ manthañi
ca madhupiṇḍikañi cā 'ti. atha kho cattāro Mahārājāno
bhagavato cetasā cetoparivitakkaṃ aññāya catuddisā cattāro
selamaye patte bhagavato upanāmesum: idha bhante bhagavā
paṭigaṇhātu manthañi ca madhupiṇḍikañi cā 'ti. paṭiggahe-
si bhagavā paccagghe selamaye patte manthañi ca madhupiṇḍi-
kañi ca paṭiggaheṭvā ca paribhuñji. ||4|| atha kho Tapussa-
bhallikā vāṇijā bhagavantam onītapattapāṇim viditvā bhaga-
vato pādesu sirasā nipatitvā bhagavantam etad avocum: ete
mayam bhante bhagavantam saraṇam gacchāma dhammañi
ca, upāsake no bhagavā dhāretu ajjatagge pāṇupete saraṇam
gate 'ti. teva loke paṭhamam upāsakā ahesum dvevā-
cikā. ||5||

Rājāyatanakathā niṭṭhitā. ||4||

atha kho bhagavā sattāhassa accayena tamhā samādhimhā
vuttahitvā Rājāyatanamūlā yena Ajapālanigrodho ten'
upasaṃkami, upasaṃkamitvā tatra sudam bhagavā Ajapālani-
grodhamūle viharati. ||1|| atha kho bhagavato rahogatassa
paṭisallīnassa evam cetaso parivitakko udapādi: adhigato
kho my āyaṃ dhammo gambhīro duddaso duranubodho santo
paṇito atakkāvacaro nipuṇo paṇḍitavedaniyo. ālayarāmā kho
panāyaṃ pajā ālayaratā ālayasammuditā. ālayarāmāya kho
pana pajāya ālayaratāya ālayasammuditāya duddasaṃ idam

ṭhānaṃ yaḍ idaṃ idappaccayaṭā paṭiccasamuppādo, idaṃ pi kho ṭhānaṃ sududdasaṃ yaḍ idāṃ sabbaṃsaṃkhārasamatho sabbūpadhipaṭiṇissaggo taṇhakkhayo virāgo nirodho nibbānaṃ. ahañ ceva kho pana dhammaṃ deseyyaṃ pare ca me na ājāneyyūṃ, so mam' assa kilamatho, sā mam' assa vihesā 'ti. ||2|| api 'ssu bhagavantāṃ imā anacchariyā gāthāyo paṭibhaṃsu pubbe assutapubbā :

kiçchena me adhigataṃ haḷaṃ dāni pakāsitūṃ,
rāgadosaparetehi nāyaṃ dhammo susambudho.|
paṭisotaḡāmi nipuṇaṃ gambhīraṃ duddasaṃ aṇuṃ
rāgarattā na dakkhanti tamokhandhena āvuṭā 'ti. ||3||

iti ha bhagavato paṭisañcikkhato appossukkatāya cittaṃ namati no dhammadesanāya. atha kho Brahmuno Sahampatissa bhagavato cetasā cetoparivitakkaṃ aññāya etad ahoṣi : nassati vata bho loko, vinassati vata bho loko, yatra hi nāma tathāgatassa arahato sammāsambuddhassa appossukkatāya cittaṃ namati no dhammadesanāyā 'ti. ||4|| atha kho Brahmā Sahampati, seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evaṃ eva Brahmaloce antarahito bhagavato purato pāturaḡhosi. ||5|| atha kho Brahmā Sahampati ekaṃsaṃ uttarāsaṇḡaṃ karitvā dakkhiṇaṃ jānumaṇḡalaṃ paṭhaviyaṃ nihanṭvā yena bhagavā ten' añjaliṃ paṇāmetvā bhagavantāṃ etad avoca : desetu bhante bhagavā dhammaṃ, desetu sugato dhammaṃ, santi sattā aparajakkhajātikā assavanatā dhammassa pariḡhāyanti, bhavissanti dhammassa aññātāro 'ti. ||6|| idaṃ avoca Brahmā Sahampati, idaṃ vatvā athāparaṃ etad avoca :

pāturaḡhosi Magadhesu pubbe dhammo asuddho samalehi cintito,
apāpur' etaṃ amatassa dvāraṃ suṇantu dhammaṃ vimalenānubuddhaṃ.|
sele yathā pabbatamuddhini ṭhito yathāpi passe janataṃ samantato,
tath' ūpamaṃ dhammamayaṃ sumedha pāsādam āruya samantacakkhu

sokāvatinnāñ janataṃ apetasoko avekkhassu jātijarābhi-
bhūtaṃ. |
uttthehi vīra vijitasamgāma satthavāha anaṇa vicara loke,
desetu bhagavā dhammaṃ aññātāro bhavissantīti. || 7 ||

evam vutte bhagavā Brahmānaṃ Sahampatiṃ etad avoca :
mayham kho Brahme etad ahosi : adhigato kho my āyaṃ
dhammo gambhīro duddaso duranubodho . . . sā mam' assa
vihesā 'ti. api 'ssu maṃ Brahme imā anacchariyā gāthāyo
paṭibhaṃsu pubbe me assutapubbā . . . āvuṭṭā 'ti. iti ha
me Brahme paṭisañcikkhato appossukkatāya cittaṃ namati
no dhammadesanāyā 'ti. || 8 ||

dutiyam pi kho Brahmā Sahampati bhagavantam etad
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro
bhavissantīti. dutiyam pi kho bhagavā Brahmānaṃ Saham-
patiṃ etad avoca : mayham pi kho Brahme etad ahosi :
adhigato kho my āyaṃ dhammo gambhīro duddaso duranu-
bodho . . . sā mam' assa vihesā 'ti. api 'ssu maṃ Brahme
imā anacchariyā gāthāyo paṭibhaṃsu pubbe me assutapubbā
. . . āvuṭṭā 'ti. iti ha me Brahme paṭisañcikkhato appossu-
kkatāya cittaṃ namati no dhammadesanāyā 'ti. || 9 ||

tatiyam pi kho Brahmā Sahampati bhagavantam etad
avoca : desetu bhante bhagavā dhammaṃ . . . aññātāro
bhavissantīti. atha kho bhagavā Brahmuno ca ajjhenaṃ
viditvā sattesu ca kārūññataṃ paṭicca buddhacakkhunā lo-
kaṃ volokesi. addasa kho bhagavā buddhacakkhunā lokaṃ
volokento satte apparajakkhe mahārajakkhe tikkhindriye
mudindriye svākāre dvākāre suviññāpaye duviññāpaye appe-
kacce paralokavajjabhayadassāvino viharante. || 10 || seyya-
thāpi nāma uppaliniyaṃ vā paduminiyaṃ vā puṇḍarīkiniyaṃ
vā appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā
udake jātāni udate samvaddhāni udakānuggatāni antoni-
muggaposīni, appekaccāni uppalāni vā padumāni vā puṇḍarī-
kāni vā udate jātāni udate samvaddhāni samodakaṃ ṭhitāni,
appekaccāni uppalāni vā padumāni vā puṇḍarīkāni vā udate
jātāni udate samvaddhāni udakā accuggamma ṭhitāni anupa-
littāni udakena, || 11 || evam eva bhagavā buddhacakkhunā
lokaṃ volokento addasa satte apparajakkhe mahārajakkhe

tikkhindriye mudindriye svākāre dvākāre suviññāpaye duviññāpaye appekacce paralokavajjabhayadassāvino viharante, disvāna Brahmānaṃ Sahampatiṃ gāthāya ajjhabhāsi :

apārutā tesam amatassa dvārā ye sotavanto, pamuñcantu saddham.

vihimsasaññi paṇaṃ na bhāsi dhammaṃ paṇitaṃ manu-
jesu Brahme 'ti. ||12||

atha kho Brahmā Sahampati katāvakaṃ kho 'mhi bhagavatā dhammadesanāyā 'ti bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi. ||13||

Brahmayācanakathā niṭṭhitā. ||5||

atha kho bhagavato etad ahoṣi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahoṣi : ayam kho Ālāro Kālāmo paṇḍito vyatto medhāvī dīgharattaṃ appa-
rajjakkhajātika. yaṃ nūnāhaṃ Ālārassa Kālāmassa paṭhamam dhammaṃ deseyyam, so imaṃ dhammaṃ khippam eva ājānissatīti. ||1|| atha kho antarahitā devatā bhagavato āro-
cesi : sattāhakālaṃkato bhante Ālāro Kālāmo 'ti. bhaga-
vato pi kho ñāṇaṃ udapādi sattāhakālaṃkato Ālāro Kālāmo 'ti. atha kho bhagavato etad ahoṣi : mahājāniyo kho Ālāro Kālāmo, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||2|| atha kho bhagavato etad ahoṣi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dhammaṃ khippam eva ājānissatīti. atha kho bhagavato etad ahoṣi : ayam kho Uddako Rāmaputto paṇḍito vyatto medhāvī dīgharattaṃ appa-
rajjakkhajātika. yaṃ nūnāhaṃ Uddakassa Rāmaputtassa paṭhamam dhammaṃ deseyyam, so imaṃ dhammaṃ khippam eva ājānissatīti. ||3|| atha kho antarahitā devatā bhagavato ārocesi : abhidosa-kālaṃkato bhante Uddako Rāmaputto 'ti. bhagavato pi kho ñāṇaṃ udapādi abhidosa-kālaṃkato Uddako Rāmaputto 'ti. atha kho bhagavato etad ahoṣi : mahājāniyo kho Uddako Rāmaputto, sace hi so imaṃ dhammaṃ suṇeyya, khippam eva ājāneyyā 'ti. ||4|| atha kho bhagavato etad ahoṣi : kassa nu kho ahaṃ paṭhamam dhammaṃ deseyyam, ko imaṃ dham-

maṃ khippam eva ājānissatīti. atha kho bhagavato etad ahosi: bahūpakārā kho 'me pañcavaggiyā bhikkhū, ye maṃ padhānapahitattaṃ upatthahimsu. yaṃ nūnāhaṃ pañcavaggiyānaṃ bhikkhūnaṃ paṭhamam dhammaṃ deseyyanti. ||5|| atha kho bhagavato etad ahosi: kahaṃ nu kho etarahi pañcavaggiyā bhikkhū viharantīti. addasa kho bhagavā dibbena cakkhunā visuddhena atikkantaṃānusakena pañcavaggiye bhikkhū Bārāṇasīyaṃ viharante Isipatane migadāye. atha kho bhagavā Uruvelāyaṃ yathābhirantaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. ||6|| addasa kho Upako ājīviko bhagavantaṃ antara ca Gayam antara ca bodhiṃ addhānamaggapaṭipannaṃ, disvāna bhagavantaṃ etad avoca: vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto. kaṃ 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||7|| evaṃ vutte bhagavā Upakaṃ ājīvikaṃ gāthāhi ajjhabhāsi:

sabbābhībhū sabbavidū 'ham asmi sabbesu dhammesu anupalitto

sabbañjaho taṇhakkhaye vimutto, sayam abhiññāya kamuddiseyyam. |

na me ācariyo atthi, sadiso me na vijjati,

sadevakasmim lokasmim n' atthi me paṭipuggalo. |

ahaṃ hi arahā loke, ahaṃ satthā anuttaro,

eko 'mhi sammāsambuddho, sītibhūto 'smi nibbuto. |

dhammacakkaṃ pavattetaṃ gacchāmi Kāsinaṃ puram,

andhabhūtasmi lokasmim āhañhi amatadudrabhin ti. ||8||

yathā kho tvaṃ āvuso paṭijānāsi arah' asi anantajino 'ti:

mādisā ve jinā honti ye pattā āsavakkhayaṃ,

jitā me pāpakā dhammā tasmāham Upaka jino 'ti.

evaṃ vutte Upako ājīviko hupeyya āvuso 'ti vatvā sīsam okampetvā ummaggaṃ gahetvā pakkāmi. ||9|| atha kho bhagavā anupubbenā cārikaṃ caramāno yena Bārāṇasī Isipatanamigadāyo yena pañcavaggiyā bhikkhū ten' upasamkami. addasamsu kho pañcavaggiyā bhikkhū bhagavantaṃ dūrato 'va āgacchantam, disvāna aññamaññaṃ saṇṭhapesuṃ: ayaṃ āvuso samaṇo Gotamo āgacchati bāhulliko

padhānavibbhanto āvatto bāhullāya. so n' eva abhivādetabbo na paccuṭṭhātabbo nāssa pattacīvaram paṭiggahetabbam, api ca kho āsanam ṭhapetabbam, sace ākaṅkhissati nisīdissatīti. || 10 || yathā-yathā kho bhagavā pañcavaggiye bhikkhū upasamkamati, tathā-tathā te pañcavaggiyā bhikkhū sakāya katikāya asaṇṭhahantā bhagavantam paccuggantvā eko bhagavato pattacīvaram paṭiggahesi, eko āsanam paññāpesi, eko pādodakam pādapīṭham pādakathalikam upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja kho bhagavā pāde pakkhālesi. api 'ssu bhagavantam nāmena ca āvusovādena ca samudācaranti. || 11 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : mā bhikkhave tathāgataṃ nāmena ca āvusovādena ca samudācaratha. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amataṃ adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 12 || evam vutte pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya tāya dukkarakārikāya n' ev' ajjhagā uttarimanussadhammam alamariyañānadassanavisesam, kim pana tvam etarahi bāhulliko padhānavibbhanto āvatto bāhullāya adhigamissasi uttarimanussadhammam alamariyañānadassanavisesan ti. || 13 || evam vutte bhagavā pañcavaggiye bhikkhū etad avoca : na bhikkhave tathāgato bāhulliko, na padhānavibbhanto, na āvatto bāhullāya. araham bhikkhave tathāgato sammāsambuddho. odahatha bhikkhave sotam, amataṃ adhigataṃ, aham anusāsāmi, aham dhammam desemi. yathānusiṭṭham tathā paṭipajjamānā na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyam pabbajanti, tad anuttaram brahmacariyapariyosānam diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja viharissathā 'ti. || 14 || dutiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum — pa —, dutiyam pi kho bhagavā pañcavaggiye bhikkhū etad avoca — pa —, tatiyam pi kho pañcavaggiyā bhikkhū bhagavantam etad avocum : tāya

pi kho tvam āvuso Gotama cariyāya tāya paṭipadāya . . . alamariyañānadassanavisesan ti. ||15|| evaṃ vutte bhagavā pañcavaggiye bhikkhū etad avoca: abhijānātha me no tumhe bhikkhave ito pubbe evarūpaṃ bhāsitaṃ etan ti. no h' etaṃ bhante 'ti. araham bhikkhave tathāgato sammāsam-buddho. odahatha . . . viharissathā 'ti. asakki kho bhagavā pañcavaggiye bhikkhū saññāpetum. atha kho pañcavaggiyā bhikkhū bhagavantam puna sussūsimsu sotaṃ odahimsu aññācittaṃ upatthāpesum. ||16||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi: dve 'me bhikkhave antā pabbajitena na sevitabbā. katame dve. yo cāyaṃ kāmesu kāmasukhallikānuyogo hino gammo pothujaniko anariyo anattasamhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasamhito, ete kho bhikkhave ubho ante anupagamma majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāpakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||17|| katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāpakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi sammāsaṃkappo sammāvācā sammākammanto sammāājīvo sammāvāyāmo sammāsati sammāsamādhī. ayam kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā cakkhukaraṇī ñāpakaraṇī upasamāya abhiññāya sambodhāya nibbānāya samvattati. ||18|| idaṃ kho pana bhikkhave dukkhaṃ ariyasaccam, jāti pi dukkhā, jarāpi dukkhā, vyādhī pi dukkhā, maraṇam pi dukkhaṃ, appiyehi sampayogo dukkho, piyehi vippayogo dukkho, yam p' icchaṃ na labhati tam pi dukkhaṃ, saṃkhittena pañe' upādānakkhandhāpi dukkhā. ||19|| idaṃ kho pana bhikkhave dukkha samudayaṃ ariyasaccam, yāyaṃ taṇhā po-nobbhavikā nandirāgasahagatā tatrataṭṭhābhinandinī, seyyath' idaṃ: kāmataṇhā bhavataṇhā vibhavataṇhā. ||20|| idaṃ kho pana bhikkhave dukkhanirodham ariyasaccam, yo tassā yeva taṇhāya asesavirāganirodho cāgo paṭinissaggo mutti anālayo. ||21|| idaṃ kho pana bhikkhave dukkhanirodhagāminī paṭipadā ariyasaccam, ayam eva ariyo aṭṭhaṅgiko maggo, seyyath' idaṃ: sammādiṭṭhi . . . sammāsamādhī. ||22||

idaṃ dukkhaṃ ariyasaccan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. taṃ kho pan' idaṃ dukkhaṃ ariyasaccam pariññeyyan ti me bhikkhave — la — pariññātan ti me bhikkhave pubbe ananussutesu dhammesu cakkhuṃ udapādi, ñāṇaṃ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi. ||23|| idaṃ dukkhasamudayaṃ ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhasamudayaṃ ariyasaccam pahātabban ti me bhikkhave — la — pahānan ti me bhikkhave . . . āloko udapādi. ||24|| idaṃ dukkhanirodhaṃ ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhanirodhaṃ ariyasaccam sacchikātabban ti me bhikkhave — la — sacchikātan ti me bhikkhave . . . āloko udapādi. ||25|| idaṃ dukkhanirodhagāminī paṭipadā ariyasaccan ti me bhikkhave . . . āloko udapādi. taṃ kho pan' idaṃ dukkhanirodhagāminī paṭipadā ariyasaccam bhāvetabban ti me bhikkhave — la — bhāvitan ti me bhikkhave . . . āloko udapādi. ||26|| yāva kīvaṇ ca me bhikkhave imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ na suvisuddhaṃ ahosi, n' eva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||27|| yato ca kho me bhikkhave imesu catūsu ariyasaccesu evaṃ tiparivaṭṭaṃ dvādasākāraṃ yathābhūtaṃ ñāṇadassanaṃ suvisuddhaṃ ahosi, athāhaṃ bhikkhave sadevake loke samārake sabrahmake sassamaṇabrāhmaṇiyā pajāya sadevamanussāya anuttaraṃ sammāsambodhiṃ abhisambuddho 'ti paccaññāsim. ||28|| ñāṇaṇ ca pana me dassanaṃ udapādi : akuppā me cetovimutti, ayaṃ antimā jāti, n' atthi dāni punabbhavo 'ti. idaṃ avoca bhagavā, attamanā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. ima-smiṇ ca pana veyyākaraṇasmim bhaññamāne āyasmato Koṇḍaññaassa virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman ti. ||29||

pavattite ca bhagavatā dhammacakke bhumma devā saddaṃ anussāvesuṃ : evaṃ bhagavatā Bārāṇasiyā Isipatane

migadāye anuttaram dhammacakkam pavattitam appaṭivati-
 tiyam samaṇena vā brāhmaṇena vā devena vā Mārena vā
 Brahmunā vā kenaci vā lokasmin ti. bhummanam devānam
 saddam sutvā Cātumahārājikā devā saddam anussāvesum
 —la— Cātumahārājikānam devānam saddam sutvā Tāvatisā
 devā—la— Yāmā devā—la— Tusitā devā—la— Nimmānaratī
 devā—la— Paranimmitavasavattī devā—la— Brahmakāyī-
 kā devā saddam anussāvesum: evam bhagavatā Bārāṇasīyam
 Isipatane migadāye anuttaram dhammacakkam pavattitam
 appaṭivattiyam samaṇena vā brāhmaṇena vā devena vā
 Mārena vā Brahmunā vā kenaci vā lokasmin ti. ||30|| iti ha
 tena khaṇena tena layena tena muhuttana yāva Brahmalo-
 siddo abbhuggacchi, ayaṇ ca kho dasasahassilokadhātu sam-
 kampi sampakampi sampavedhi, appamāṇo ca ulāro obhāso
 loke pāturahosi atikkamma devānam devānubhāvam. atha
 kho bhagavā imam udānam udānesi: aññāsi vata bho Koṇ-
 ḍañño aññāsi vata bho Koṇḍañño 'ti. iti h' idam āyasmato
 Koṇḍaññassa Aññātakoṇḍañño tv eva nāmaṃ ahosi. ||31||
 atha kho āyasmā Aññātakoṇḍañño ditṭhadhammo patta-
 dhammo vidadhammo pariyogāḷhadhammo tinnavicikiccho
 vigatakathamkatho vesārajjappatto aparappaccayo satthu sā-
 sane bhagavantam etad avoca: labheyyāham bhante bhaga-
 vato santike pabbajjam, labheyyam upasampadan ti. ehi
 bhikkhū 'ti bhagavā avoca, svākkhāto dhammo, cara brahma-
 cariyam sammā dukkhassa antakiriyāyā 'ti. sā 'va tassa
 āyasmato upasampadā ahosi. ||32||

atha kho bhagavā tadavasese bhikkhū dhammiyā kathāya
 ovadi anusāsi. atha kho āyasmato ca Vappassa āyasmato
 ca Bhaddiyassa bhagavatā dhammiyā kathāya ovadiya-
 mānānam anusāsiyamānānam virajam vītamalam dhamma-
 cakkhum udapādi yam kiñci samudayadhammam sabbam
 tam nirodhadhamman ti. ||33|| te ditṭhadhammā patta-
 dhammā vidadhammā pariyogāḷhadhammā tinnavicikicchā
 vigatakathamkathā vesārajjappattā aparappaccayā satthu sā-
 sane bhagavantam etad avocum: labheyyāma mayam bhante
 bhagavato santike pabbajjam, labheyyāma upasampadan ti.
 etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, cara-

tha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sã 'va tesam āyasmantānaṃ upasampadā ahosi. ||34||

atha kho bhagavā tadavasese bhikkhū nīhārabhatto iminā nīhārena dhammiyā kathāya ovadi anusāsi: yaṃ tayo bhikkhū piṇḍāya caritvā āharanti, tena chabbaggo yāpeti. ||35||

atha kho āyasmato ca Mahānāmassa āyasmato ca Assajissa bhagavatā dhammiyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ virajaṃ vītamalaṃ dhammacakkhūṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||36|| te diṭṭhadhammā pattadhammā vīditadhammā pariyogāḥhadhammā tiṇṇavicikicchā vigata-kathaṃkathā vesārajappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocum: labheyyāma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sã 'va tesam āyasmantānaṃ upasampadā ahosi. ||37||

atha kho bhagavā pañcavaggiye bhikkhū āmantesi: rūpaṃ bhikkhave anattā, rūpañ ca h' idaṃ bhikkhave attā abhavissa, na yidaṃ rūpaṃ ābādhāya saṃvatteyya, labbhettha ca rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. yasmā ca kho bhikkhave rūpaṃ anattā, tasmā rūpaṃ ābādhāya saṃvattati, na ca labbhati rūpe evaṃ me rūpaṃ hotu, evaṃ me rūpaṃ mā ahoṣīti. ||38|| vedanā anattā, vedanā ca h' idaṃ bhikkhave attā abhavissa, na yidaṃ vedanā ābādhāya saṃvatteyya, labbhettha ca vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. yasmā ca kho bhikkhave vedanā anattā, tasmā vedanā ābādhāya saṃvattati, na ca labbhati vedanāya evaṃ me vedanā hotu, evaṃ me vedanā mā ahoṣīti. ||39|| saññā anattā — la — saṃkhārā anattā, saṃkhārā ca h' idaṃ bhikkhave attā abhavissamsu, na yidaṃ saṃkhārā ābādhāya saṃvatteyyum, labbhettha ca saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun ti. yasmā ca kho bhikkhave saṃkhārā anattā, tasmā saṃkhārā ābādhāya saṃvattanti, na ca labbhati saṃkhāresu evaṃ me saṃkhārā hontu, evaṃ me saṃkhārā mā ahesun ti. ||40|| viññāṇaṃ anattā, viññāṇaṃ ca h' idaṃ bhikkhave attā abhavissa, na yidaṃ viññāṇaṃ ābādhāya saṃ-

vatteyya, labbhettha ca viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. yasmā ca kho bhikkhave viññāṇaṃ anattā, tasmā viññāṇaṃ ābādhāya samvattati, na ca labbhati viññāṇe evaṃ me viññāṇaṃ hotu, evaṃ me viññāṇaṃ mā ahoṣīti. || 41 || taṃ kiṃ maññatha bhikkhave, rūpaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitū etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. || 42 || vedanā — la — saññā — la — saṃkhārā — la — viññāṇaṃ niccaṃ vā aniccaṃ vā 'ti. aniccaṃ bhante. yaṃ paṇāniccaṃ, dukkhaṃ vā taṃ sukhaṃ vā 'ti. dukkhaṃ bhante. yaṃ paṇāniccaṃ dukkhaṃ vipariṇāmadhammaṃ, kallaṃ nu taṃ samanupassitū etaṃ mama, eso 'ham asmi, eso me attā 'ti. no h' etaṃ bhante. || 43 || tasmāt iha bhikkhave yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhataṃ va bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā, sabbhaṃ rūpaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. || 44 || yā kāci vedanā — la — yā kāci saññā — la — ye keci saṃkhārā — la — yaṃ kiñci viññāṇaṃ atītānāgatapaccuppannaṃ ajjhataṃ va bahiddhā vā oḷārikaṃ vā sukhumaṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre vā santike vā sabbhaṃ viññāṇaṃ n' etaṃ mama, n' eso 'ham asmi, na me so attā 'ti evaṃ etaṃ yathābhūtaṃ sammappaññāya daṭṭhabbaṃ. || 45 || evaṃ passaṃ bhikkhave sutavā ariyasāvako rūpasmim pi nibbindati, vedanāya pi nibbindati, saññāya pi nibbindati, saṃkhāresu pi nibbindati, viññāṇasmim pi nibbindati, nibbindaṃ virajjati, virāgā vimuccati, vimuttasmiṃ vimutt' amhīti ñāṇaṃ hoti, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāya 'ti pajānātīti. || 46 || idaṃ avoca bhagavā, attamaṇā pañcavaggiyā bhikkhū bhagavato bhāsitaṃ abhinandanti. imasmiṃ ca pana veyyākaraṇasmim bhaññamāṇe pañcavaggiyānaṃ bhikkhūnaṃ anupādāya āsavehi cittāni vimuccimsu. tena kho pana samayena cha loka arahanto honti. || 47 || 6 ||

paṭhamabhāṇavāraṃ.

tena kho pana samayena Bārāṇasiyaṃ Yaso nāma kulaputto seṭṭhiputto sukhumālo hoti, tassa tayo pāsādā honti, eko hemantiko, eko gimhiko, eko vassiko. so vassike pāsāde cattāro māse nippurisehi turiyehi paricāriyamāno na heṭṭhā pāsādā orohati. atha kho Yasassa kulaputtassa pañcahi kāmagaṇehi samappitassa samaṅgibhūtaṃ paricāriyamānaṃ paṭigacce 'eva niddā okkami, pariyaṇassāpi pacchā niddā okkami, sabbarattiyo ca telappadīpo jhāyati. ||1|| atha kho Yaso kulaputto paṭigacce 'eva paṭibujjhivā addasa sakaṃ parijaṇaṃ supantaṃ, aññissā kacche vīṇaṃ, aññissā kaṇṭhe mutiṅgaṃ, aññissā kacche ālambaraṃ, aññaṃ vikesikaṃ, aññaṃ vikkheḷikaṃ, vippalapaṇṭiyo, hatthappaṭṭaṃ susānaṃ maññe. disvāṇ' assa ādīnava pāturaḥosi, nibbidāya cittaṃ saṇṭhāsi. atha kho Yaso kulaputto udānaṃ udānesi: upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti. ||2|| atha kho Yaso kulaputto suvaṇṇapādukaḃ ārohitvā yena nivesanadvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivariṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena nagaradvāraṃ ten' upasaṃkami, amanussā dvāraṃ vivariṃsu mā Yasassa kulaputtassa koci antarāyaṃ akāsi agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho Yaso kulaputto yena Isipatanaṃ migadāyo ten' upasaṃkami. ||3|| tena kho pana samayena bhagavā rattiyaṃ paccūsasamayaṃ paccuttāya ajjhokāse caṅkamaṃti. addasa kho bhagavā Yaṃ kulaputtaṃ dūrato 'va āgacchantaṃ, disvāna caṅkamā orohitvā paññatte āsane nisīdi. atha kho Yaso kulaputto bhagavato avidūre udānaṃ udānesi: upaddutaṃ vata bho, upassaṭṭhaṃ vata bho 'ti. atha kho bhagavā Yaṃ kulaputtaṃ etad avoca: idaṃ kho Yaso anupaddutaṃ, idaṃ anupassaṭṭhaṃ. ehi Yaso nisīda, dhammaṃ te desessāmi. ||4|| atha kho Yaso kulaputto idaṃ kira anupaddutaṃ, idaṃ anupassaṭṭhaṃ ti haṭṭho udaggo suvaṇṇapādukaḃ ārohitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Yasassa kulaputtassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ silakathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. ||5|| yadā bhagavā

aññāsi Yasam kulaputtam kallacittam muducittam vinivara-
 racittam udaggacittam pasannacittam, atha yā buddhānam
 sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samu-
 dayam nirodham maggam. seyyathāpi nāma suddham va-
 ttham apagatakālakam sammad eva rajanam paṭiganheyya,
 evam eva Yasassa kulaputtassa tasmim yeva āsane virajam
 vītamalam dhammacakkhum udapādi yaṃ kiñci samudaya-
 dhammam sabbam tam nirodhadhamman ti. || 6 || atha kho
 Yasassa kulaputtassa mātā pāsādam abhirūhivā Yasam kula-
 puttam apassantī yena setthi gahapati ten' upasamkami,
 upasamkamitvā setthim gahapatim etad avoca : putto te ga-
 hapati Yaso na dissatīti. atha kho setthi gahapati catuddisā
 assadūte uyyojetvā sāmam yeva yena Isipatanam migadāyo
 ten' upasamkami. addasa kho setthi gahapati suvaṇṇapā-
 dukānam nikkhepam, disvāna tam yeva anugamāsi. || 7 ||
 addasa kho bhagavā setthim gahapatim dūrato 'va āgacchan-
 tam, disvāna bhagavato etad ahosi : yaṃ nūnāham tathā-
 rūpam iddhābhisamkhāram abhisamkhāreyyam, yathā setthi
 gahapati idha nisinno idha nisinnam Yasam kulaputtam na
 passeyyā 'ti. atha kho bhagavā tathārūpam iddhābhisam-
 khāram abhisamkhāresi. || 8 || atha kho setthi gahapati yena
 bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad
 avoca : api bhante bhagavā Yasam kulaputtam passeyyā 'ti.
 tena hi gahapati nisīda. app eva nāma idha nisinno idha
 nisinnam Yasam kulaputtam passeyyāsīti. atha kho setthi
 gahapati idh' eva kirāham nisinno idha nisinnam Yasam
 kulaputtam passissāmīti hattho udaggo bhagavantam abhivā-
 detvā ekamantam nisīdi. || 9 || ekamantam nisinnassa kho
 setthissa gahapatissa bhagavā anupubbikatham kathesi—la—
 aparappaccayo satthu sāsane bhagavantam etad avoca :
 abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante
 nikkujjitam vā ukkujjeyya, paṭicchannam vā vivareyya, mū-
 lhasa vā maggam ācikkheyya, andhakāre vā telapajjotam
 dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhaga-
 vatā anekapariyāyena dhammo pakāsito. es' āham bhante
 bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusam-
 ghañ ca, upāsakam maṃ bhagavā dhāretu ajjatagge pānupe-
 tam saraṇam gatan ti. so 'va loke paṭhamam upāsako ahosi

tevâciko. || 10 || atha kho Yasassa kulaputtassa pituno dhamme desiyamâne yathâdiṭṭhaṃ yathâviditaṃ bhûmiṃ paccavekkhantassa anupâdâya âsavehi cittaṃ vimucci. atha kho bhagavato etad ahosi : Yasassa kulaputtassa pituno dhamme desiyamâne yathâdiṭṭhaṃ yathâviditaṃ bhûmiṃ paccavekkhantassa anupâdâya âsavehi cittaṃ vimuttaṃ. abhabbo kho Yaso kulaputto hinâyâvattitvâ kâme paribhuñjitum seyyathâpi pubbe agârikabhûto. yaṃ nûnâhaṃ taṃ iddhâbhisamkhâraṃ paṭippassambheyyan ti. atha kho bhagavâ taṃ iddhâbhisamkhâraṃ paṭippassambhesi. || 11 || addasa kho seṭṭhi gahapati Yaśaṃ kulaputtaṃ nisinnaṃ, disvâna Yaśaṃ kulaputtaṃ etad avoca : mâtâ te tâta Yasa paridevasokasampannâ, dehi mâtu jîvitan ti. || 12 || atha kho Yaso kulaputto bhagavantaṃ ullokesi. atha kho bhagavâ seṭṭhiṃ gahapatiṃ etad avoca : taṃ kiṃ maññasi gahapati, Yasassa sekkena ñâṇena sekkena dassanena dhammo diṭṭho seyyathâpi tayâ. tassa yathâdiṭṭhaṃ yathâviditaṃ bhûmiṃ paccavekkhantassa anupâdâya âsavehi cittaṃ vimuttaṃ. bhabbo nu kho Yaso gahapati hinâyâvattitvâ kâme paribhuñjitum seyyathâpi pubbe agârikabhûto 'ti. no h' etaṃ bhante. Yasassa kho gahapati kulaputtassa sekkena ñâṇena sekkena dassanena dhammo diṭṭho seyyathâpi tayâ. tassa yathâdiṭṭhaṃ yathâviditaṃ bhûmiṃ paccavekkhantassa anupâdâya âsavehi cittaṃ vimuttaṃ. abhabbo kho gahapati Yaso kulaputto hinâyâvattitvâ kâme paribhuñjitum seyyathâpi pubbe agârikabhûto 'ti. || 13 || lâbhâ bhante Yasassa kulaputtassa, suladdhaṃ bhante Yasassa kulaputtassa, yathâ Yasassa kulaputtassa anupâdâya âsavehi cittaṃ vimuttaṃ. adhivâsetu me bhante bhagavâ ajjâtanâya bhattaṃ Yasena kulaputtana pacchâsamanenâ 'ti. adhivâsesi bhagavâ tuṇhibhâvena. atha kho seṭṭhi gahapati bhagavato adhivâsanam viditvâ utṭhâyâsanâ bhagavantaṃ abhivâdetvâ padakkhiṇaṃ katvâ pakkâmi. || 14 || atha kho Yaso kulaputto acirappakkante seṭṭhiṃhi gahapatiṃhi bhagavantaṃ etad avoca : labheyyâhaṃ bhante bhagavato santike pabbajjā, labbeyyaṃ upasampadan ti. ehi bhikkhû 'ti bhagavâ avoca, svâkkhâto dhammo, cara brahmacariyaṃ sammâ dukkhassa antakiriyaṃ 'ti. sâ

'va tassa āyasmato upasampadā ahosi. tena kho pana samayena satta loke arahanto honti. ||15||

Yasapabbajjā nitṭhitā. ||7||

atha kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādāya āyasmatā Yasena pacchāsamaṇena yena seṭṭhiṣṣa gahapatissa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisīdi. atha kho āyasmato Yasassa mātā ca purāṇadutiyaikā ca yena bhagavā ten' upasamkamimṣu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimṣu. ||1|| tāsam bhagavā anupubbikatham kathesi seyyath' idam: dānakatham silakatham saggakatham kāmānam ādinavam okāram samkilesam nekkhamme ānisamsam pakāsesi. yadā tā bhagavā aññāsi kallacittā muducittā vinīvaranacittā uddaggacittā pasannacittā, atha yā buddhānam sāmukkamsikā dhammadesanā tam pakāsesi, dukkham samudayam nirodham maggam. seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam paṭiganheyya, evam eva tāsam tasmim yeva āsane virajam vitamalam dhammacakkhum udapādi yam kiñci samudayadhammam sabbam tam nirodhadhamman ti. ||2|| tā diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparappaccayā satthu sāsane bhagavantam etad avocum: abhikkantam bhante, abhikkantam bhante — la — etā mayam bhante bhagavantam saraṇam gacchāma dhammañ ca bhikkhusamghañ ca, upāsikāyo no bhagavā dhāretu ajjatagge pānupetā saraṇam gatā 'ti. tā 'va loke paṭhamam upāsikā ahesum tevācika. ||3|| atha kho āyasmato Yasassa mātā ca pitā ca purāṇadutiyaikā ca bhagavantañ ca āyasmantañ ca Yasam pañītena khādaniyena bhoganiyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdimṣu. atha kho bhagavā āyasmato Yasassa mātarañ ca pitarañ ca purāṇadutiyaikañ ca dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṁ pakkāmi. ||4||8||

assosum kho āyasmato Yasassa cattāro gihisahāyakā Bārāṇasiyam seṭṭhānuseṭṭhinam kulānam puttā Vimalo

Subāhu Puṇṇaji Gavampati: Yaso kira kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agā-rasmā anagāriyaṃ pabbajito 'ti. sutvāna nesam etad ahosi: na hi nūna so orako dhammavinayo, na sā orakā pabbajjā, yattha Yaso kulaputto kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agā-rasmā anagāriyaṃ pabbajito 'ti. ||1|| te cattāro janā yenāyasmā Yaso ten' upa-saṃkamimsu, upasaṃkamitvā āyasmantaṃ Yasam abhi-vādetvā ekamantaṃ aṭṭhamso. atha kho āyasmā Yaso te cattāro gihisahāyake ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Yaso bhagavantaṃ etad avoca: ime me bhante cattāro gihisahāyakā Bārāṇasīyaṃ seṭṭhānuseṭṭhinaṃ kulānaṃ puttā Vimalo Subāhu Puṇṇaji Gavampati, ime cattāro bhagavā ovadatu anusāsātū 'ti. ||2|| tesam bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dā-nakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okā-ram saṃkilesaṃ nekkhamme ānisamsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinīvaranacitte udagga-citte pasannacitte, atha yā buddhānaṃ sāmukkamsikā dham-madesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ mag-gaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammad eva rajanaṃ paṭigaṇheyya, evam eva tesam tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudayadhammaṃ sabbam taṃ nirodhadham-man ti. ||3|| te diṭṭhadhammā pattadhammā viditadhammā pariyogāḷhadhammā tiṇṇavicikicchā vigatakathaṃkathā vesā-rajjappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocum: labheyyāma mayaṃ bhante bhagavato santike pab-bajjaṃ, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. sā 'va tesam āyasma-nānaṃ upasampadā ahosi. atha kho bhagavā te bhikkū dhammiyā kathāya ovadi anusāsi. tesam bhagavatā dham-miyā kathāya ovadiyamānānaṃ anusāsiyamānānaṃ anupā-dāya āsavehi cittāni vimuccimsu. tena kho pana samayena ekādasa loke arahanto honti. ||4||

Catugihipabbajjā nitṭhitā. ||9||

assosum kho âyasmato Yasassa paññâsamattâ gihisahâyakâ janapadâ pubbânupubbakânam kulânam puttâ: Yaso kira kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti. sutvâna nesam etad ahosi: na hi nûna so orako dhammavinayo, na sâ orakâ pabbajjâ, yattha Yaso kulaputto kesamassum ohâretvâ kâsâyâni vatthâni acchâdetvâ agârasmâ anagâriyam pabbajito 'ti. ||1|| te yenâyasmâ Yaso ten' upasamkamimsu, upasamkamitvâ âyasmantaṃ Yasam abhivâdetvâ ekamantaṃ attham-su. atha kho âyasmâ Yaso te paññâsamatte gihisahâyake âdâya yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantaṃ abhivâdetvâ ekamantaṃ nisîdi. ekamantaṃ nisinno kho âyasmâ Yaso bhagavantaṃ etad avoca: ime me bhante paññâsamattâ gihisahâyakâ janapadâ pubbânupubbakânam kulânam puttâ, ime bhagavâ ovaḍatu anusâsatû 'ti. ||2|| tesam bhagavâ anupubbikathaṃ kathesi seyyath' idaṃ: dânakathaṃ silakathaṃ saggakathaṃ kâmanâṃ âdinavaṃ okâraṃ samkilesaṃ nekkhamme ânisamsaṃ pakâsesi—pa—dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathâpi nâma suddhaṃ vatthaṃ apagatakâlakaṃ sammaḍ eva rajanaṃ paṭiganheyya, evaṃ eva tesam tasmim yeva âsane virajaṃ vitamalaṃ dhammacakkhuṃ uḍapâdi yaṃ kiñci samudaya-dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||3|| te diṭṭha-dhammâ pattadhammâ veditadhammâ pariyogâlhadhammâ tiṇṇavicikicchâ vigatakathaṃkathâ vesârajjappattâ aparappa-ceyâ satthu sâsane bhagavantaṃ etad avocaṃ: labheyyâma mayaṃ bhante bhagavato santike pabbajjaṃ, labheyyâma upasampadaṃ ti. etha bhikkhavo 'ti bhagavâ avoca, svâkkhâto dhammo, caratha brahmacariyaṃ sammâ dukkhassa antakiriyaṃ 'ti. sâ 'va tesam âyasmantaṃ upasampadâ ahosi. atha kho bhagavâ te bhikkhû dhammiyâ kathâya ovaḍi anusâsi. tesam bhagavatâ dhammiyâ kathâya ovadiya-mânânaṃ anusâsiyamânânaṃ anupâdâya âsavehi cittâni vimuccimsu. tena kho pana samayena ekasatṭhi loke arahantaṃ honti. ||4||10||

atha kho bhagavâ bhikkhû âmantesi: mutt' âhaṃ bhikkhave sabbapâsehi ye dikkhâ ye ca mânusa. tumhe pi bhikk-

khave muttā sabbapāsehi ye dibbā ye ca mānusa. caratha bhikkhave cārikaṃ bahujanahitāya bahujanasukhāya lokānukampāya atthāya hitāya sukhāya devamanussānaṃ. mā ekena dve agamittha. desetha bhikkhave dhammaṃ ādikalyāṇaṃ majjhekalyāṇaṃ pariyosānakalyāṇaṃ sātthaṃ sa-
vyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāsetha. santi sattā apparajakkhajātikā assavanatā dhammassa parihāyanti, bhavissanti dhammassa aññātāro. aham pi bhikkhave yena Uruvelā yena Senānigamo ten' upasamkamissāmi dhammadesanāyā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam gāthāya ajjhabhāsi:

baddho 'si sabbapāsehi ye dibbā ye ca mānusa,
mahābandhanabaddho 'si, na me samaṇa mokkhasīti.
mutt' āhaṃ sabbapāsehi ye dibbā ye ca mānusa,
mahābandhanamutto 'mhi, nihato tvam asi Antakā 'ti.
antalikkhacaro pāso yv āyaṃ carati mānaso
tena taṃ bādhayissāmi, na me samaṇa mokkhasīti.
rūpā saddā gandhā rasā phoṭṭhabbā ca manoramā
ettha me vigato chando, nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ sugato 'ti dukkhī dummano tatth' ev' antaradhāyīti. ||2||

Mārakathā niṭṭhitā. ||11||

tena kho pana samayena bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivita-
ko udapādi: etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kila-manti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnā-
haṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni bhikkhave tāsū-tāsū disāsū tesu-tesu janapadesu pabbājetha upasam-
pādetthā 'ti. ||1|| atha kho bhagavā sāyaṇhasam-
sallānā vuṭṭhito etasmim nidāne—pa—dhammika:

bhikkhū āmantesi : idha mayham bhikkhave rahogatassa paṭisaḷḷinassa evaṃ cetaso parivitaṅko udapādi : etarahi kho bhikkhū nānādisā nānājanapadā pabbajjāpekkhe ca upasampadāpekkhe ca ānenti bhagavā ne pabbājessati upasampādessatīti, tattha bhikkhū c' eva kilamanti pabbajjāpekkhā ca upasampadāpekkhā ca. yaṃ nūnāhaṃ bhikkhūnaṃ anujāneyyaṃ tumheva dāni bhikkhave tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādetthā 'ti. ||2|| anujānāmi bhikkhave tumheva dāni tāsu-tāsu disāsu tesu-tesu janapadesu pabbājetha upasampādettha. evaṃ ca pana bhikkhave pabbājetabbo upasampādetabbo : paṭhamam kesamasum ohārāpetvā, kāsāyāni vatthāni acchādāpetvā, ekamsam uttarāsaṅgam kārāpetvā, bhikkhūnaṃ pāde vandāpetvā, ukkuṭikam nisīdāpetvā, añjalim paggaṇhāpetvā evaṃ vadehīti vattabbo : ||3|| buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṃgham saraṇam gacchāmi, dutiyam pi buddham saraṇam gacchāmi, dutiyam pi dhammam saraṇam gacchāmi, dutiyam pi saṃgham saraṇam gacchāmi, tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi saṃgham saraṇam gacchāmi. anujānāmi bhikkhave imehi tīhi saraṇagamanehi pabbajjam upasampadan ti. ||4||

tīhi saraṇagamanehi upasampadākathā niṭṭhitā. ||12||

atha kho bhagavā vassam vuttho bhikkhū āmantesi : mayham kho bhikkhave yonisomanasikārā yonisosammappadhānā anuttarā vimutti anuppattā anuttarā vimutti sacchikatā. tumhe pi bhikkhave yonisomanasikārā yonisosammappadhānā anuttaram vimuttiṃ anupāpuṇātha anuttaram vimuttiṃ sacchikarothā 'ti. ||1|| atha kho Māro pāpimā yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam gāthāya ajjhabhāsi :

baddho 'si Mārapāsehi ye dibbā ye ca mānusa,
mahābandhanabaddho 'si, na me samaṇa mokkhasīti.
mutt' āham Mārapāsehi ye dibbā ye ca mānusa,
mahābandhanamutto 'mhi nihato tvam asi Antakā 'ti.

atha kho Māro pāpimā jānāti maṃ bhagavā, jānāti maṃ sugato 'ti dukkhā dummano tatth' ev' antaradhāyi. ||2|| 13||

atha kho bhagavā Bārāṇasīyaṃ yathābhirantaṃ viharitvā
 yena Uruvelā tena cārikaṃ pakkāmi. atha kho bhagavā
 maggā okkamma yena aññātaro vanasaṇḍo ten' upasaṅkami,
 upasaṅkamtivā taṃ vanasaṇḍaṃ ajjhogāhetvā aññatarasmiṃ
 rukkhamaṭṭhe nisīdi. tena kho pana samayena timsamattā
 Bhaddavaggiyā sahāyakā sapajāpatikā tasmīṃ yeva vana-
 saṇḍe paricārenti. ekassa pajāpati nāhosi, tass' atthāya vesī
 ānītā ahoṣi. atha kho sā vesī tesu pamattesu paricārentesu
 bhaṇḍaṃ ādāya palāyittha. || 1 || atha kho te sahāyakā sahā-
 yakassa veyyāvaccam karontā taṃ itthiṃ gavesantā taṃ va-
 nasāṇḍaṃ āhiṇḍantā addasaṃsu bhagavantaṃ aññatarasmiṃ
 rukkhamaṭṭhe nisinnaṃ, disvāna yena bhagavā ten' upasaṅ-
 kamimsu, upasaṅkamtivā bhagavantaṃ etad avocum: api
 bhante bhagavā ekaṃ itthiṃ passeyyā 'ti. kiṃ pana vo kumārā
 itthiyā 'ti. idha mayaṃ bhante timsamattā Bhaddavaggiyā
 sahāyakā sapajāpatikā imasmiṃ vanasaṇḍe paricārayimhā,
 ekassa pajāpati nāhosi, tass' atthāya vesī ānītā ahoṣi. atha
 kho sā bhante vesī amhesu pamattesu paricārentesu bhaṇḍaṃ
 ādāya palāyittha. tena mayaṃ bhante sahāyakā sahāyakassa
 veyyāvaccam karontā taṃ itthiṃ gavesantā imaṃ vanasaṇ-
 ḍaṃ āhiṇḍamā 'ti. || 2 || taṃ kiṃ maññatha vo kumārā, ka-
 tamaṃ nu kho tumhākaṃ varam, yaṃ vā tumhe itthiṃ ga-
 veseyyātha yaṃ vā attānaṃ gaveseyyāthā 'ti. etad eva
 bhante amhākaṃ varam yaṃ mayaṃ attānaṃ gaveseyyāmā
 'ti. tena hi vo kumārā nisīdatha, dhammaṃ vo desessāmiti.
 evaṃ bhante 'ti kho te Bhaddavaggiyā sahāyakā bhagavan-
 taṃ abhivādetvā ekamantaṃ nisīdimsu. || 3 || tesam bhagavā
 anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ sīla-
 kathaṃ saggakathaṃ kāmānaṃ ādīnavaṃ okāraṃ saṃkilesaṃ
 nekkhamme ānisamsaṃ pakāsesi. yadā te bhagavā aññāsi
 kallacitte muducitte vinīvaraṇacitte udaggacitte pasannacitte,
 atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā, taṃ pa-
 kāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi
 nāma suddhaṃ vatthaṃ apagatakālakam sammad eva rajanaṃ
 paṭigaṇheyya, evaṃ eva tesam tasmīṃ yeva āsane virajaṃ
 vītamalaṃ dhammacakkhuṃ udapādi yaṃ kiñci samudaya-
 dhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. || 4 || te diṭṭha-
 dhammā pattadhammā vīditadhammā pariyogāhadhammā

tiṇṇavicikicchā vigatakathamkathā vesārajappattā aparapaccayā satthu sāsane bhagavantam etad avocum : labheyyāma mayam bhante bhagavato santike pabbajjam, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākhāto dhammo, caratha brahmacariyam sammā dukkhassa antakiriyyā 'ti. sā 'va tesam āyasmantānam upasampadā ahosi. || 5 ||

Bhaddavaggiyasahāyakānam vatthum niṭṭhitam || 14 || dutiyakabhānavāram.

atha kho bhagavā anupubbena cārikam caramāno yena Uruvelā tad avasari. tena kho pana samayena Uruvelāyam tayo jaṭilā paṭivasanti Uruvelakassapo Nadikassapo Gayākassapo 'ti. tesu Uruvelakassapo jaṭilo pañcannam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Nadikassapo jaṭilo tiṇṇam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho, Gayākassapo jaṭilo dvinnam jaṭilasatānam nāyako hoti vināyako aggo pamukho pāmokkho. || 1 || atha kho bhagavā yena Uruvelakassapassa jaṭilassa assamo ten' upasamkami, upasamkamitvā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesīti. dutiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesīti. tatiyam pi kho bhagavā Uruvelakassapam jaṭilam etad avoca : sace te Kassapa agaru, vaseyyāma ekarattam agyāgāre 'ti. na kho me mahāsamaṇa garu, caṇḍ' ettha nāgarājā iddhimā āsiviso ghoraviso, so tam mā viheṭhesīti. app eva maṃ na viheṭheyya, iṅgha tvam Kassapa anujānāhi agyāgāraṃ ti. vihara mahāsamaṇa yathāsukhan ti. || 2 || atha kho bhagavā agyāgāraṃ pavisitvā tiṇṇasantharakam paññāpetvā nisīdi palāṅkam ābhūñjitvā ujum kāyam pañidhāya parimukham satim upatṭhāpetvā. atha kho so nāgo bhagavantam pavitṭham addasa, disvāna dukkhā dummano padhūpāsi. atha kho bhagavato etad ahosi : yam nūnāham imassa nāgassa anupahacca

chaviñ ca cammañ ca mamsañ ca nhâruñ ca atthiñ ca atthimiñjañ ca tejasâ tejaṃ pariyâdiyeyyan ti. ||3|| atha kho bhagavâ tathârûpaṃ iddhâbhisamkhâraṃ abhisamkharitvâ padhûpâsi. atha kho so nâgo makkhaṃ asahamâno pajjali. bhagavâpi tejodhâtum samâpajjitvâ pajjali. ubhinnaṃ sajotibhûtânaṃ agyâgâraṃ âdittaṃ viya hoti sampajjalitaṃ sajotibhûtaṃ. atha kho te jaṭilâ agyâgâraṃ parivâretvâ evaṃ âhaṃsu: abhirûpo vata bho mahâsamaṇo, nâge na viheṭṭhisatîti. ||4|| atha kho bhagavâ tassâ rattiya accayena tassa nâgassa anupabacca chaviñ ca cammañ ca mamsañ ca nhâruñ ca atthiñ ca atthimiñjañ ca tejasâ tejaṃ pariyâdiyitvâ patte pakkipitvâ Uruvelakassapassa jaṭilassa dassesi: ayaṃ te Kassapa nâgo, pariyâdinno assa tejasâ tejo 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahâsamaṇo mahânubhâvo, yatra hi nâma caṇḍassa nâgarâjassa iddhimato âsivisassa ghoravisassa tejasâ tejaṃ pariyâdiyissa-ti, na tv eva ca kho arahâ yathâ ahan ti. ||5||

Nerañjarâyaṃ bhagavâ Uruvelakassapaṃ jaṭilaṃ avoca: sace te Kassapa agaru, viharemu ajjunho aggisâlamhîti. na kho me mahâsamaṇa garu, phâsukâmo 'va taṃ nivâremi, caṇḍ' ettha nâgarâjâ iddhimâ âsiviso ghoraviso, so taṃ mâ viheṭṭhesîti. app eva maṃ na viheṭṭheyya, iñgha tvam Kassapa anujâ-nâhi agyâgâraṇ ti. dinnan ti naṃ viditvâ asambhîto pâvisi bhayamatîto. disvâ isiṃ pavitṭhaṃ ahinâgo dummano padhûpâsi. sumânaso avimano manussanâgo pi tattha padhûpâsi. makkhañ ca asahamâno ahinâgo pâvako va pajjali. tejodhâtusukusalo manussanâgo pi tattha pajjali. ubhinnaṃ sajotibhûtânaṃ agyâgâraṃ udicare jaṭilâ: abhirûpo vata bho mahâsamaṇo nâge na viheṭṭhisatîti bhaṇanti. ||6|| atha kho tassâ rattiya accayena hatâ nâgassa acciyo hontî, iddhimato pana ṭhitâ anekavaṇṇâ acciyo hontî, nilâ atha lohitikâ mañ-jetṭhâ pîtakâ phalikavaṇṇâyo Aṅgirasassa kâye anekavaṇṇâ acciyo hontî. pattamhi odahitvâ ahinâgaṃ brâhmaṇassa dassesi: ayaṃ te Kassapa nâgo, pariyâdinno assa tejasâ tejo 'ti. atha kho Uruvelakassapo jaṭilo bhagavato iminâ iddhipâṭihâriyena abhippasanno bhagavantam etad avoca: idh' eva mahâsamaṇa vihara, ahan te dhuvabhattenâ 'ti. ||7||

paṭhamam pâṭihâriyaṃ. ||15||

atha kho bhagavā Uruvelakassapassa jaṭilassa assamassa avidūre aññatarasmim vanasaṇḍe vihāsi. atha kho cattāro Mahārājāno abhikkantāya rattiyaṁ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā catuddisā aṭṭhamasu seyyathāpi mahantā aggikkhandhā. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṁ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca: kālo mahāsamaṇa niṭṭhitam bhattam. ke nu kho te mahāsamaṇa abhikkantāya rattiyaṁ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvam ten' upasaṃkamimsu, upasaṃkamitvā tam abhivādetvā catuddisā aṭṭhamasu seyyathāpi mahantā aggikkhandhā 'ti. ete kho Kassapa cattāro Mahārājāno yenāham ten' upasaṃkamimsu dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma cattāro pi Mahārājāno upasaṃkamissanti dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmiṃ yeva vanasaṇḍe vihāsi. ||2||

dutiyakapāṭihāriyam. ||16||

atha kho Sakko devānam indo abhikkantāya rattiyaṁ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho, purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca. ||1|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṁ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca: kālo mahāsamaṇa niṭṭhitam bhattam. ko nu kho so mahāsamaṇa abhikkantāya rattiyaṁ abhikkantavaṇṇā kevalakappaṃ vanasaṇḍaṃ obhāsetvā yena tvam ten' upasaṃkami, upasaṃkamitvā tam abhivādetvā ekamantaṃ aṭṭhāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇītataro ca 'ti. eso kho Kassapa Sakko devānam indo yenāham ten' upasaṃkami dhammasavanāya 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi: mahiddhiko kho mahāsamaṇo mahānubhavo, yatra hi nāma

Sakko pi devānam indo upasamkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhaddam bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||2||

tatīyakapāṭihāriyam. ||17||

atha kho Brahmā Sahampati abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca. ||1||
atha kho Uruvelakassapo jaṭilo tassā rattiyā accayena yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam etad avoca: kālo mahāsamaṇa nīṭṭhitam bhaddam. ko nu kho so mahāsamaṇa abhikkantāya rattiyā abhikkantavaṇṇā kevalakappam vanasaṇḍam obhāsetvā yena tvam ten' upasamkami, upasamkamitvā tam abhivādetvā ekamantam atthāsi seyyathāpi mahā aggikkhandho purimāhi vaṇṇanibhāhi abhikkantataro ca paṇitataro ca 'ti. eso kho Kassapa Brahmā Sahampati yenāham ten' upasamkami dhammasavanāyā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Brahmāpi Sahampati upasamkamissati dhammasavanāya, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhaddam bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||2||

catutthapāṭihāriyam. ||18||

tena kho pana samayena Uruvelakassapassa jaṭilassa mahāyaṇiṇo paccupaṭṭhito hoti kevalakappā ca Aṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamitukāmā honti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: etarahi kho me mahāyaṇiṇo paccupaṭṭhito kevalakappā ca Aṅgamagadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātānāya nāgaccheyyā 'ti. ||1|| atha kho bhagavā

Uruvelakassapassa jaṭilassa cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātaṃ āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāraṃ akāsi. atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : kālo mahāsamaṇa, niṭṭhitam bhattam. kim nu kho mahāsamaṇa hiyyo nāgamāsi. api ca mayam tam sarāma kim nu kho mahāsamaṇo nāgacchatiti, khādaniyassa ca bhojaniyassa ca te paṭiviso ṭhapito 'ti. ||2|| nanu te Kassapa etad ahosi : etarahi kho me mahāyañño paccupaṭṭhito kevalakappā ca Aṅga-magadhā pahūtam khādaniyam bhojaniyam ādāya abhikkamissanti. sace mahāsamaṇo mahājanakāye iddhipāṭihāriyam karissati, mahāsamaṇassa lābhasakkāro abhivaḍḍhissati, mama lābhasakkāro parihāyissati. aho nūna mahāsamaṇo svātanāya nāgaccheyyā 'ti. ||3|| so kho aham Kassapa tava cetasā cetoparivitakkam aññāya Uttarakurum gantvā tato piṇḍapātaṃ āharitvā Anotattadahe paribhuñjitvā tatth' eva divāvihāraṃ akāsin ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma cetasāpi cittam pajānissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam paribhuñjitvā tasmim yeva vanasaṇḍe vi-
hāsi. ||4||

pañcamam paṭihāriyam. ||19||

tena kho pana samayena bhagavato paṃsukūlam uppannam hoti. atha kho bhagavato etad ahosi : kattha nu kho aham paṃsukūlam dhaveyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya paṇinā pokkharaniṃ khanitvā bhagavantam etad avoca : idha bhante bhagavā paṃsukūlam dhovatū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho aham paṃsukūlam parimaddeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkam aññāya mahatim silam upanikkhipi idha bhante bhagavā paṃsukūlam parimaddatū 'ti. ||1|| atha kho bhagavato etad ahosi : kimhi nu kho aham ālambitvā uttareyyan ti. atha kho kakudhe adhivatthā devatā bhagavato cetasā cetoparivitakkam aññāya sākham onamesi idha bhante bhagavā

ālambitvā uttaratū 'ti. atha kho bhagavato etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan ti. atha kho Sakko devānam indo bhagavato cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ vissajjetū 'ti. ||2|| atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : kālo mahāsamaṇa, niṭṭhitam bhattam. kiṃ nu kho mahāsamaṇa nāyam pubbe idha pokkharanī, sāyam idha pokkharanī, na yimā silā pubbe upanikkhittā, ken' imā silā upanikkhittā, na yimassa kaku-dhassa pubbe sākā onatā, sāyam sākā onatā 'ti. ||3|| idha me Kassapa paṃsukūlaṃ uppannam ahosi, tassa mayham Kassapa etad ahosi : kattha nu kho ahaṃ paṃsukūlaṃ dho-veyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya pāpinā pokkharaniṃ kha-nitvā maṃ etad avoca : idha bhante bhagavā paṃsukūlaṃ dhovatū 'ti. sāyam amanussena pāpinā khanitā pokkharanī. tassa mayham Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ parimaddeyyan ti. atha kho Kassapa Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante paṃsukūlaṃ parimaddatū 'ti. sāyam amanussena nikkhittā silā. ||4|| tassa mayham Kassapa etad ahosi : kimhi nu kho ahaṃ ālambitvā utta-reyyan ti. atha kho Kassapa kakudhe adbhivatthā devatā mama cetasā cetoparivitakkaṃ aññāya sākham onamesi idha bhante bhagavā ālambitvā uttaratū 'ti. sv āyam āharahattho kakudho. tassa mayham Kassapa etad ahosi : kimhi nu kho ahaṃ paṃsukūlaṃ vissajjeyyan ti. atha kho Sakko devānam indo mama cetasā cetoparivitakkaṃ aññāya mahatiṃ silaṃ upanikkhipi idha bhante bhagavā paṃsukūlaṃ vissajjetū 'ti. sāyam amanussena nikkhittā silā 'ti. ||5|| atha kho Uruvelakassapassa jaṭilassa etad ahosi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma Sakko devānam indo veyyāvaccam karissati, na tv eva ca kho arahā yathā ahan ti. atha kho bhagavā Uruvelakassapassa jaṭilassa bhattam bhuñjitvā tasmim yeva vanasaṇḍe vihāsi. ||6||

atha kho Uruvelakassapo jaṭilo tassā rattiyaṃ accayena yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhaga-

vato kâlam ârocesi: kâlo mahâsamaṇa niṭṭhitam bhattan ti. gaccha tvam Kassapa, âyâm' ahan ti Uruvelakassapaṃ jaṭilam uyyojetvâ yâya jambuyâyaṃ Jambudîpo paññâyati, tato phalam gahetvâ paṭhamataram âgantvâ agyâgâre nisîdi. ||7|| addasa kho Uruvelakassapo jaṭilo bhagavantam agyâgâre nisinnam, disvâna bhagavantam etad avoca: katamena tvam mahâsamaṇa maggena âgato. aham tayâ paṭhamataram pakkanto, so tvam paṭhamataram âgantvâ agyâgâre nisinno 'ti. ||8|| idhâham Kassapa tam uyyojetvâ yâya jambuyâyaṃ Jambudîpo paññâyati, tato phalam gahetvâ paṭhamataram âgantvâ agyâgâre nisinno. idam kho Kassapa jambuphalam vaṇṇasampannam gandhasampannam rasasampannam, sace âkañkhasi, paribhuñjâ 'ti. alam mahâsamaṇa, tvam yev' etaṃ arahasi, tvam yev' etaṃ paribhuñjâhîti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahâsamaṇo mahânubhâvo, yatra hi nâma maṃ paṭhamataram uyyojetvâ yâya jambuyâyaṃ Jambudîpo paññâyati, tato phalam gahetvâ paṭhamataram âgantvâ agyâgâre nisîdissati, na tv eva ca kho arahâ yathâ ahan ti. atha kho bhagavâ Uruvelakassapassa jaṭilassa bhattam bhuñjitvâ tasmim yeva vanasaṇḍe vihâsi. ||9|| atha kho Uruvelakassapo jaṭilo tassâ rattiya accayena yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavato kâlam ârocesi: kâlo mahâsamaṇa niṭṭhitam bhattan ti. gaccha tvam Kassapa, âyâm' ahan ti Uruvelakassapaṃ jaṭilam uyyojetvâ yâya jambuyâyaṃ Jambudîpo paññâyati, tassâ avidûre ambo —gha— tassâ avidûre âmalakî —la— tassâ avidûre haritakî —la— Tâvatimsam gantvâ pâricchattakapuppham gahetvâ paṭhamataram âgantvâ agyâgâre nisîdi. addasa kho Uruvelakassapo jaṭilo bhagavantam agyâgâre nisinnam, disvâna bhagavantam etad avoca: katamena tvam mahâsamaṇa maggena âgato. aham tayâ paṭhamataram pakkanto, so tvam paṭhamataram âgantvâ agyâgâre nisinno 'ti. ||10|| idhâham Kassapa tam uyyojetvâ Tâvatimsam gantvâ pâricchattakapuppham gahetvâ paṭhamataram âgantvâ agyâgâre nisinno. idam kho Kassapa pâricchattakapuppham vaṇṇasampannam gandhasampannam, sace âkañkhasi, gaṇhâ 'ti. alam mahâsamaṇa, tvam yev' etaṃ arahasi, tvam yev' etaṃ

gaṇhā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma maṃ paṭhamataram uyyojetvā Tāvatisaṃsaṃ gantvā paṛicchattakapuppham gaḥetvā paṭhamataram āgantvā agyāgāre nisidissati, na tv eva ca kho arahā yathā ahan ti. ||11||

tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti kaṭṭhāni phāletuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma kaṭṭhāni phāletuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : phāliyantu Kassapa kaṭṭhānīti. phāliyantu mahāsamaṇā 'ti. sakid eva pañcakatṭhasatāni phāliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma kaṭṭhāni pi phāliyaṃsanti, na tv eva ca kho arahā yathā ahan ti. ||12|| tena kho pana samayena te jaṭilā aggī paricaritukāmā na sakkonti aggī ujjaletuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī ujjaletuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : ujjaliyantu Kassapa aggīti. ujjaliyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni ujjaliyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi ujjaliyaṃsanti, na tv eva ca kho arahā yathā ahan ti. ||13|| tena kho pana samayena te jaṭilā aggī paricaritvā na sakkonti aggī vijjhāpetuṃ. atha kho tesam jaṭilānaṃ etad ahoṣi : nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā mayam na sakkoma aggī vijjhāpetuṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca : vijjhāyantu Kassapa aggīti. vijjhāyantu mahāsamaṇā 'ti. sakid eva pañca aggisatāni vijjhāyaṃsu. atha kho Uruvelakassapassa jaṭilassa etad ahoṣi : mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma aggī pi vijjhāyaṃsanti, na tv eva ca kho arahā yathā ahan ti. ||14|| tena kho pana samayena te jaṭilā sītāsu hemantikāsu rattisu antaratṭhakāsu himapātasamaye najjā Nerañjarāyaṃ nimujjanti pi, ummujjanti pi, ummujjanimujjam pi karonti. atha kho bhagavā pañcamattāni mandāmukhisatāni abhinimmini, yattha te jaṭilā uttaritvā visib-

besum. atha kho tesam jaṭilānaṃ etad ahosi: nissamsayaṃ kho mahāsamaṇassa iddhānubhāvo, yathā h' imā mandā-mukhiyo nimmitā 'ti. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma mahāmandāmukhiyo abhinimminissati, na tv eva ca kho arahā yathā ahaṃ ti. ||15|| tena kho pana samayena mahāakālamegho vassi, mahāudakavāhako sañjāyi. yasmim padese bhagavā viharati, so padeso udakena anuotthaṭo hoti. atha kho bhagavato etad ahosi: yaṃ nūnāhaṃ samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkameyyaṃ ti. atha kho bhagavā samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkami. atha kho Uruvelakassapo jaṭilo mā h' eva kho mahāsamaṇo udakena vulho ahoṣīti nāvāya sambahulehi jaṭilehi saddhim yasmim padese bhagavā viharati taṃ padesaṃ agamāsi. addasa kho Uruvelakassapo jaṭilo bhagavantam samantā udakaṃ ussāretvā majjhe reṇuhatāya bhūmiyā caṅkamantaṃ, disvāna bhagavantam etad avoca: idha nu tvam mahāsamaṇa 'ti. ayam ah' asmi Kassapa 'ti bhagavā vehāsaṃ abbhuggantvā nāvāya paccutthāsi. atha kho Uruvelakassapassa jaṭilassa etad ahosi: mahiddhiko kho mahāsamaṇo mahānubhāvo, yatra hi nāma udakaṃ pi na pavahissati, na tv eva ca kho arahā yathā ahaṃ ti. ||16||

atha kho bhagavato etad ahosi: ciram pi kho imassa moghapurisassa evaṃ bhavissati: mahiddhiko kho mahāsamaṇo mahānubhāvo, na tv eva ca kho arahā yathā ahaṃ ti. yaṃ nūnāhaṃ imaṃ jaṭilaṃ samvejeyyaṃ ti. atha kho bhagavā Uruvelakassapaṃ jaṭilaṃ etad avoca: n' eva kho tvam Kassapa arahā, na pi arahattamaggam samāpanno, sā pi te paṭipadā n' atthi, yāya tvam arahā vā assa arahattamaggam vā samāpanno 'ti. atha kho Uruvelakassapo jaṭilo bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca: labheyyāhaṃ bhante bhagavato santike pabbajjam, labheyyaṃ upasampadan ti. ||17|| tvam kho 'si Kassapa pañcannaṃ jaṭilasatānaṃ nāyako vināyako aggo pamukho pāmokkho, te pi tāva apalokehi, yathā te maññissanti tathā karissantīti. atha kho Uruvelakassapo jaṭilo yena te jaṭilā ten' upasaṃkami, upasaṃkamitvā te jaṭile etad avoca: icchāmaṃ

aham bho mahāsamaṇe brahmacariyaṃ caritaṃ, yathā bhavanto maññanti tathā karontū 'ti. cirapaṭikā mayaṃ bho mahāsamaṇe abhippasannā, sace bhavaṃ mahāsamaṇe brahmacariyaṃ carissati, sabbeva mayaṃ mahāsamaṇe brahmacariyaṃ carissāma 'ti. ||18|| atha kho te jaṭilā kesamissaṃ jaṭamissaṃ khārikājamissaṃ aggihuttamissaṃ udaye pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocaṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjā, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||19||

addasa kho Nadikassapo jaṭilo kesamissaṃ jaṭamissaṃ khārikājamissaṃ aggihuttamissaṃ udaye vuyhamāne, disvā assa etad ahoṣi: mā h' eva me bhātuno upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaram jānāthā 'ti, sāmā ca tīhi jaṭilasatehi saddhiṃ yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasantam Uruvelakassapam etad avoca: idaṃ nu kho Kassapa seyyo 'ti. āmāvuso idaṃ seyyo 'ti. ||20|| atha kho te jaṭilā kesamissaṃ jaṭamissaṃ khārikājamissaṃ aggihuttamissaṃ udaye pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avocaṃ: labheyyāma mayaṃ bhante bhagavato santike pabbajjā, labheyyāma upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svākkhāto dhammo, caratha brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. sā 'va tesam āyasmantānaṃ upasampadā ahoṣi. ||21||

addasa kho Gayākassapo jaṭilo kesamissaṃ jaṭamissaṃ khārikājamissaṃ aggihuttamissaṃ udaye vuyhamāne, disvā assa etad ahoṣi: mā h' eva me bhātūnaṃ upasaggo ahoṣīti, jaṭile pāhesi gacchatha me bhātaro jānāthā 'ti, sāmā ca dvīhi jaṭilasatehi saddhiṃ yenāyasmā Uruvelakassapo ten' upasaṃkami, upasaṃkamitvā āyasantam Uruvelakassapam etad avoca: idaṃ nu kho Kassapa seyyo 'ti. āmāvuso idaṃ seyyo 'ti. ||22|| atha kho te jaṭilā kesamissaṃ jaṭamissaṃ khārikājamissaṃ aggihuttamissaṃ udaye pavāhetvā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavato

pâdesu sirasâ nipatitvâ bhagavantam etad avocum : labhey-yâma mayam bhante bhagavato santike pabbajjam, labheyyâma upasampadan ti. etha bhikkhavo 'ti bhagavâ avoca, svâkkhâto dhammo, caratha brahmacariyam sammâ dukkhassa antakiriyyâ 'ti. sâ 'va tesam âyasmantânâ upasampadâ ahosi. ||23||

bhagavato adhitthânaena pañca katthasatâni na phâliyimsu, phâliyimsu, aggâ na ujjalimsu, ujjalimsu, na vijjhâyimsu, vijjhâyimsu, pañca mandâ mukhisatâni abhinimmini. etena nayena adđhuddhapâtihâriyasahassâni honti. ||24|| **20** ||

atha kho bhagavâ Uruvelâyam yathâbhirantam viharitvâ yena Gayâsisam tena cārikam pakkāmi mahatā bhikkhusamghena saddhim bhikkhusahassena sabbeheva purāṇajāṭilehi. tatra sudam bhagavâ Gayâyam viharati Gayâsise saddhim bhikkhusahassena. ||1|| tatra kho bhagavâ bhikkhū āmantesi : sabbam bhikkhave ādittam. kiñ ca bhikkhave sabbam ādittam. cakkhum bhikkhave ādittam, rūpā ādittā, cakkhuviññāṇam ādittam, cakkhusamphasso āditto, yad idam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. kena ādittam, rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||2|| sotam ādittam, saddā ādittā, — la — ghānam ādittam, gandhā ādittā, jivhā ādittā, rasā ādittā, kāyo āditto, phoṭṭhabbā ādittā, mano āditto, dhammā ādittā, manoviññāṇam ādittam, manosamphasso āditto, yad idam manosamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tam pi ādittam. kena ādittam, rāgagginā dosagginā mohagginā ādittam, jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi ādittan ti vadāmi. ||3|| evam passam bhikkhave sutavā ariyasāvako cakkhusmim pi nibbindati, rūpesu pi nibbindati, cakkhuviññāṇe pi nibbindati, cakkhusamphasse pi nibbindati, yad idam cakkhusamphassapaccayā uppajjati vedayitam sukham vā dukkham vā adukkhamasukham vā, tasmim pi nibbindati. sotasmim pi nibbindati, saddesu pi nibbindati, ghānasim pi nibbin-

dati, gandhesu pi nibbindati, jivhāya pi nibbindati, ra-
sesu pi nibbindati, kāyasmim pi nibbindati, phoṭṭhabbesu
pi nibbindati, manasmim pi nibbindati, dhammesu pi
nibbindati, manoviññāṇe pi nibbindati, manosamphasse
pi nibbindati, yad idaṃ manosamphassapaccayā uppajjati
vedayitaṃ sukhaṃ vā dukkhaṃ vā adukkhamasukhaṃ
vā, tasmim pi nibbindati, nibbindaṃ virajjati, virāgā vi-
muccati, vimuttasmim vimutt' amhīti ñāṇaṃ hoti, khīṇā
jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ
itthattāyā 'ti pajānātīti. imasmim ca pana veyyākaraṇasmim
bhaññamāṇe tassa bhikkhusahassassa anupādāya āsavehi
cittāni vimuccimsu. ||4|| ādittapariyāyaṃ niṭṭhitaṃ.
||21|| Uruvelapāṭihāriyaṃ tatiyakabhāṇavāraṃ
niṭṭhitaṃ.

atha kho bhagavā Gayāsīse yathābhirantaṃ viharitvā yena
Rājagahaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃ-
ghena saddhim bhikkhusahassena sabbe' eva purāṇajāṭilehi.
atha kho bhagavā anupubbena cārikaṃ caramāno yena Rāja-
gahaṃ tad avasari. tatra sudaṃ bhagavā Rājagahe viharati
Latṭhivanuyyāṇe Supatitṭhe cetiye. ||1|| assosi kho
rājā Māgadho Seniyo Bimbisāro: samaṇo khalu bho
Gotamo Sakyaputto Sakyakulā pabbajito Rājagahaṃ anu-
ppatto Rājagahe viharati Latṭhivanuyyāṇe Supatitṭhe cetiye.
taṃ kho pana bhagavantaṃ Gotamaṃ evaṃ kalyāṇo kitti-
saddo abbhuggato iti pi, so bhagavā arahaṃ sammāsa-
buddho vijjācaraṇasampanno sugato lokavidū anuttaro puri-
sadammasārathi satthā devamanussānaṃ buddho bhagavā,
so imaṃ lokaṃ sadevakam samāraṇam sabrahmakam sassa-
maṇabrāhmaṇim pajam sadevamanussam sayam abhiññā
sacchikatvā pavedeti, so dhammam deseti ādikalyāṇam majjhe-
kalyāṇam pariyośanakalyāṇam sātthaṃ savyañjanaṃ keva-
laparipuṇṇam parisuddham brahmacariyaṃ pakāseti. sādhu
kho pana tathārūpaṇam arahataṃ dassanaṃ hotīti. ||2|| atha
kho rājā Māgadho Seniyo Bimbisāro dvādasanahutehi Māga-
dhikehi brāhmaṇagahapatikehi parivuto yena bhagavā ten'
upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekam-
antaṃ nisīdi. te pi kho dvādasanahutā Māgadhiḥ brāh-

maṇagahapatikā appekacce bhagavantam abhivādetvā ekam-
 antam nisīdīmsu, appekacce bhagavatā saddhīm sammo-
 dīmsu, sammodanīyam katham saraṇīyam vītisāretvā ekam-
 antam nisīdīmsu, appekacce yena bhagavā ten' añjalīm
 paṇāmetvā ekamantam nisīdīmsu, appekacce bhagavato san-
 tike nāmagottam sāvetvā ekamantam nisīdīmsu, apekacce
 tuṇhibhūtā ekamantam nisīdīmsu. ||3|| atha kho tesam dvā-
 dasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ
 etad ahoṣi : kim nu kho mahāsamaṇo Uruvelakassape brah-
 macariyaṃ carati, udāhu Uruvelakassapo mahāsamaṇe brah-
 macariyaṃ caratīti. atha kho bhagavā tesam dvādasanahu-
 tānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ cetasa ceto-
 parivittakkaṃ aññāya āyasmantaṃ Uruvelakassapaṃ gāthāya
 ajjhabhāsi :

kim eva disvā Uruvelavāsi pahāsi aggim kisako vadāno.

pucchāmi taṃ Kassapa etam atthaṃ, katham pahīnaṃ
 tava aggihuttaṃ ti. |

rūpe ca sadde ca atho rase ca kāmītthiyo cābhivadanti
 yaññā.

etaṃ malan ti upadhīsu ñatvā, tasmā na yitṭhe na hute
 araṇjin ti. ||4||

ettha ca te mano na ramittha Kassapā 'ti bhagavā avoca,
 rūpesu saddesu atho rasesu

atha ko carahi devamanussaloke rato mano Kassapa brūhi
 me tan ti. |

disvā padaṃ santam anupadhīkaṃ akiñcanaṃ kāmabhave
 asattaṃ

anaññathābhāvaṃ anaññaneyyaṃ, tasmā na yitṭhe na hute
 araṇjin ti. ||5||

atha kho āyasmā Uruvelakassapo utṭhāyāsanaṃ ekamsaṃ
 uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bha-
 gavantaṃ etad avoca : satthā me bhante bhagavā, sāvako
 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmiti.
 atha kho tesam dvādasanahutānaṃ Māgadhikānaṃ brāhma-
 ṇagahapatikānaṃ etad ahoṣi : Uruvelakassapo mahāsamaṇe
 brahmacariyaṃ caratīti. ||6|| atha kho bhagavā tesam dvā-
 dasanahutānaṃ Māgadhikānaṃ brāhmaṇagahapatikānaṃ ce-

tasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idam: dānakatham sīlakatham saggakatham kāmānam ādinavam okāram saṃkilesam nekkhamme ānisaṃsam pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānam sāmukkamsikā dhammadesanā, tam pakāsesi, dukkham samudayam nirodham maggam. ||7|| seyyathāpi nāma suddham vattham apagatakālakam sammad eva rajanam paṭigaṇheyya, evam eva ekādasanahutānam Māgadhiṇānam brāhmaṇagahapatikānam Bimbisārapamukhānam tasmim yeva āsane virajam vītamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammam sabbam tam nirodhadhamman ti, ekanahutam upāsakattam paṭivedesi. ||8|| atha kho rājā Māgadho Seniyo Bimbisāro diṭṭhadhammo pattadhammo viditadhammo pariyoḡāhadhammo tiṇṇavicikiccho vigatakathamkatho vesārajappatto aparappaccayo satthu sāsane bhagavantam etad avoca: pubbe me bhante kumārassa sato pañca assāsakā ahesum, te me etarahi samiddhā. pubbe me bhante kumārassa sato etad ahosi: aho vata maṃ rajje abhisinṇceyyun ti, ayam kho me bhante paṭhamo assāsako ahosi, so me etarahi samiddho. tassa ca me vijitam araham sammāsambuddho okkameyyā 'ti, ayam kho me bhante dutiyo assāsako ahosi, so me etarahi samiddho. ||9|| tañ cāham bhagavantam payirupāseyyan ti, ayam kho me bhante tatiyo assāsako ahosi, so me etarahi samiddho. so ca me bhagavā dhammam deseyyā 'ti, ayam kho me bhante catuttho assāsako ahosi, so me etarahi samiddho. tassa cāham bhagavato dhammam ājāneyyan ti, ayam kho me bhante pañcamo assāsako ahosi, so me etarahi samiddho. pubbe me bhante kumārassa sato ime pañca assāsakā ahesum, te me etarahi samiddhā. ||10|| abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitam vā ukkujjeyya paṭicchannam vā vivareyya mūlhassa vā maggam ācikkheyya andhakāre vā telapajjotam dhāreyya cakkhumanto rūpāni dakkhintīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam maṃ bhante bhagavā dhāretu ajjatagge pānupetaṃ saraṇam gatan ti, adhivāsetu ca me bhante

bhagavā svātānāya bhattaṃ saddhim bhikkhusaṃghena 'ti. adhivāsesi bhagavā tunhibhāvena. ||11|| atha kho rājā Māgadho Seniyo Bimbisāro bhagavato adhivāsanam viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho rājā Māgadho Seniyo Bimbisāro tassā rattiya accayena paṇitaṃ khādaniyam bhojaniyam paṭiyādetvā bhagavato kalam ārocāpesi: kalam bhante, niṭṭhitam bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaram ādāya Rājagaham pāvisi mahatā bhikkhusaṃghena saddhim bhikkhusahassena sabbehi' eva purāṇajātilehi. ||12|| tena kho pana samayena Sakko devānam indo māṇavakavaṇṇam abhinimminivā buddhapamukhassa bhikkhusaṃghassa purato-purato gacchati imā gāthāya gīyamāno:

danto dantehi saha purāṇajātilehi vippamutto vippamutthehi
siṅgīnikkhasuvaṇṇo Rājagaham pāvisi bhagavā.

mutto mutthehi saha purāṇajātilehi vippamutto vippamutthehi

siṅgīnikkhasuvaṇṇo Rājagaham pāvisi bhagavā.

tiṇṇo tiṇṇehi saha purāṇajātilehi vippamutto vippamutthehi
siṅgīnikkhasuvaṇṇo Rājagaham pāvisi bhagavā.

dasavāso dasabalo dasadhamma vidū dasabhi c' upeto

so dasasataparivāro Rājagaham pāvisi bhagavā 'ti. ||13||

manussā Sakkaṃ devānam indaṃ passitvā evaṃ āhamsu:
abhirūpo vatāyaṃ māṇavako, dassaniyo vatāyaṃ māṇavako,
pāsādiko vatāyaṃ māṇavako. kassa nu kho ayaṃ māṇavako
'ti. evaṃ vutte Sakko devānam indo te manusse gāthāya
ajjhabhāsi:

yo dhīro sabbadhī danto buddho appaṭipuggalo
arahaṃ sugato loke tassāham paricārako 'ti. ||14||

atha kho bhagavā yena rañño Māgadhassa Seniyassa
Bimbisārassa nivesanam ten' upasamkami, upasamkamitvā
paññatte āsane nisīdi saddhim bhikkhusaṃghena. atha
kho rājā Māgadho Seniyo Bimbisāro buddhapamukhaṃ
bhikkhusaṃgham paṇitena khādaniyena bhojaniyena sa-
hatthā santappetvā sampavāretvā bhagavantam bhuttāvim
onītapattapaṇiṃ ekamantaṃ nisīdi. ||15|| ekamantaṃ ni-

sinnassa kho rañño Māgadhassa Seniyassa Bimbisārassa etad ahosi: kattha nu kho bhagavā vihareyya, yaṃ assa gāmato n' eva avidūre na accāsanne gamanāgamanasampannam atthikānam-atthikānam manussānam abhikkamaniyaṃ, divā appākiṇṇam rattim appasaddam appaniggghosaṃ vijanavātaṃ manussarāhaseyyakam paṭisallānasāruppan ti. ||16|| atha kho rañño Māgadhassa Seniyassa Bimbisārassa etad ahosi: idaṃ kho ambhākam Vēḷuvanaṃ uyyānaṃ gāmato n' eva avidūre na accāsanne gamanāgamanasampannam atthikānam-atthikānam manussānam abhikkamaniyaṃ, divā appākiṇṇam, rattim appasaddam appaniggghosaṃ vijanavātaṃ manussarāhaseyyakam paṭisallānasāruppaṃ. yaṃ nūnāhaṃ Vēḷuvanaṃ uyyānaṃ buddhapamukhassa bhikkhusamghassa dadeyyan ti. ||17|| atha kho rājā Māgadho Seniyō Bimbisāro sovaṇṇamayam bhiṅkāraṃ gahetvā bhagavato onojesi etāhaṃ bhante Vēḷuvanaṃ uyyānaṃ buddhapamukhassa bhikkhusamghassa dammīti. paṭiggahesi bhagavā ārāmaṃ. atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave ārāmaṃ ti. ||18|| **22**

tena kho pana samayena Sañjayo paribbājako Rājagahe paṭivasati mahatiyā paribbājakaparisāya saddhim addhateyyehi paribbājakasatehi. tena kho pana samayena Sāriputtamoggallānā Sañjaye paribbājake brahmacariyaṃ caranti, tehi katikā katā hoti: yo paṭhamam amataṃ adhi-gacchati so ārocetū 'ti. ||1|| atha kho āyasmā Assaji pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Rājagahaṃ piṇḍāya pāvisi pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhu iriyāpathasampanno. addasa kho Sāriputto paribbājako āyasmantaṃ Assajim Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhum iriyāpathasampannaṃ, disvān' assa etad ahosi: ye vata loke arahanto vā arahattamaggam vā samāpannā, ayaṃ tesam bhikkhūnaṃ aññataro, yaṃ nūnā-

ham imam bhikkhum upasamkamitvā puccheyyam : kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||2|| atha kho Sāriputtassa paribbājaka-ssa etad ahoṣi : akālo kho imam bhikkhum pucchitum, antaragharam pavittho piṇḍāya carati. yam nūnāham imam bhikkhum piṭṭhito-piṭṭhito anubandheyyam atthikehi upa-ññātam maggan ti. atha kho āyasmā Assaji Rājagahe piṇḍāya caritvā piṇḍapātam ādāya paṭikkami. atha kho Sāriputto paribbājako yenāyasmā Assaji ten' upasamkami, upasamkamitvā āyasmatā Assajinā saddhim sammodi, sammodaniyam katham saraṇiyam vitisāretvā ekamantam atṭhāsi, ekamantam tṭhito kho Sāriputto paribbājako āyasmantam Assajim etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kam 'si tvam āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvam dhammam rocesīti. ||3|| atth' āvuso mahāsamaṇo Sakyaputto Sakya-kulā pabbajito, tāham bhagavantam uddissa pabbajito, so ca me bhagavā satthā, tassa cāham bhagavato dhammam rocemīti. kimvādī panāyasmato satthā kimakkhāyīti. aham kho āvuso navo acirapabbajito adhunāgato imam dhamma-vinayam, na t' āham sakkomi vitthārena dhammam desetum, api ca te samkhittena attham vakkhāmīti. atha kho Sāriputto paribbājako āyasmantam Assajim etad avoca : hotu āvuso, appam vā bahum vā bhāsassu, attham yeva me brūhi, atthen' eva me attho, kim kāhasi vyañjanam bahun ti. ||4|| atha kho āyasmā Assaji Sāriputtassa paribbājakassa imam dhammapariyāyam abhāsi :

ye dhammā hetuppabhavā tesam hetum tathāgato āha
tesaṇ ca yo nirodho evamvādī mahāsamaṇo 'ti.

atha kho Sāriputtassa paribbājakassa imam dhammapariyāyam sutvā virajam vītamalam dhammacakkhum udapādiyam kiñci samudayadhammam sabbam tam nirodhadhamman ti. es' eva dhammo yadi tāvad eva paccavyathā padam asokam adiṭṭham abbatitam bahukehi kappanahutehiti. ||5|| atha kho Sāriputto paribbājako yena Moggallāno paribbājako ten' upasamkami. addasa kho Moggallāno paribbājako Sāriputtam paribbājakam dūrato 'va āgacchantam, disvāna Sāri-

puttaṃ paribbājakam etad avoca : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kacci nu tvaṃ āvuso amataṃ adhigato 'ti. āmāvuso amataṃ adhigato 'ti. yathā kathaṃ pana tvaṃ āvuso amataṃ adhigato 'ti. ||6|| idhāhaṃ āvuso addasaṃ Assajim bhikkhum Rājagahe piṇḍāya carantaṃ pāsādikena abhikkantena paṭikkantena ālokitena vilokitena sammiñjitena pasāritena okkhittacakkhum iriyāpathasampannaṃ, disvāna me etad ahosi : ye vata loka arahanto vā arahattamaggam vā samāpannā, ayaṃ tesam bhikkhūnam aññataro, yaṃ nūnāhaṃ imaṃ bhikkhum upasaṃkamitvā puccheyyaṃ : kam 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||7|| tassa mayhaṃ āvuso etad ahosi : akālo kho imaṃ bhikkhum pucchitum, antaragharaṃ pavittṭho piṇḍāya carati. yaṃ nūnāhaṃ imaṃ bhikkhum piṭṭhito-piṭṭhito anubandheyyaṃ atthikehi upaññātaṃ maggan ti. atha kho āvuso Assaji bhikkhu Rājagahe piṇḍāya caritvā piṇḍapātaṃ ādāya paṭikkami. atha khv āhaṃ avuso yena Assaji bhikkhu ten' upasaṃkamim, upasaṃkamitvā Assajinā bhikkhunā saddhim sammodim, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisāretvā ekamantaṃ atṭhāsim, ekamantaṃ tṭhito kho ahaṃ āvuso Assajim bhikkhum etad avocaṃ : vippasannāni kho te āvuso indriyāni, parisuddho chavivaṇṇo pariyodāto, kam 'si tvaṃ āvuso uddissa pabbajito, ko vā te satthā, kassa vā tvaṃ dhammaṃ rocesīti. ||8|| atth' āvuso mahāsamaṇo Sakyaputto Sakyakulā pabbajito, tāhaṃ bhagavantaṃ uddissa pabbajito, so ca me bhagavā satthā, tassa cāhaṃ bhagavato dhammaṃ rocemīti. kimvādī paṇāyasmato satthā kimakkhāyīti. ahaṃ kho āvuso navo acirapabbajito adhunāgato imaṃ dhammavinayaṃ, na t' āhaṃ sakkomi vitthārena dhammaṃ desetum, api ca te samkhittena atthaṃ vakkhāmīti. appaṃ vā bahum vā bhāsassu, atthaṃ yeva me brūhi, atthen' eva me attho, kim kāhasi vyañjanaṃ bahun ti. ||9|| atha kho āvuso Assaji bhikkhu imaṃ dhammapariyāyaṃ abhāsi :

ye dhammā hetuppabhavā tesam hetum tathāgato āha
tesaṃ ca yo nirodho evaṃvādī mahāsamaṇo 'ti.

atha kho Moggallānassa paribbājakassa imaṃ dhammapari-

yāyaṃ sutvā virajāṃ vītamalaṃ dhammacakkhuṃ udapādi
yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadha-
mmaṃ ti. es' eva dhammo yadi tāvad eva paccavyathā
padaṃ asokaṃ adiṭṭhaṃ abbatitaṃ bahukehi kappanahute-
hīti. ||10|| **23** ||

atha kho Moggallāno paribbājako Sāriputtaṃ pa-
ribbājakaṃ etad avoca: gacchāma mayaṃ āvuso bhagavato
santike, so no bhagavā satthā 'ti. imāni kho āvuso aḍḍha-
teyyāni paribbājakasatāni amhe nissāya amhe sampassantā
idha viharanti, te pi tāva apalokāma, yathā te maññissanti,
tathā karissantīti. atha kho Sāriputtamoggallānā yena te
paribbājaka ten' upasaṃkamimsu, upasaṃkamitvā te paribbā-
jake etad avocum: gacchāma mayaṃ āvuso bhagavato san-
tike, so no bhagavā satthā 'ti. mayaṃ āyasmante nissāya
āyasmante sampassantā idha viharāma, sace āyasmantā ma-
hāsamaṇe brahmacariyaṃ carissanti, sabbeva mayaṃ mahā-
samaṇe brahmacariyaṃ carissāmā 'ti. ||1|| atha kho Sāri-
puttamoggallānā yena Sañjayaṃ paribbājako ten' upasaṃka-
mimsu, upasaṃkamitvā Sañjayaṃ paribbājakaṃ etad avocum:
gacchāma mayaṃ āvuso bhagavato santike, so no bhagavā
satthā 'ti. alaṃ āvuso mā agamittha, sabbeva tayo imaṃ
gaṇaṃ pariharissāmā 'ti. dutiyam pi kho — la — tatiyam
pi kho Sāriputtamoggallānā Sañjayaṃ paribbājakaṃ etad
avocum: gacchāma mayaṃ āvuso bhagavato santike, so no
bhagavā satthā 'ti. alaṃ avuso mā agamittha, sabbeva
tayo imaṃ gaṇaṃ pariharissāmā 'ti. ||2|| atha kho Sāriputta-
moggallānā tāni aḍḍhateyyāni paribbājakasatāni ādāya yena
Veluvanaṃ ten' upasaṃkamimsu, Sañjayaṃ pana paribbāja-
kassa tatth' eva uṇhaṃ lohitaṃ mukhato uggaçchi. addasa
kho bhagavā te Sāriputtamoggallāne dūrato 'va āgacchante,
disvāna bhikkhū āmantesi: ete bhikkhave dve saḥāyakā
āgacchanti Kolito Upatisso ca, etaṃ me sāvakaṃ yugaṃ
bhavissati aggamaṃ bhaddayugaṃ ti. gambhīre ñāṇavisaye
anuttare upadhisamkhaye vimutte anuppatte Veluvanaṃ
atha ne satthā vyākāsi: ete dve saḥāyakā āgacchanti Kolito
Upatisso ca, etaṃ me sāvakaṃ yugaṃ bhavissati aggamaṃ bhadda-
yugaṃ ti. ||3|| atha kho Sāriputtamoggallānā yena bhagavā

ten' upasamkamim̐su, upasamkamitvā bhagavato pādesu
sirasā nipatitvā bhagavantam etad avocum : labheyyāma
mayam bhante bhagavato santike pabbajjam, labheyyāma
upasampadan ti. etha bhikkhavo 'ti bhagavā avoca, svā-
kkhāto dhammo, caratha brahmacariyam sammā dukkhassa
antakiriyāyā 'ti. sā 'va tesam āyasmantānam upasampadā
ahosi. ||4|| tena kho pana samayena abhiññātā-abhiññātā
Māgadhiḥ kulaputtā bhagavati brahmacariyam caranti.
manussā ujjhāyanti khīyanti vipācenti : aputtakatāya paṭi-
panno samaṇo Gotamo, vedhavyāya paṭipanno samaṇo Gota-
mo, kulupacchedāya paṭipanno samaṇo Gotamo. idāni anena
jaṭilasahassam pabbājitam, imāni ca adḍhateyyāni paribbāja-
kasatāni Sañjayāni pabbājitāni, ime ca abhiññātā-abhiññātā
Māgadhiḥ kulaputtā samaṇe Gotame brahmacariyam ca-
rantīti. api 'ssu bhikkhū disvā imāya gāthāya codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti. ||5||

assosum kho bhikkhū tesam manussānam ujjhāyantānam
khīyantānam vipācentānam. atha kho te bhikkhū bhagavato
etam attham ārocesum. na bhikkhave so saddo ciraṃ bha-
vissati, sattāham eva bhavissati, sattāhassa accayena antara-
dhāyissati. tena hi bhikkhave ye tumhe imāya gāthāya
codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti,

te tumhe imāya gāthāya paṭicodetha :

nayanti ve mahāvīrā saddhammena tathāgatā,
dhammena nayamānānam kā usuyyā vijānatan ti. ||6||

tena kho pana samayena manussā bhikkhū disvā imāya gā-
thāya codenti :

āgato kho mahāsamaṇo Magadhānam Giribbajam
sabbe Sañjaye netvāna, kam su dāni nayissatīti.

bhikkhū te manusse imāya gāthāya paṭicodenti :

nayanti ve mahāvīrā saddhammena tathāgatā,
dhammena nayamānānam kā usuyyā vijānatan ti.

manussā dhammena kira samaṇā Sakyaputtiyā nenti no adhammenā 'ti sattāham eva so saddo ahoṣi, sattāhassa accayena antaradhāyi. ||7||

Sāriputtamoggallānapabbajjā niṭṭhitā. ||24||
catutthakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena bhikkhū anupajjhāyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti. te manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharanti. ||1|| manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakyaputtiyā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti, seyyathāpi brāhmaṇā brāhmaṇabhojane 'ti. ||2|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā santutṭhā lajjino kukkuccakā sikkhākāmā, te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānaṃ bhuñjamānānaṃ upari bhojane pi uttiṭṭhapattam upanāmessanti, upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. ||3|| atha kho te bhikkhū bhagavato etam attham ārocesum. atha kho bhagavā etasmim nidāne etasmim pakarane bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi: saccam kira bhikkhave bhikkhū dunnivatthā duppārutā anākappasampannā piṇḍāya caranti manussānaṃ bhuñjamānānaṃ

upari bhojane pi uttiṭṭhapattam upanāmenti, upari khādaniye pi uttiṭṭhapattam upanāmenti, upari sāyaniye pi uttiṭṭhapattam upanāmenti, upari pāniye pi uttiṭṭhapattam upanāmenti, sāmam sūpam pi odanam pi viññāpetvā bhuñjanti, bhattagge pi uccāsaddā mahāsaddā viharantīti. saccam bhagavā. ||4||
vigarahi buddho bhagavā: ananucchaviyam bhikkhave tesam moghapurisānam ananulomikam appaṭirūpam assāmanakam akappiyam akaraṇiyam. katham hi nāma te bhikkhave moghapurisā dunnivatthā duppārutā anākappasampannā piṇḍāya carissanti, manussānam bhuñjamānānam upari bhojane pi uttiṭṭhapattam upanāmessanti upari khādaniye pi uttiṭṭhapattam upanāmessanti, upari sāyaniye pi uttiṭṭhapattam upanāmessanti, upari pāniye pi uttiṭṭhapattam upanāmessanti, sāmam sūpam pi odanam pi viññāpetvā bhuñjissanti, bhattagge pi uccāsaddā mahāsaddā viharissanti. n' etam bhikkhave appasannānam vā pasāḍāya pasannānam vā bhiyyobhāvāya, atha kho tam bhikkhave appasannānañ c' eva appasāḍāya, pasannānañ ca ekaccānam aññathattāyā 'ti. ||5||
atha kho bhagavā te bhikkhū anekapariyāyena vigarahitvā dubbharatāya dupposatāya mahicchatāya asantuṭṭhiyā saṃganikāya kosajjassa avaṇṇam bhāsivā anekapariyāyena subharatāya suposatāya appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa viriyārambhassa vaṇṇam bhāsivā bhikkhūnam tadanucchavikam tadanulomikam dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave upajjhāyam. upajjhāyo bhikkhave saddhivihārikamhi puttacittam upaṭṭhāpessati, saddhivihāriko upajjhāyamhi pitucittam upaṭṭhāpessati. evam te aññamaññam sagāravā sappatissā sabhāgavuttino viharantā imasmiṃ dhammavinaye vuḍḍhiṃ virūlhiṃ vepullam āpajjissanti. ||6||
evañ ca pana bhikkhave upajjhāyo gahetabbo: ekamsam uttarāsaṅgam karitvā pāde vanditvā ukkuṭikam nisiditvā añjalim paggahetvā evam assa vacaṇīyo: upajjhāyo me bhante hohi, upajjhāyo me bhante hohi, upajjhāyo me bhante hohīti. sāhū 'ti vā, lahū 'ti vā, opāyikan ti vā, paṭirūpan ti vā, pāsādikena sampādehīti vā kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, gahito hoti upajjhāyo, na kāyena viññāpeti, na vācāya viññā-

peti, na kāyena vācāya viññāpeti, na gahito hoti upajjhāyo. ||7||

saddhivihārikaena bhikkhave upajjhāyamhi sammāvattitabbam, tatrayam sammāvattanā: kālass' eva utthāya upāhanā omuñcitvā ekamsam uttarāsaṅgam karitvā dantakattam dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāgum pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhumam aparighamsantena dhovitvā paṭisāmetabbam. upajjhāyamhi vuṭṭhite āsanam uddharitabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||8|| sace upajjhāyo gāmam pavisitukāmo hoti, nivāsanam dātabbam, paṭinivāsanam paṭiggahetabbam, kāyabandhanam dātabbam, sagunam katvā saṃghātiyo dātabbā, dhovitvā patto saudako dātabbo. sace upajjhāyo pacchāsamanam ākāṇhāti, timaṇḍalam paṭicchādentena parimaṇḍalam nivāsetvā kāyabandhanam bandhitvā sagunam katvā saṃghātiyo pārupitvā gaṇṭhikam paṭimuñcitvā dhovitvā pattam gahetvā upajjhāyassa pacchāsamanena hotabbam. nātidūre gantabbam, na accāsanne gantabbam. pattapariyāpannam paṭiggahetabbam. ||9|| na upajjhāyassa bhaṇamānassa antarantarā kathā opātetabbā. upajjhāyo āpattisāmantā bhaṇamāno nivāretabbo. nivattantena paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapiṭham pādakaṭhalikam upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, paṭinivāsanam dātabbam, nivāsanam paṭiggahetabbam. sace cīvaram sinnam hoti, muhuttam uṇhe otāpetabbam, na ca uṇhe cīvaram nidahitabbam. cīvaram saṃharitabbam. cīvaram saṃharantena caturaṅgulaṃ kaṇṇam ussāretvā cīvaram saṃharitabbam mā majjhe bhaṅgo abositi. obhoge kāyabandhanam kātabbam. sace piṇḍapāto hoti upajjhāyo ca bhuñjitukāmo hoti, udakam datvā piṇḍapāto upanāmetabbo. ||10|| upajjhāyo pāniyena pucchitabbo. bhuttāvissa udakam datvā pattam paṭiggahetvā nīcam katvā sādhumam aparighamsantena dhovitvā vodakam katvā muhuttam uṇhe otāpetabbo, na ca uṇhe patto nidahitabbo. pattacīvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena heṭṭhāmañcam vā

hetthāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaram nikkhipantena ekena hatthena cīvaram gahetvā ekena hatthena cīvaravamsam vā cīvārarajjum vā pamajjitvā pārato antam orato bhogaṃ katvā cīvaram nikkhipitabbam. upajjhāyamhi vuttḥite āsanam uddharitabbam, pādodakam pādapīṭhaṃ pādakathalikam paṭisāmetabbam. sace so deso uklāpo hoti, so deso sammajjitabbo. ||11|| sace upajjhāyo nahāyitūkāmo hoti, nahānaṃ paṭiyādetabbam. sace sītena attho hoti, sītaṃ paṭiyādetabbam. sace uṇhena attho hoti, uṇhaṃ paṭiyādetabbam. sace upajjhāyo jantāgharam pavisitukāmo hoti, cuṇṇam sannetabbam, mattikā temetabbā, jantāgharapīṭhaṃ ādāya upajjhāyassa piṭṭhito-piṭṭhito gantvā jantāgharapīṭhaṃ datvā cīvaram paṭiggahetvā ekamantaṃ nikkhipitabbam, cuṇṇam dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukhaṃ makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam. ||12|| na there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare upajjhāyassa parikammaṃ kātabbam. jantāgharā nikkhamantena jantāgharapīṭhaṃ ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. udaḥ pi upajjhāyassa parikammaṃ kātabbam. nahātena paṭhamataram uttaritvā attano gattaṃ vodakam katvā nivāsetvā upajjhāyassa gattato udakam pamajjitabbam, nivāsanam dātabbam, saṃghāṭi dātabbā, jantāgharapīṭhaṃ ādāya paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam pādapīṭhaṃ pādakathalikam upanikkhipitabbam. upajjhāyo pāniyena pucchitabbo. ||13|| sace uddisāpetukāmo hoti, uddisāpetabbo. sace paripucchitukāmo hoti, paripucchitabbo. yasmim vihāre upajjhāyo viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāraṃ sodhentena paṭhamam pattacīvaram nīharitvā ekamantaṃ nikkhipitabbam. nisīdanapaccattharaṇaṃ nīharitvā ekamantaṃ nikkhipitabbam. bhisibimbohanam nīharitvā ekamantaṃ nikkhipitabbam. ||14|| mañico nīcam katvā sādhuḥkam aparighamsantena asaṃghaṭṭantena kavāṭapīṭhaṃ nīharitvā ekamantaṃ nikkhipitabbo. pīṭhaṃ nīcam katvā sādhuḥkam

aparighamsantena asaṃghaṭṭantena kavāṭapitṭhaṃ nīharitvā ekamantaṃ nikkhipitabbam. mañcapaṭipāḍakā nīharitvā ekamantaṃ nikkhipitabbā. khelaṃmallako nīharitvā ekamantaṃ nikkhipitabbo. apassenaphalakam nīharitvā ekamantaṃ nikkhipitabbam. bhummattharaṇaṃ yathāpaññattam sallakkhetvā nīharitvā ekamantaṃ nikkhipitabbam. sace vihāre santānakam hoti, ullokā paṭhamam ohāretabbam. ālokaśandhikaṇṇabhāgā pamajjitabbā. sace gerukaparikamakatā bhitti kaṇṇakitā hoti, colakam temetvā pīletvā pamajjitabbā. sace kālavaṇṇakatā bhūmi kaṇṇakitā hoti, colakam temetvā pīletvā pamajjitabbā. sace akatā hoti bhūmi, udakena parippositvā sammajjitabbā mā vihāro rajena ūhaññīti. saṃkāram vicinitvā ekamantaṃ chaḍḍetabbam. ||15|| bhummattharaṇaṃ otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattam paññāpetabbam. mañcapaṭipāḍakā otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbā. mañco otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhuḥkam aparighamsantena asaṃghaṭṭantena kavāṭapitṭhaṃ atiharitvā yathāpaññattam paññāpetabbo. pīṭhaṃ otāpetvā sodhetvā pappoṭhetvā nīcam katvā sādhuḥkam aparighamsantena asaṃghaṭṭantena kavāṭapitṭhaṃ atiharitvā yathāpaññattam paññāpetabbam. bhisibimbohanam otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattam paññāpetabbam. nisīdanapaccattaraṇam otāpetvā sodhetvā pappoṭhetvā atiharitvā yathāpaññattam paññāpetabbam. khelaṃmallako otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbo. apassenaphalakam otāpetvā pamajjitvā atiharitvā yathāṭṭhāne ṭhapetabbam. ||16|| pattacīvaraṃ nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahetvā ekena hatthena hetṭhāmañcam vā hetṭhāpīṭhaṃ vā parāmasitvā patto nikkhipitabbo, na ca anantarahitāya bhūmiyā patto nikkhipitabbo. cīvaraṃ nikkhipantena ekena hatthena cīvaraṃ gahetvā ekena hatthena cīvaravamsaṃ vā cīvararajjumaṃ vā pamajjitvā pārato antam orato bhogaṃ katvā cīvaraṃ nikkhipitabbam. ||17|| sace puratthimā sarajā vātā vāyanti, puratthimā vātapānā thaketabbā. sace pacchimā sarajā vātā vāyanti, pacchimā vātapānā thaketabbā. sace uttarā sarajā vātā vāyanti, uttarā vātapānā thaketabbā. sace dakkhiṇā sarajā vātā vāyanti, dakkhiṇā vā-

tapānā thaketabbā. sace sītakālo hoti, divā vātapānā vivarita-
 tabbā, rattim thaketabbā. sace uphakālo hoti, divā vātapānā
 thaketabbā, rattim vivaritaabbā. ||18|| sace parivenaṃ uklā-
 paṃ hoti, parivenaṃ sammajjitabbā. sace koṭṭhako uklāpa
 hoti, koṭṭhako sammajjitabbo. sace upatṭhānasālā uklāpā
 hoti, upatṭhānasālā sammajjitabbā. sace aggisālā uklāpā
 hoti, aggisālā sammajjitabbā. sace vaccakuṭi uklāpā hoti,
 vaccakuṭi sammajjitabbā. sace pāniyaṃ na hoti, pāniyaṃ
 upatṭhāpetabbā. sace paribhojaniyaṃ na hoti, paribhoja-
 niyaṃ upatṭhāpetabbā. sace ācamanakumbhiyā udakaṃ
 na hoti, ācamanakumbhiyā udakaṃ āsiñcītabbā. ||19|| sace
 upajjhāyassa anabhirati uppannā hoti, saddhivihārikaṇa vū-
 pakāsetabbā vūpakāśāpetabbā dhammakathā vāssa kātābbā.
 sace upajjhāyassa kukkuccaṃ uppannaṃ hoti, saddhivihāri-
 kena vinodetabbā vinodāpetabbā dhammakathā vāssa
 kātābbā. sace upajjhāyassa diṭṭhigataṃ uppannaṃ hoti,
 saddhivihārikaṇa vivecetabbā vivecāpetabbā dhamma-
 kathā vāssa kātābbā. ||20|| sace upajjhāyo garudhammaṃ
 ajjhāpanno hoti parivāsāraho, saddhivihārikaṇa ussukkaṃ
 kātābbā kin ti nu kho saṃgho upajjhāyassa parivāsaṃ
 dadeyyā 'ti. sace upajjhāyo mūlāya paṭikassanāraho hoti,
 saddhivihārikaṇa ussukkaṃ kātābbā kin ti nu kho saṃgho
 upajjhāyaṃ mūlāya paṭikasseyyā 'ti. sace upajjhāyo mā-
 nattāraho hoti, saddhivihārikaṇa ussukkaṃ kātābbā kin ti
 nu kho saṃgho upajjhāyassa mānattaṃ dadeyyā 'ti. sace
 upajjhāyo abbhānāraho hoti, saddhivihārikaṇa ussukkaṃ kā-
 tabbā kin ti nu kho saṃgho upajjhāyaṃ abbheyyā 'ti. ||21||
 sace saṃgho upajjhāyassa kammaṃ kattukāmo hoti tājja-
 niyaṃ vā, nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā
 ukkhepaniyaṃ vā, saddhivihārikaṇa ussukkaṃ kātābbā kin
 ti nu kho saṃgho upajjhāyassa kammaṃ na kareyya lahu-
 kāya vā pariṇāmeyyā 'ti. kataṃ vā paṇ'assa hoti saṃghena
 kammaṃ tājjanīyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭi-
 sāraṇiyaṃ vā ukkhepaniyaṃ vā, saddhivihārikaṇa ussukkaṃ
 kātābbā kin ti nu kho upajjhāyo sammāvatteyya lomaṃ
 pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭi-
 ppassambheyyā 'ti. ||22|| sace upajjhāyassa cīvaraṃ dhovi-
 tabbā hoti, saddhivihārikaṇa dhovitaabbā ussukkaṃ vā

kātabbam kin ti nu kho upajjhāyassa cīvaram dhoviyethā 'ti. sace upajjhāyassa cīvaram kātabbam hoti, saddhivihārikena kātabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram kariyethā 'ti. sace upajjhāyassa rajanam pacitabbam hoti, saddhivihārikena pacitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa rajanam paciyyethā 'ti. sace upajjhāyassa cīvaram rajitabbam hoti, saddhivihārikena rajitabbam ussukkam vā kātabbam kin ti nu kho upajjhāyassa cīvaram rajiyethā 'ti. cīvaram rajantena sādhum samparivattakam-samparivattakam rajitabbam na ca acchinne theve pakkamitabbam. ||23|| na upajjhāyam anāpucchā ekaccassa patto dātabbo, na ekaccassa patto paṭiggahetabbo, na ekaccassa cīvaram dātabbam, na ekaccassa cīvaram paṭiggahetabbam, na ekaccassa parikkhāro dātabbo, na ekaccassa parikkhāro paṭiggahetabbo, na ekaccassa kesā chedātabbā, na ekaccena kesā chedāpetabbā, na ekaccassa parikkammam kātabbam, na ekaccena parikkammam kārāpetabbam, na ekaccassa veyyāvacco kātabbo, na ekaccena veyyāvacco kārāpetabbo, na ekaccassa pacchāsamaṇena hotabbam, na ekacco pacchāsamaṇo ādātabbo, na ekaccassa piṇḍapāto nīharitabbo, na ekaccena piṇḍapāto nīharāpetabbo. na upajjhāyam anāpucchā gāmo pavisitabbo, na susānam gantabbam, na disā pakkamitabbā. sace upajjhāyo gilāno hoti, yāvajjivam upatthātabbo, vutthānassa āgametabban ti. ||24||
upajjhāyavattam niṭṭhitam. ||25||

upajjhāyena bhikkhave saddhivihārikamhi sammāvattitabbam, tatrāyam sammāvattanā: upajjhāyena bhikkhave saddhivihāriko saṃgaḥetabbo anuggahetabbo uddesena ripucchāya ovādena anusāsaniyā. sace upajjhāyassa patto hoti, saddhivihārikassa patto na hoti, upajjhāyena saddhivihārikassa patto dātabbo ussukkam vā kātabbam kin ti nu kho saddhivihārikassa patto uppajjiyethā 'ti. sace upajjhāyassa cīvaram hoti, saddhivihārikassa cīvaram na hoti, upajjhāyena saddhivihārikassa cīvaram dātabbam ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram uppajjiyethā 'ti. sace upajjhāyassa parikkhāro hoti, saddhivihārikassa parikkhāro na hoti, upajjhāyena saddhivihārikassa

parikkhâro dâtabbo ussukkam vâ kâtabbam kin ti nu kho saddhivihârikassa parikkhâro uppajjiyethâ 'ti. ||1|| sace saddhivihâriko gilâno hoti, kâlass' eva utthâya dantakattham dâtabbam, mukhodakam dâtabbam, âsanam paññâpetabbam. sace yâgu hoti, bhâjanam dhovivâ yâgu upanâmetabbâ. yâgum pîtassa udakam datvâ bhâjanam paṭiggahetvâ nîcam katvâ sâdhukam aparighamsantena dhovivâ paṭisâmetabbam. saddhivihârikamhi vuṭṭhite âsanam uddharitabbam. sace so deso uklâpo hoti, so deso sammajjitabbo. ||2|| sace saddhivihâriko gâmaṃ pavisitukâmo hoti, nivâsanam dâtabbam, paṭinivâsanam paṭiggahetabbam, kâya-bandhanam dâtabbam, saḡuṇam katvâ samghâṭiyo dâtabbâ, dhovivâ patto saudako dâtabbo. ettâvatâ nivattissatthi âsanam paññâpetabbam, pâdodakam pâdapîṭham pâdakathalikam upanikkhipitabbam, paccuggantvâ pattacîvaram paṭiggahetabbam, paṭinivâsanam dâtabbam, nivâsanam paṭiggahetabbam. sace cîvaram sinnam hoti, muhuttam uṇhe otâpetabbam, na ca uṇhe cîvaram nidahitabbam. cîvaram samharitabbam. cîvaram samharantena caturaṅgulaṃ kaṇṇam ussâretvâ cîvaram samharitabbam mâ majjhe bhaṅgo ahoṣiṭi. obhoge kâya-bandhanam kâtabbam. sace piṇḍapâto hoti saddhivihâriko ca bhuñjitukâmo hoti, udakam datvâ piṇḍapâto upanâmetabbo. ||3|| saddhivihâriko pâniyena pucchitabbo. bhuttâvissa udakam datvâ pattam paṭiggahetvâ nîcam katvâ sâdhukam aparighamsantena dhovivâ vodakam katvâ muhuttam uṇhe otâpetabbo, na ca uṇhe patto nidahitabbo. pattacîvaram nikkhipitabbam. pattam nikkhipantena ekena hatthena pattam gahevâ ekena hatthena heṭṭhâmañcam vâ heṭṭhâpîṭham vâ parâmasitvâ patto nikkhipitabbo, na ca anantarahitâya bhûmiyâ patto nikkhipitabbo. cîvaram nikkhipantena ekena hatthena cîvaram gahevâ ekena hatthena cîvaravaṃsam vâ cîvararajjum vâ pamajjitvâ pârato antam orato bhogaṃ katvâ cîvaram nikkhipitabbam. saddhivihârikamhi vuṭṭhite âsanam uddharitabbam, pâdodakam pâdapîṭham pâdakathalikam paṭisâmetabbam. sace so deso uklâpo hoti, so deso sammajjitabbo. ||4|| sace saddhivihâriko nahâyitukâmo hoti, nahânam paṭiyâdetabbam. sace sîtena attho hoti, sîtam paṭiyâdetabbam. sace uṇhena attho hoti, uṇham

paṭiyādetabbam. sace saddhivihāriko jantāgharam pavisitukāmo hoti, cunnam sannetabbam, mattikā temetabbā, jantāgharapīṭham ādāya gantvā jantāgharapīṭham datvā cīvaram paṭiggahetvā ekamantaṃ nikkhipitabbam, cunnam dātabbam, mattikā dātabbā. sace ussahati, jantāgharam pavisitabbam. jantāgharam pavisantena mattikāya mukham makkhetvā purato ca pacchato ca paṭicchādetvā jantāgharam pavisitabbam. ||5|| na there bhikkhū anupakhajja nisīditabbam, na navā bhikkhū āsanena paṭibāhetabbā. jantāghare saddhivihārikassa parikammaṃ katabbam. jantāgharā nikkhamantena jantāgharapīṭham ādāya purato ca pacchato ca paṭicchādetvā jantāgharā nikkhamitabbam. udaye pi saddhivihārikassa parikammaṃ katabbam. nahātena paṭhamataram uttaritvā attano gattaṃ vodakam katvā nivāsetvā saddhivihārikassa gattato udakam pamajjitabbam, nivāsanam dātabbam, saṃghāṭi dātabbā, jantāgharapīṭham ādāya paṭhamataram āgantvā āsanam paññāpetabbam, pādodakam padapīṭham pādakathalikam upanikkhipitabbam. saddhivihāriko pāniyena pucchitabbo. ||6|| yasmim vihare saddhivihāriko viharati, sace so vihāro uklāpo hoti, sace ussahati, sodhetabbo. vihāram sodhentena paṭhamam pattacīvaram niharitvā ekamantaṃ nikkhipitabbam ... (=I. 25, 14-19) ... sace ācamanakumbhiyā udakam na hoti, ācamanakumbhiyā udakam āsiñcitabbam. ||7|| sace saddhivihārikassa anabhirati uppannā hoti, upajjhāyena vūpakāsetabbā vūpakāsāpetabbā dhammakathā vāssa katabbā. sace saddhivihārikassa kukkucam uppannam hoti, upajjhāyena vinodetabbam vinodāpetabbam dhammakathā vāssa katabbā. sace saddhivihārikassa diṭṭhigataṃ uppannam hoti, upajjhāyena vivecetabbam vivecāpetabbam dhammakathā vāssa katabbā. ||8|| sace saddhivihāriko garudhammam ajjhāpanno hoti parivāsāraho, upajjhāyena ussukkam katabbam kin ti nu kho saṃgho saddhivihārikassa parivāsam dadeyyā 'ti. sace saddhivihāriko mūlāya paṭikassanāraho hoti, upajjhāyena ussukkam katabbam kin ti nu kho saṃgho saddhivihārikam mūlāya paṭikasseyyā 'ti. sace saddhivihāriko mātattāraho hoti, upajjhāyena ussukkam katabbam kin ti nu kho saṃgho saddhivihārikassa mātattam dadeyyā 'ti. sace saddhivihā-

riko abbhānāraho hoti, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikam abhēyyā 'ti. ||9|| sace saṃgho saddhivihārikassa kammam kattukāmo hoti tajjanīyam vā nissayam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā, upajjhāyena ussukkam kātabbam kin ti nu kho saṃgho saddhivihārikassa kammam na kareyya lahukāya vā parināmeyyā 'ti. kataṃ vā pan' assa hoti saṃghena kammam tajjanīyam vā nissayam vā pabbājanīyam vā paṭisāraṇīyam vā ukkhepanīyam vā, upajjhāyena ussukkam kātabbam kin ti nu kho saddhivihāriko sammāvatteyya lomam pāteyya netthāram vatteyya, saṃgho taṃ kammam paṭippassambheyyā 'ti. ||10|| sace saddhivihārikassa cīvaram dhovītabbam hoti, upajjhāyena ācikkhitabbam evam dhoveyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram dhoviyethā 'ti. sace saddhivihārikassa cīvaram kātabbam hoti, upajjhāyena ācikkhitabbam evam kareyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram kariyethā 'ti. sace saddhivihārikassa rajanam pacītabbam hoti, upajjhāyena ācikkhitabbam evam paceyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivihārikassa rajanam paciyeṭhā 'ti. sace saddhivihārikassa cīvaram rajītabbam hoti, upajjhāyena ācikkhitabbam evam rajeyyāsīti, ussukkam vā kātabbam kin ti nu kho saddhivihārikassa cīvaram rajiyethā 'ti. cīvaram rajantena sādhum samparivattakam-samparivattakam rajītabbam na ca acchiṇṇe theve pakkamītabbam. sace saddhivihāriko gilāno hoti, yāvajīvam upatthātabbo, vutthānassa āgametabbam ti. ||11||
saddhivihārikavattam nīṭṭhitam. ||26||

tena kho pana samayena saddhivihārikā upajjhāyesu na sammāvattanti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: katham hi nāma saddhivihārikā upajjhāyesu na sammāvattissanti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccam kira bhikkhave saddhivihārikā upajjhāyesu na sammāvattanti. saccam bhagavā. vīgarahi buddho bhagavā: katham hi nāma bhikkhave saddhivihārikā upajjhāyesu na sammāvattissanti. vīgarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave

saddhivihârikaena upajjhâyamhi na sammāvattitabbam. yo na sammāvatteyya, âpatti dukkaṭassā 'ti. ||1|| n' eva sammāvattanti. bhagavato etam attham ârocesum. anujânâmi bhikkhave asammāvattantaṃ paṇâmetum. evañ ca pana bhikkhave paṇâmetabbo: paṇâmemi tan ti vâ, mâ yidha paṭikkamîti vâ, nîhara te pattacîvaran ti vâ, nâham ta-yâ upatthâtabbo 'ti vâ kâyena viññâpeti, vâcâya viññâpeti, kâyena vâcâya viññâpeti, paṇâmito hoti saddhivihâriko. na kâyena viññâpeti, na vâcâya viññâpeti, na kâyena vâcâya viññâpeti, na paṇâmito hoti saddhivihâriko 'ti. ||2|| tena kho pana samayena saddhivihârikâ paṇâmitâ na khamâpentî. bhagavato etam attham ârocesum. anujânâmi bhikkhave khamâpetun ti. n' eva khamâpentî. bhagavato etam attham ârocesum. na bhikkhave paṇâmitena na khamâpetabbo. yo na khamâpeyya, âpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena upajjhâyâ khamâpiyamânâ na khamanti. bhagavato etam attham ârocesum. anujânâmi bhikkhave khamitun ti. n' eva khamanti. saddhivihârikâ pakkamanti pi, vibbhamanti pi, titthiyesu pi saṃkamanti. bhagavato etam attham ârocesum. na bhikkhave khamâpiyamânena na khamitabbam. yo na kameyya, âpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena upajjhâyâ sammāvattantaṃ paṇâmenti, asammāvattantaṃ na paṇâmenti. bhagavato etam attham ârocesum. na bhikkhave sammāvattanto paṇâmetabbo. yo paṇâmeyya, âpatti dukkaṭassa. na ca bhikkhave asammāvattanto na paṇâmetabbo. yo na paṇâmeyya, âpatti dukkaṭassa. ||5|| pañicahi bhikkhave aṅgehi samannâgato saddhivihâriko paṇâmetabbo: upajjhâyamhi nâdhimattaṃ pemam hoti, nâdhimatto pasâdo hoti, nâdhimattâ hirî hoti, nâdhimatto gâravo hoti, nâdhimattâ bhâvanâ hoti. imehi kho bhikkhave pañicah' aṅgehi samannâgato saddhivihâriko paṇâmetabbo. pañicahi bhikkhave aṅgehi samannâgato saddhivihâriko na paṇâmetabbo: upajjhâyamhi adhimattaṃ pemam hoti, adhimatto pasâdo hoti, adhimattâ hirî hoti, adhimatto gâravo hoti, adhimattâ bhâvanâ hoti. imehi kho bhikkhave pañicah' aṅgehi samannâgato saddhivihâriko na paṇâmetabbo. ||6|| pañicahi bhikkhave aṅgehi samannâgato saddhivihâriko alam paṇâmetum: upa-

jjhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato saddhivihāriko alaṃ paṇāmetum. pañcahi bhikkhave aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum: upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato saddhivihāriko nālaṃ paṇāmetum. ||7|| pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ apanāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti: upajjhāyamhi nādhimattam pemaṃ hoti . . . nādhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgataṃ saddhivihārikaṃ apanāmento upajjhāyo sātisāro hoti, paṇāmento anatisāro hoti. pañcahi bhikkhave aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hoti: upajjhāyamhi adhimattam pemaṃ hoti . . . adhimattā bhāvanā hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgataṃ saddhivihārikaṃ paṇāmento upajjhāyo sātisāro hoti, apanāmento anatisāro hotīti. ||8|| **27** ||

tena kho pana samayena aññataro brāhmaṇo bhikkhū upasaṃkamitvā pabbajjam yāci, taṃ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso ahosi lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto. addasa kho bhagavā taṃ brāhmaṇaṃ kisaṃ lūkhaṃ dubbāṇaṃ uppaṇḍuppaṇḍukajātaṃ dhamanisanthatagattaṃ, disvāna bhikkhū āmantesi: kiṃ nu kho so bhikkhave brāhmaṇo kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto 'ti. eso bhante brāhmaṇo bhikkhū upasaṃkamitvā pabbajjam yāci, taṃ bhikkhū na icchimsu pabbājetum, so bhikkhūsu pabbajjam alabhamāno kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto 'ti. ||1|| atha kho bhagavā bhikkhū āmantesi: ko nu kho bhikkhave tassa brāhmaṇassa adhikāraṃ saratīti. evaṃ vutte āyasmā Sāriputto bhagavantaṃ etad avoca: ahaṃ kho bhante tassa brāhmaṇassa adhikāraṃ sarāmīti. kiṃ pana tvam Sāriputta tassa brāhmaṇassa adhikāraṃ sarasīti. idha me bhante so brāhmaṇo Rājagahe piṇḍāya carantassa kaṭacchubhikkhaṃ dāpesi, imaṃ kho ahaṃ bhante tassa brāhmaṇassa

adhikāraṃ sarāmīti. || 2 || sādhu sādhu Sāriputta, kataññuno hi Sāriputta sappurisā katavedino. tena hi tvaṃ Sāriputta taṃ brāhmaṇaṃ pabbājehi upasampādehīti. kathāhaṃ bhante taṃ brāhmaṇaṃ pabbājemi upasampādemīti. atha kho bhagavā etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi : yā sā bhikkhave mayā tīhi saraṇagamanehi upasampadā anuññātā, tāhaṃ ajjatagge paṭikkhipāmi. anujānāmi bhikkhave ñatticatutthena kammena upasampādetum. || 3 || evañ ca pana bhikkhave upasampādetabbo : vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. || 4 || suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. dutiyam pi etam atthaṃ vadāmi : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. || 5 || tatiyam pi etam atthaṃ vadāmi : suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmi. || 6 || **28** ||

tena kho pana samayena aññataro bhikkhu upasampanna-samanantarā anācāraṃ ācarāti. bhikkhū evaṃ āhaṃsu : mā āvuso evarūpaṃ akāsi, n' etaṃ kappatīti. so evaṃ āha : n' evāhaṃ āyasmante yāciṃ upasampādettha maṃ ti, kissa maṃ tumhe ayācitā upasampāditthā 'ti. bhagavato etaṃ atthaṃ

ārocesum. na bhikkhave yācitenā upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave yācitenā upasampādetum. ||1|| evañ ca pana bhikkhave yācitaḥ. tena upasampadāpekkhena saṅghaṃ upasamkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā bhikkhūnaṃ pāde vanditvā ukkuṭikaṃ nisīditvā añjaliṃ paggaheṭvā evaṃ assa vacanīyo : saṅghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṅgho anukampaṃ upādāya, dutiyam pi yācitaḥ — la — tatiyam pi yācitaḥ — la —. ||2|| vyatthena bhikkhunā paṭibaleṇa saṅgho ñāpetabbo : suṇātu me bhante saṅgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṅghaṃ upasampadaṃ yācāmi itthannāmena upajjhāyena. yadi saṅghassa pattakallaṃ, saṅgho itthannāmaṃ upasampādeyya itthannāmena upajjhāyena. esā ñatti. ||3|| suṇātu me bhante saṅgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. itthannāmo saṅghaṃ upasampadaṃ yācāmi itthannāmena upajjhāyena. saṅgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamāmi itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na khamāmi, so bhāseyya. dutiyam pi etam atthaṃ vadāmi — la — tatiyam pi etam atthaṃ vadāmi — la —. upasampanno saṅghena itthannāmo itthannāmena upajjhāyena. khamāmi saṅghassa, tasmā tuṇhī, evaṃ etam dhārayāmiti. ||4|| **29** ||

tena kho pana samayena Rājagahe paṇitānaṃ bhaddānaṃ bhaddapaṭipāṭi adhiṭṭhitā hoti. atha kho aññatarassa brāhmaṇassa etad ahoṣi : ime kho samaṇā Sakyaputtiyā sukhassilā sukkhassamācārā, suhhojanāni bhūñjitvā nivātesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyāmi ti. atha kho so brāhmaṇo bhikkhū upasamkamitvā pabbajāya yāci, taṃ bhikkhū pabbājesum upasampādesum. ||1|| tasmim pabbajite bhaddapaṭipāṭi khīyittha. bhikkhū evaṃ āhaṃsu : ehi dāni āvuso piṇḍāya carissāma 'ti. so evaṃ āha : nāhaṃ āvuso etamkāraṇā pabbajito piṇḍāya carissāmi, sace me dassatha bhūñjissāmi, no ce me dassatha vibbhamissāmi. kiṃ pana tvaṃ āvuso udarassa kāraṇā

pabbajito 'ti. evaṃ āvuso 'ti. ||2|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma bhikkhu evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissatīti. te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccam kira tvaṃ bhikkhu udarassa kāraṇā pabbajito 'ti. saccam bhagavā. vigarahi buddho bhagavā. kathaṃ hi nāma tvaṃ moghapurisa evaṃ svākkhāte dhammavinaye udarassa kāraṇā pabbajissasi. n' etam moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||3|| anujānāmi bhikkhave upasampādentena cattāro nissaye ācikkhituṃ: piṇḍiyālopabhojanaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho saṃghabhataṃ uddesa-bhattaṃ nimantaṇaṃ salākabhataṃ pakkhikaṃ uposathikaṃ pātipadikaṃ. paṃsukūlacīvaraṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅgaṃ. ruk-khamūlasenāsaṇaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho vihāro aḍḍhayogo pāsādo hammiyaṃ guhā. pūtimuttabhesaḍḍhaṃ nissāya pabbajjā, tattha te yāvajīvaṃ ussāho karaṇīyo. atirekalābho sappi navaṇitaṃ telaṃ madhu phāṇitaṃ ti. ||4|| **30** || upajjhāya-vattabhāṇavāraṃ niṭṭhitaṃ pañcamam.

tena kho pana samayena aññātaro māṇavako bhikkhū upasamkamitvā pabbajjaṃ yāci. tassa bhikkhū paṭigacc' eva nissaye ācikkhimsu. so evaṃ āha: sace me bhante pabbajite nissaye ācikkheyyātha abhirameyyaṃ sv āhaṃ, na dān' āhaṃ bhante pabbajissāmi, jegucchā me nissayā paṭikūlā 'ti. bhikkhū bhagavato etam atthaṃ ārocesuṃ. na bhikkhave paṭigacc' eva nissayā ācikkhitabbā. yo ācikkheyya, āpatti dukkaṭassa. anujānāmi bhikkhave upasampannasam-anantarā nissaye ācikkhituṃ ti. ||1|| tena kho pana samayena bhikkhū duvaggena pi tivaggena pi gaṇena upasampādenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave ūnadasavaggena gaṇena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave dasavaggena vā atirekadasavaggena vā gaṇena upasampā-

detun ti. ||2|| tena kho pana samayena bhikkhū ekavassāpi duvassāpi saddhivihārikam upasampādenti. āyasmāpi Upaseno Vaṅgantaputto ekavasso saddhivihārikam upasampādesi. so vassam vuttho duvasso ekavassam saddhivihārikam ādāya yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. āciṇṇam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisammoditum. ||3|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca : kacci bhikkhu khamanīyam, kacci yāpanīyam, kacci 'ttha appakilamathena addhānam āgatā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, appakilamathena mayam bhante addhānam āgatā 'ti. jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam veditvā pucchanti, kālam veditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anatthasamhitam, anatthasamhite setughāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakānam vā sikkhāpadam paññāpessāma 'ti. ||4|| atha kho bhagavā āyasmantam Upasenam Vaṅgantaputtam etad avoca : kativasso 'si tvam bhikkhū 'ti. duvasso 'ham bhagavā 'ti. ayam pana bhikkhu kativasso 'ti. ekavasso bhagavā 'ti. kim t' āyam bhikkhu hotīti. saddhivihāriko me bhagavā 'ti. vigarahi buddho bhagavā : ananucchaviyam moghapurisa ananulomikam appaṭirūpam assāmanakam akappiyam akaraṇīyam. katham hi nāma tvam moghapurisa aññehi ovadiyo anusāsiyo aññam ovaditum anusāsitum maññissasi. atilahum kho tvam moghapurisa bāhullāya āvatto yad idam gaṇabandhikam. n' etaṃ moghapurisa appasannānam vā pasādāya pasannānam vā bhiyyo bhāvāyā 'ti. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave ūnadasavassena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. aujānāmi bhikkhave dasavassena vā atirekadasavassena vā upasampādetun ti. ||5|| tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādenti, dissanti upajjhāyā bālā, saddhivihārikā paṇḍitā, dissanti upajjhāyā avyattā, saddhivihārikā vyattā, dissanti upajjhāyā appassutā, saddhivihārikā bahussutā, dissanti upajjhāyā duppaññā, sa-

ddhivihārikā paññavanto, aññataro pi aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādam āropetvā taṃ yeva titthāyatanam saṃkami. ||6|| ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. saccaṃ kira bhikkhave bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādentī, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto 'ti. saccaṃ bhagavā. ||7|| vīgarahi buddho bhagavā. kathaṃ hi nāma te bhikkhave moghapurisā dasavass' amhā dasavass' amhā 'ti bālā avyattā upasampādessanti, dissanti upajjhāyā bālā . . . saddhivihārikā paññavanto. n' etaṃ bhikkhave appasannānaṃ vā pasādaya — la —, vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave bālena avyattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa dasavassena vā atirekadasavassena vā upasampādetuṃ ti. ||8|| **31**||

tena kho pana samayena bhikkhū upajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasaṃkantesu pi anācariyakā anovadiyamānā ananusāsiyamānā dunnivatthā duppārutā anākappasampannā piṇḍāya caranti, manussānaṃ bhuñjamānānaṃ . . . (= I. 25. 1-4) . . . saccaṃ bhagavā. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave ācariyaṃ. ācariyo bhikkhave antevāsikamhi puttacittaṃ upatthāpessati, antevāsiko ācariyamhi pitucittaṃ upatthāpessati. evaṃ te aññamaññaṃ sagāravā sappatissā sabhāgavuttino viharantā imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissanti. anujānāmi bhikkhave dasa vassāni nissāya vatthum, dasavassena nissayaṃ dātum. ||1|| evañ ca pana bhikkhave ācariyo gahetabbo : ekaṃsaṃ uttarāsaṅgaṃ karitvā pāde vanditvā ukkuṭikaṃ nisīditvā añjalim paggahevā evaṃ assa vacanīyo : ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyasmato nissāya vacchāmi, ācariyo me bhante hohi, āyas-

mato nissāya vacchāmīti. sáhú 'ti vâ, lahú 'ti vâ, opāyikan ti vâ, paṭirūpan ti vâ, pāsādikena sampādehīti vâ kâyena viññāpeti, vâcāya viññāpeti, kâyena vâcāya viññāpeti, gahito hoti âcariyo, na kâyena viññāpeti, na vâcāya viññāpeti, na kâyena vâcāya viññāpeti, na gahito hoti âcariyo. ||2|| antevâsikenā bhikkhave âcariyamhi sammāvattitabbam, tatrayam sammāvattanā: kâlāss' eva utthāya upāhanā omuñcitvā ekamsam uttarāsaṅgam karitvā dantakattham dātabbam, mukhodakam dātabbam, āsanam paññāpetabbam. sace yāgu hoti, bhājanam dhovitvā yāgu upanāmetabbā. yāguṃ pītassa udakam datvā bhājanam paṭiggahetvā nīcam katvā sādhuḥkam aparighamsantena dhovitvā paṭisāmetabbam . . . (= I. 25. 8-24; *instead of* upajjhāyo, upajjhāyam, *etc.*, *read* âcariyo, âcariyam, *etc.*; *instead of* saddhivihārikena *read* antevâsikenā). . . sace âcariyo gilāno hoti, yāvajivam upatthātabbo, vuṭṭhānassa āgametabbam ti. ||3||

âcariyavattam niṭṭhitam. ||32||

âcariyena bhikkhave antevâsikamhi sammāvattitabbam, tatrayam sammāvattanā: âcariyena bhikkhave antevâsiko saṃgahetabbo anuggahetabbo uddesena paripucchāya ovādena anusāsaniyā. sace âcariyassa patto hoti, antevâsikassa patto na hoti, âcariyena antevâsikassa patto dātabbo ussukkam vâ kātābbam kin ti nu kho antevâsikassa patto uppajjiyethā 'ti. sace âcariyassa cīvaram . . . (= I. 26. 1-11; *instead of* upajjhāyo, *etc.*, *read* âcariyo; *instead of* saddhivihāriko, *etc.*, *read* antevâsiko) . . . sace antevâsiko gilāno hoti, yāvajivam upatthātabbo, vuṭṭhānassa āgametabbam ti. ||1||

antevâsikavattam. ||33|| chaṭṭham bhānavāram.

tena kho pana samayena antevâsikā âcariyesu na sammāvattanti . . . (= I. 27. 1-8; *instead of* âcariyo, *etc.*, *read as above*) . . . apaṇāmento anatisāro hotīti. ||1||34||

tena kho pana samayena bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam denti, dissanti âcariyā bālā, antevâsikā paṇḍitā, dissanti âcariyā avyattā, antevâsikā vyattā, dissanti âcariyā appassutā, antevâsikā bahussutā, dissanti âcariyā duppaññā, antevâsikā paññavanto. ye te bhikkhū appi-

cehā, te ujjhāyanti khīyanti vipācenti : katham hi nāma bhikkhū dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dassanti, dissanti ācariyā bālā . . . antevāsikā paññavanto 'ti. ||1|| atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave dasavass' amhā dasavass' amhā 'ti bālā avyattā nissayam dentiti. saccam bhagavā. vigarahi buddho bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave bālena avyattena nissayo dātabbo. yo dadeyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa dasavassena vā atirekadasavassena vā nissayam dātun ti. ||2|| **35**||

tena kho pana samayena bhikkhū ācariyupajjhāyesu pakkantesu pi vibbhamantesu pi kālamkatesu pi pakkhasamkantesu pi nissayapaṭippassaddhiyo na jānanti. bhagavato etam attham ārocesum. pañc' imā bhikkhave nissayapaṭippassaddhiyo upajjhāyambhā : upajjhāyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, ānatti yeva pañcamī. imā kho bhikkhave pañca nissayapaṭippassaddhiyo upajjhāyambhā. cha yimā bhikkhave nissayapaṭippassaddhiyo ācariyambhā : ācariyo pakkanto vā hoti vibbhamanto vā kālamkato vā pakkhasamkanto vā, ānatti yeva pañcamī, upajjhāyena vā samodhānam gato hoti. imā kho bhikkhave cha nissayapaṭippassaddhiyo ācariyambhā. ||1|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo : na asekhena sīlakkhandhena samannāgato hoti, na asekhena samādhikkhandhena samannāgato hoti, na asekhena paññākkhandhena samannāgato hoti, na asekhena vimuttikkhandhena samannāgato hoti, na asekhena vimuttiñāṇa-dassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upaṭṭhāpetabbo. ||2|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upaṭṭhāpetabbo : asekhena sīlakkhandhena samannāgato hoti, . . . asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena

bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo. ||3|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo : attanā na asekhena sīlakkhandhena samannāgato hoti, na param asekhena sīlakkhandhe samādapetā, . . . attanā na asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, na param asekhena vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo : attanā asekhena sīlakkhandhena samannāgato hoti, param asekhena sīlakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇadassanakkhandhena samannāgato hoti, param asekhena vimuttiñāṇadassanakkhandhe samādapetā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo : assaddho hoti, ahiriko hoti, anottappi hoti, kusīto hoti, mutthassati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo. ||6|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappi hoti, âraddhaviriyo hoti, upatthitasati hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo. ||7|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo : adhisīle sīlavipanno hoti, ajjhācāre âcāravipanno hoti, atiditthiyā ditthivipanno hoti, appassuto hoti, duppañño hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo. ||8|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-

tabbam, nissayo dātabbo, sāmaṇero upatṭhāpetabbo : na adhi-
sīle silavipanno hoti, na ajjhācāre ācāravipanno hoti, na
atiditṭhiyā ditṭhivipanno hoti, bahussuto hoti, pāṇṇavā hoti.
imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhi-
kkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upa-
tṭhāpetabbo. ||9|| aparehi pi bhikkhave pañcaḥ' aṅgehi
samannāgatena bhikkhunā na upasampādetabbam, na nissayo
dātabbo, na sāmaṇero upatṭhāpetabbo : na paṭibalo hoti ante-
vāsīm vā saddhivihāriṃ vā gilānaṃ upatṭhātum vā upatṭhā-
petum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpakā-
sāpetum vā, uppannaṃ kukkucçaṃ dhammato vinodetum vā
vinodāpetum vā, āpattiṃ na jānāti, āpattiyā vuṭṭhānaṃ na
jānāti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāga-
tena bhikkhunā na upasampādetabbam, na nissayo dātabbo,
na sāmaṇero upatṭhāpetabbo. ||10|| pañcahi bhikkhave
aṅgehi samannāgatena bhikkhunā upasampādetabbam, ni-
ssayo dātabbo, sāmaṇero upatṭhāpetabbo : paṭibalo hoti ante-
vāsīm vā saddhivihāriṃ vā gilānaṃ upatṭhātum vā upatṭhā-
petum vā, uppannaṃ anabhiratiṃ vūpakāsetum vā vūpa-
kāśāpetum vā, uppannaṃ kukkucçaṃ dhammato vinodetum
vā vinodāpetum vā, āpattiṃ jānāti, āpattiyā vuṭṭhānaṃ jānāti.
imehi kho bhikkhave pañcaḥ' aṅgehi samannāgatena bhi-
kkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upa-
tṭhāpetabbo. ||11|| aparehi pi bhikkhave pañcaḥ' aṅgehi
samannāgatena bhikkhunā na upasampādetabbam, na nissayo
dātabbo, na sāmaṇero upatṭhāpetabbo : na paṭibalo hoti ante-
vāsīm vā saddhivihāriṃ vā abhisamācārikāya sikkhāya si-
kkhāpetum, ādibrahmacariyikāya sikkhāya vinetum, abhi-
dhamme vinetum, abhivinaye vinetum, uppannaṃ ditṭhiga-
taṃ dhammato vivecetum vivecāpetum. imehi kho bhi-
kkhave pañcaḥ' aṅgehi samannāgatena bhikkhunā na
upasampādetabbam, na nissayo dātabbo, na sāmaṇero upa-
tṭhāpetabbo. ||12|| pañcahi bhikkhave aṅgehi samannā-
gatena bhikkhunā upasampādetabbam, nissayo dātabbo,
sāmaṇero upatṭhāpetabbo : paṭibalo hoti antevāsīm vā sa-
ddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum,
ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vi-
netum, abhivinaye vinetum, uppannaṃ ditṭhigataṃ dham-

mato vivecetum vivecāpetum. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||13|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena na svāgatāni honti, na suvibhattāni, na suppvattīni, na suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||14|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattīni suvinicchitāni suttato anuvyañjanaso. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo. ||15|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo : āpattim na jānāti, anāpattim na jānāti, lahukam āpattim na jānāti, garukam āpattim na jānāti, ūnadasavasso hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||16|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo : āpattim jānāti, anāpattim jānāti, lahukam āpattim jānāti, garukam āpattim jānāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo 'ti. ||17|| upasampādetabbapañcakam soḷasavāram niṭṭhitam. ||36||

chahi bhikkhave aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sāmaṇero upa-

tṭhāpetabbo : na asekhena sīlakkhandhena samannāgato hoti,
 na asekhena samādhikkhandhena s. h., na asekhena paññā-
 kkhandhena s. h., na asekhena vimuttikkhandhena s. h., na
 asekhena vimuttiñāṇadassanakkhandhena s. h., ūnadasavasso
 hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sâmaṇero upatṭhāpetabbo. ||1|| chahi bhikkhave aṅgehi
 samannāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sâmaṇero upatṭhāpetabbo : asekhena sīlakkhandhena
 samannāgato hoti, . . . asekhena vimuttiñāṇadassanakkhan-
 dhena s. h., dasavasso vā hoti atirekadasavasso vā. imehi kho
 bhikkhave chah' aṅgehi samannāgatena bhikkhunā upa-
 sampādetabbam, nissayo dātabbo, sâmaṇero upatṭhāpetabbo.
 ||2|| aparehi pi bhikkhave chah' aṅgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sâmaṇero upatṭhāpetabbo : attanā na asekhena sīlakkhandhe-
 na samannāgato hoti, na param aseke sīlakkhandhe samā-
 dapetā, . . . attanā na asekhena vimuttiñāṇadassanakkhandhe-
 na s. h., na param aseke vimuttiñāṇadassanakkhandhe
 samādapetā, ūnadasavasso hoti. imehi kho bhikkhave chah'
 aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na
 nissayo dātabbo, na sâmaṇero upatṭhāpetabbo. ||3|| chahi
 bhikkhave aṅgehi samannāgatena bhikkhunā upasampāde-
 tabbam, nissayo dātabbo, sâmaṇero upatṭhāpetabbo : attanā
 asekhena sīlakkhandhena samannāgato hoti, param aseke
 sīlakkhandhe samādapetā, . . . attanā asekhena vimuttiñāṇa-
 dassanakkhandhena samannāgato hoti, param aseke vimutti-
 ñāṇadassanakkhandhe samādapetā, dasavasso vā hoti atire-
 kadasavasso vā. imehi kho bhikkhave chah' aṅgehi sam-
 annāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sâmaṇero upatṭhāpetabbo. ||4|| aparehi pi bhikkhave
 chah' aṅgehi samannāgatena bhikkhunā na upasampāde-
 tabbam, na nissayo dātabbo, na sâmaṇero upatṭhāpetabbo :
 assaddho hoti, ahiriko hoti, anottappi hoti, kusīto hoti,
 mutṭhassati hoti, ūnadasavasso hoti. imehi kho bhikkhave
 chah' aṅgehi samannāgatena bhikkhunā na upasampāde-
 tabbam, na nissayo dātabbo, na sâmaṇero upatṭhāpetabbo.
 ||5|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā

upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo : saddho hoti, hirimā hoti, ottappī hoti, âraddhaviriyo hoti, upatthitasati hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo. ||6|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo : adhisīle sīlavipanno hoti, ajjhācāre âcāravipanno hoti, atiditthiyā ditthivipanno hoti, appassutto hoti, duppañño hoti, ūnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo. ||7|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo : na adhisīle sīlavipanno hoti, na ajjhācāre âcāravipanno hoti, na atiditthiyā ditthivipanno hoti, bahussuto hoti, paññavā hoti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo. ||8|| aparehi pi bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo : na paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upatthātum vā upatthāpetum vā, uppannam anabhiratiṃ vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkucam dhammato vinodetum vā vinodāpetum vā, âpattiṃ na jânāti, âpattiyā vuṭṭhānam na jânāti, ūnadasavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na upasampādetabbam, na nissayo dātabbo, na sâmaṇero upatthāpetabbo. ||9|| chahi bhikkhave aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo : paṭibalo hoti antevāsim vā saddhivihārim vā gilānam upatthātum vā upatthāpetum vā, uppannam anabhiratiṃ vūpakāsetum vā vūpakāsāpetum vā, uppannam kukkucam dhammato vinodetum vā vinodāpetum vā, âpattiṃ jânāti, âpattiyā vuṭṭhānam jânāti, dasavasso vā hoti atirekadasavasso vā. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā upasampādetabbam, nissayo dātabbo, sâmaṇero upatthāpetabbo.

||10|| aparehi pi bhikkhave chah' āṅgehi samannāgatena
 bhikkhunā na upasampādetabbam, na nissayo dātabbo, na
 sāmaṇero upatthāpetabbo: na paṭibalo hoti antevāsim vā
 saddhivihāriṃ vā abhisamācārikāya sikkhāya sikkhāpetum,
 ādibrahmacariyikāya sikkhāya vinetum, abhidhamme vine-
 tum, abhivinaye vinetum, uppannam ditthigatam dhamma-
 to vivecetum, ūnadasavasso hoti. imehi kho bhikkhave chah'
 āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na
 nissayo dātabbo, na sāmaṇero upatthāpetabbo. ||11|| chahi
 bhikkhave āṅgehi samannāgatena bhikkhunā upasampāde-
 tabbam, nissayo dātabbo, sāmaṇero upatthāpetabbo: paṭi-
 balo hoti antevāsim vā saddhivihāriṃ vā abhisamācārikāya
 sikkhāya sikkhāpetum, ādibrahmacariyikāya sikkhāya vine-
 tum, abhidhamme vinetum, abhivinaye vinetum, uppannam
 ditthigatam dhammato vivecetum, dasavasso vā hoti atireka-
 dasavasso vā. imehi kho bhikkhave chah' āṅgehi samannā-
 gatena bhikkhunā upasampādetabbam, nissayo dātabbo, sa-
 maṇero upatthāpetabbo. ||12|| aparehi pi bhikkhave chah'
 āṅgehi samannāgatena bhikkhunā na upasampādetabbam, na
 nissayo dātabbo, na sāmaṇero upatthāpetabbo: āpattiṃ na
 jānāti, anāpattiṃ na jānāti, lahukam āpattiṃ na jānāti, garu-
 kam āpattiṃ na jānāti, ubhayāni kho pan' assa pātimokkhāni
 vitthārena na svāgatāni honti, na suvibhattāni, na suppa-
 vattīni, na suvinicchitāni suddato anuvyañjanaso, ūnadasa-
 vasso hoti. imehi kho bhikkhave chah' āṅgehi samannā-
 gatena bhikkhunā na upasampādetabbam, na nissayo dātabbo,
 na sāmaṇero upatthāpetabbo. ||13|| chahi bhikkhave āṅgehi
 samannāgatena bhikkhunā upasampādetabbam, nissayo dā-
 tabbo, sāmaṇero upatthāpetabbo: āpattiṃ jānāti, anāpattiṃ
 jānāti, lahukam āpattiṃ jānāti, garukam āpattiṃ jānāti,
 ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni
 honti suvibhattāni suppvattīni suvinicchitāni suddato anu-
 vyañjanaso, dasavasso vā hoti atirekadasavasso vā. imehi
 kho bhikkhave chah' āṅgehi samannāgatena bhikkhunā
 upasampādetabbam, nissayo dātabbo, sāmaṇero upatthāpe-
 tabbo 'ti. ||14||

upasampādetabbachakkaṃ soḷasavāraṃ niṭṭhi-
 tam. ||37||

tēna kho pana samayena yo so aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanam samkamaṃ, so puna paccāgantvā bhikkhū upasampadam yāci. bhikkhū bhagavato etam attham ārocesuṃ. yo so bhikkhave aññatitthiyapubbo upajjhāyena sahadhammikaṃ vuccamāno upajjhāyassa vādaṃ āropetvā taṃ yeva titthāyatanam samkanto, so āgato na upasampādetabbo. yo bhikkhave añño pi aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati pabbajjam, ākaṅkhati upasampadam, tassa cattāro māse parivāso dātabbo. ||1|| evañ ca pana bhikkhave dātabbo: paṭhamam kesamassam ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā evam vadehiti vattabbo: buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṅgham saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi saṅgham saraṇam gacchāmi. ||2|| tena kho bhikkhave aññatitthiyapubbena saṅgham upasamkamitvā ekamsam uttarāsaṅgam karitvā bhikkhūnam pāde vanditvā ukkuṭikam nisīditvā añjalim paggaṇhetvā evam assa vacanīyo: aham bhante itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhāmi upasampadam. so 'ham bhante saṅgham cattāro māse parivāsam yācāmīti. dutiyam pi yācitabbo. tatiyam pi yācitabbo. vyattena bhikkhunā paṭibaleṇa saṅgho ñāpetabbo: suṇātu me bhante saṅgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati upasampadam. so saṅgham cattāro māse parivāsam yācati. yadi saṅghassa pattakallam, saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam dadeyya. esā ñatti. ||3|| suṇātu me bhante saṅgho. ayaṃ itthannāmo aññatitthiyapubbo imasmiṃ dhammavinaye ākaṅkhati upasampadam. so saṅgham cattāro māse parivāsam yācati. saṅgho itthannāmassa aññatitthiyapubbassa cattāro māse parivāsam deti. yassāyasmato khamati itthannāmassa aññatitthiyapubbassa cattāro māse parivāsassa dānam, so tuṇh'assa, yassa na khamati, so bhāseyya. dinno saṅghena itthannāmassa aññatitthiyapubbassa cattāro māse parivāso.

khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmīti. ||4|| evaṃ kho bhikkhave aññatitthiyapubbo ārādhako hoti, evaṃ anārādhako. kathaṃ ca bhikkhave aññatitthiyapubbo anārādhako hoti. idha bhikkhave aññatitthiyapubbo atikālena gāmaṃ pavisati, atidivā paṭikkamati. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo vesiyāgocaro vā hoti, vidhavāgocaro vā hoti, thullakumārīkagocaro vā hoti, paṇḍakagocaro vā hoti, bhikkhunīgocaro vā hoti. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||5|| puna ca paraṃ bhikkhave aññatitthiyapubbo yāni tāni sabrahmacārīnaṃ uccāvacāni karaṇīyāni, tattha na dakkho hoti, na analaso, na tatrupāyāya vīmaṃsāya samannāgato, na alaṃ kātum, na alaṃ saṃvidhātum. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na tibbacchando hoti uddese paripucchāya adhisīle adhicitte adhipaññāya. evaṃ pi bhikkhave aññatitthiyapubbo anārādhako hoti. ||6|| puna ca paraṃ bhikkhave aññatitthiyapubbo yassa titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa avaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, buddhassa vā dhammassa vā saṃghassa vā avaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, yassa vā pana titthāyatanā saṃkanto hoti, tassa satthuno tassa diṭṭhiyā tassa khantiyā tassa ruciyā tassa ādāyassa vaṇṇe bhaññamāne attamano hoti udaggo abhiraddho, buddhassa vā dhammassa vā saṃghassa vā vaṇṇe bhaññamāne kupito hoti anattamano anabhiraddho, idaṃ bhikkhave saṃghātanikaṃ aññatitthiyapubbassa anārādhaniyasmim. evaṃ kho bhikkhave aññatitthiyapubbo anārādhako hoti, evaṃ anārādhako kho bhikkhave aññatitthiyapubbo āgato na upasampādetabbo. ||7|| kathaṃ ca bhikkhave aññatitthiyapubbo ārādhako hoti. idha bhikkhave aññatitthiyapubbo nātikālena gāmaṃ pavisati, nātidivā paṭikkamati. evaṃ pi bhikkhave aññatitthiyapubbo ārādhako hoti. puna ca paraṃ bhikkhave aññatitthiyapubbo na vesiyāgocaro hoti, na vidhavāgocaro hoti, na thullakumārīkagocaro hoti, na paṇḍakagocaro hoti, na bhikkhunīgocaro hoti. evaṃ pi bhikkhave añña-

titthiyapubbo ârâdhako hoti. ||8|| puna ca param bhikkhave aññatitthiyapubbo yâni tâni sabrahmacârinam uccâvacâni karañiyâni, tattha dakkho hoti analaso tatrupâyâya vîmamsâya samannâgato, alam kâtum, alam samvidhâtum. evam pi bhikkhave aññatitthiyapubbo ârâdhako hoti. puna ca param bhikkhave aññatitthiyapubbo tibbacchando hoti uddese paripucchâya adhisile adhicitte adhipaññâya. evam pi bhikkhave aññatitthiyapubbo ârâdhako hoti. ||9|| puna ca param bhikkhave aññatitthiyapubbo yassa titthâyatanâ samkanto hoti, tassa satthuno tassa ditthiyâ tassa khantiyâ tassa ruciyâ tassa âdâyassa avanne bhaññamâne attamano hoti udaggo abhiraddho, buddhassa vâ dhammassa vâ samghassa vâ avanne bhaññamâne kupito hoti anattamano anabhiraddho, yassa vâ pana titthâyatanâ samkanto hoti, tassa satthuno tassa ditthiyâ tassa khantiyâ tassa ruciyâ tassa âdâyassa vanne bhaññamâne kupito hoti anattamano anabhiraddho, buddhassa vâ dhammassa vâ samghassa vâ vanne bhaññamâne attamano hoti udaggo abhiraddho. idam bhikkhave samghâtanikam aññatitthiyapubbassa ârâdhanîyasmim. evam kho bhikkhave aññatitthiyapubbo ârâdhako hoti. evam ârâdhako kho bhikkhave aññatitthiyapubbo âgato upasampâdetabbo. ||10|| sace bhikkhave aññatitthiyapubbo naggo âgacchati, upajjhâyamûlakam cîvaram pariyesitabbam. sace acchinnakeso âgacchati, sangho apaloke-tabbo bhaṇḍukammâya. ye te bhikkhave aggikâ jâtilakâ, te âgatâ upasampâdetabbâ, na tesam parivâso dâtabbo. tam kissa hetu. kammavâdino ete bhikkhave kiriya-vâdino. sace bhikkhave jâtiyâ Sâkiyo aññatitthiyapubbo âgacchati, so âgato upasampâdetabbo, na tassa parivâso dâtabbo. imâham bhikkhave ñâtinam âveñiyam parihâram dammîti. ||11||

aññatitthiyapubbakathâ. ||38|| sattamam bhânavâram.

tena kho pana samayena Magadhesu pañca âbâdhâ ussannâ honti kuṭṭham gaṇḍo kilâso soso apamâro. manussâ pañcâhi âbâdhehi phutthâ Jîvakam Komârabhaccam upasamkamitvâ evam vadanti: sâdhu no âcariya tikicchâhîti. aham kho 'yyo bahukicco bahukarañiyo, râjâ ca me Mâgadho

Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbam sâpateyyaṇi ca te âcariya hotu, mayaṇi ca te dâsâ, sâdhu no âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||1|| atha kho tesam manussānaṃ etad ahoṣi: ime kho samaṇâ Sakyaputtiyâ sukhasilâ sukkhasamâcârâ subhojanâni bhuñjitvâ nivâtesu sayanesu sayanti. yaṃ nūna mayam samaṇesu Sakyaputtiyesu pabbajeyyâma, tattha bhikkhū c' eva upatthahissanti Jīvako ca Komârabhacco tikicchissatîti. atha kho te manussâ bhikkhū upasamkamitvâ pabbajjam yâcimsu, te bhikkhū pabbâjesum upasampâdesum, te bhikkhū c' eva upatthahimsu Jīvako ca Komârabhacco tikicchi. ||2|| tena kho pana samayena bhikkhū bahū gilāne bhikkhū upatthahantâ yâcanabahulâ viññattibahulâ viharanti gilānabhattam detha, gilānupatthâkabhattam detha, gilānabhesajjam dethâ 'ti. Jīvako pi Komârabhacco bahū gilāne bhikkhū tikicchanto aññataram râjakiccaṃ parihâpesi. ||3|| aññataro puriso pañcahi âbâdhehi phuttho Jivakaṃ Komârabhaccaṃ upasamkamitvâ etad avoca: sâdhu maṃ âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. sabbam sâpateyyaṇi ca te âcariya hotu, ahaṇi ca te dâso, sâdhu maṃ âcariya tikicchâhîti. ahaṃ kho 'yyo bahukicco bahukaraṇiyo, râjâ ca me Mâgadho Seniyo Bimbisāro upatthātabbo itthāgāraṇi ca buddhapamukho ca bhikkhusaṃgho, nāhaṃ sakkomi tikicchitun ti. ||4|| atha kho tassa purisassa etad ahoṣi: ime kho samaṇâ Sakyaputtiyâ sukkhasilâ sukkhasamâcârâ subhojanâni bhuñjitvâ nivâtesu sayanesu sayanti. yaṃ nūnāhaṃ samaṇesu Sakyaputtiyesu pabbajeyyam, tattha bhikkhū c' eva upatthahissanti, Jīvako ca Komârabhacco tikicchissati, so 'haṃ arogo vibbhamissâmîti. atha kho so puriso bhikkhū upasamkamitvâ pabbajjam yâci, tam bhikkhū pabbâjesum upasampâdesum, tam bhikkhū c' eva upatthahimsu Jīvako ca Komârabhacco tikicchi, so arogo vibbhami. addasa kho

Jīvako Komārabhacco tam purisaṃ vibbhamantaṃ, disvāna tam purisaṃ etad avoca : nanu tvaṃ ayyo bhikkhūsu pabbajito ahoṣīti. evaṃ ācariyā 'ti. kissa pana tvaṃ ayyo evarūpaṃ akāṣīti. atha kho so puriso Jīvakassa Komārabhaccassa etam atthaṃ ārocesi. || 5 || Jīvako Komārabhacco ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā pañcahi ābādhehi phutṭhaṃ pabbājessantīti. atha kho Jīvako Komārabhacco yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jīvako Komārabhacco bhagavantaṃ etad avoca : sādhu bhante ayyā pañcahi ābādhehi phutṭhaṃ na pabbājeyyun ti. || 6 || atha kho bhagavā Jivakaṃ Komārabhaccam dhammiyā kathāya sandassesī samādapesī samuttejesī sampahamsesī. atha kho Jīvako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsanā bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesī : na bhikkhave pañcahi ābādhehi phutṭho pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. || 7 || 39 ||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa paccanto kupito hoti. atha kho rājā Māgadho Seniyo Bimbisāro senānāyake mahāmatte āṇāpesī : gacchatha bhaṇe paccantaṃ uccinathā 'ti. evaṃ devā 'ti kho senānāyakā mahāmattā rañño Māgadhasa Seniyassa Bimbisārassa paccassosum. || 1 || atha kho abhiññātānaṃ abhiññātānaṃ yodhānaṃ etad ahoṣī : mayaṃ kho yuddhābhinandino gacchantā pāpaṇi ca karoma bahuṇi ca apuññaṃ pasavāma. kena nu kho mayaṃ upāyena pāpā ca virameyyāma kalyāṇaṇi ca kareyyāma 'ti. atha kho tesam yodhānaṃ etad ahoṣī : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho mayaṃ samaṇesu Sakyaputtiyesu pabbājeyyāma, evaṃ mayaṃ pāpā ca virameyyāma kalyāṇaṇi ca kareyyāma 'ti. atha kho te yodhā bhikkhū upasaṃkamitvā pabbajjaṃ yācimsu. te bhikkhū pabbājesum upasaṃpādesum. || 2 || senānāyakā mahāmattā rājabhaṇe pucchimsu : kim

nu kho bhāṇe itthannāmo ca itthannāmo ca yodhā na dis-
ssantīti. itthannāmo ca itthannāmo ca sāmi yodhā bhikkhūsu
pabbajitā 'ti. senānāyakā mahāmattā ujjhāyanti khīyanti
vipācenti: katham hi nāma samaṇā Sakyaputtiyā rājabhaṭam
pabbājessantīti. senānāyakā mahāmattā rañña Māgadhatta
Seniyassa Bimbisārassa etam attham ārocesum. atha kho
rājā Māgadho Seniyo Bimbisāro vohārike mahāmatte pucchi:
yo bhāṇe rājabhaṭam pabbājeti, kim so pasavatīti. upajjhā-
yassa deva sisam chedetabbam, anussāvakassa jivhā uddhari-
tabbā, gaṇassa upaddhaphāsukā bhañjitabbā 'ti. || 3 || atha
kho rājā Māgadho Seniyo Bimbisāro yena bhagavā ten' upa-
samkami, upasamkamitvā bhagavantam abhivādetvā ekam-
antam nisīdi. ekamantam nisinno kho rājā Māgadho Seniyo
Bimbisāro bhagavantam etad avoca: santi bhante rājāno
assaddhā appasannā, te appamattakena pi bhikkhū vihethe-
yyum. sādhu bhante ayyā rājabhaṭam na pabbājeyyun ti.
atha kho bhagavā rājānam Māgadham Seniyaṃ Bimbisāram
dhammiyā kathāya sandassesi samādapesi samuttejesi sampa-
hamsesi. atha kho rājā Māgadho Seniyo Bimbisāro bhaga-
vatā dhammiyā kathāya sandassito samādapito samuttejito
sampahamsito utthāyāsanaṃ bhagavantam abhivādetvā pa-
dakkhiṇam katvā pakkāmi. atha kho bhagavā etasmim
nidāne etasmim pakaraṇe dhammikatham katvā bhikkhū
āmantesi: na bhikkhave rājabhaṭo pabbājetabbo. yo
pabbājeyya, āpatti dukkaṭassā 'ti. || 4 || **40** ||

tena kho pana samayena coro aṅgulimālo bhikkhūsu
pabbajito hoti. manussā passitvā ubbijjanti pi uttasanti pi
palāyanti pi aññena pi gacchanti aññena pi mukham karonti
dvāram pi thakenti. manussā ujjhāyanti khīyanti vipācenti:
katham hi nāma samaṇā Sakyaputtiyā dhajabaddham coram
pabbājessantīti. assosum kho bhikkhū tesam manussānam
ujjhāyantānam khīyantānam vipācentānam. atha kho te
bhikkhū bhagavato etam attham ārocesum. bhagavā bhikkhū
āmantesi: na bhikkhave dhajabaddho coro pabbājetabbo.
yo pabbājeyya, āpatti dukkaṭassā 'ti. || 1 || **41** ||

tena kho pana samayena rañña Māgadhatta Seniyena

Bimbisārena anuññātāṃ hoti: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. tena kho pana samayena aññātaro puriso corikaṃ katvā kārāya baddho hoti, so kārāṃ bhinditvā palāyitvā bhikkhūsu pabbajito hoti. ||1|| manussā passitvā evaṃ āhaṃsu: ayaṃ so kārābhedaḥ coro, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātāṃ raññā Māgadhenā Seniyena Bimbisārena: ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyaṃ 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiya, na yime labbhā kiñci kātum. kathaṃ hi nāma kārābhedaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave kārābhedaḥ coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||2|| **42** ||

tena kho pana samayena aññātaro puriso corikaṃ katvā palāyitvā bhikkhūsu pabbajito hoti. so ca rañño antepure likhito hoti yattha passitabbo tattha hantabbo 'ti. manussā passitvā evaṃ āhaṃsu: ayaṃ so likhitako coro, handa naṃ hanāmā 'ti. ekacce evaṃ āhaṃsu: māyyo evaṃ avacuttha, anuññātāṃ . . . antakiriyaṃ 'ti. manussā ujjhāyanti khīyanti vipācenti: abhayūvarā ime samaṇā Sakyaputtiya, na yime labbhā kiñci kātum. kathaṃ hi nāma likhitakaṃ coraṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave likhitako coro pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **43** ||

tena kho pana samayena aññātaro puriso kasāhato kataḍḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiya kasāhataṃ kataḍḍakammaṃ pabbājessantīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave kasāhato kataḍḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1|| **44** ||

tena kho pana samayena aññataro puriso lakkhaṇāhato katadaṇḍakammo bhikkhūsu pabbajito hoti. manussā ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma samaṇā Sakya-puttiyā lakkhaṇāhatam katadaṇḍakammaṃ pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave lakkhaṇāhato katadaṇḍakammo pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||45||

tena kho pana samayena aññataro puriso iṇāyiko palāyitvā bhikkhūsu pabbajito hoti. dhanīyā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ iṇāyiko, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu : māyyo evaṃ avacuttha, anuññātaṃ raññā Māga-dhena Seniyena Bimbisārena : ye samaṇesu Sakyaputtiyesu pabbajanti, na te labbhā kiñci kātum, svākkhāto dhammo, carantu brahmacariyaṃ sammā dukkhassa antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma iṇāyikaṃ pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave iṇāyiko pabbājetabbo. yo pabbājeyya, apatti dukkaṭassā 'ti. ||1||46||

tena kho pana samayena aññataro dāso palāyitvā bhikkhūsu pabbajito hoti. ayyikā passitvā evaṃ āhaṃsu : ayaṃ so amhākaṃ dāso, handa naṃ nemā 'ti. ekacce evaṃ āhaṃsu : māyyo . . . antakiriyāyā 'ti. manussā ujjhāyanti khīyanti vipācenti : abhayūvarā ime samaṇā Sakyaputtiyā, na yime labbhā kiñci kātum. kathaṃ hi nāma dāsaṃ pabbājessantīti. bhagavato etam attham ārocesum. na bhikkhave dāso pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||47||

tena kho pana samayena aññataro kammārabhaṇḍu mātāpitūhi saddhiṃ bhaṇḍitvā ārāmaṃ gantvā bhikkhūsu pabbajito hoti. atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍum vicinantā ārāmaṃ gantvā bhikkhū pucchimsu : api bhante evarūpaṃ dāraṃ passeyyāthā 'ti. bhikkhū ajānaṃ yeva āhaṃsu : na jānāma 'ti, apasāṃ yeva āhaṃsu na passāma 'ti. ||1|| atha kho tassa kammārabhaṇḍussa mātāpitāro taṃ kammārabhaṇḍum vi-

cinantā bhikkhūsu pabbajitaṃ disvā ujjhāyanti khīyanti vipācenti : alajjino ime samaṇā Sakyaputtiyā dussilā musāvādino, jānaṃ yeva āhaṃsu : na jānāmā 'ti, passaṃ yeva āhaṃsu : na passāmā 'ti, ayaṃ dārako bhikkhūsu pabbajito 'ti. assosum kho bhikkhū tassa kammārabhaṇḍussa mātāpitunnaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave saṃghaṃ apaloketuṃ bhaṇḍukammāyā 'ti. ||2||48||

tena kho pana samayena Rājagahe sattarasavaggiyā dārakā sahāyakā honti, Upāli dārako tesāṃ pāmokkho hoti. atha kho Upālissa mātāpitunnaṃ etaḍ ahoṣi : kena nu kho upāyena Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etaḍ ahoṣi : sace kho Upāli lekhaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etaḍ ahoṣi : sace kho Upāli lekhaṃ sikkhissati, aṅguliyo dukkhā bhavissanti. sace kho Upāli gaṇanaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. ||1|| atha kho Upālissa mātāpitunnaṃ etaḍ ahoṣi : sace kho Upāli gaṇanaṃ sikkhissati, urassa dukkho bhavissati. sace kho Upāli rūpaṃ sikkheyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. atha kho Upālissa mātāpitunnaṃ etaḍ ahoṣi : sace kho Upāli rūpaṃ sikkhissati, akkhīni dukkhā bhavissanti. ime kho samaṇā Sakyaputtiyā sukkhasilā sukkhasamācārā subhojanāni bhuñjītvā nivātesu sayanesu sayanti. sace kho Upāli samaṇesu Sakyaputtiyesu pabbajeyya, evaṃ kho Upāli amhākaṃ accayena sukhaṃ ca jīveyya na ca kilameyyā 'ti. ||2|| assosi kho Upāli dārako mātāpitunnaṃ imaṃ kathāsallāpaṃ. atha kho Upāli dārako yena te dārakā ten' upasaṃkami, upasaṃkamitvā te dārake etaḍ avoca : etha mayaṃ ayyo samaṇesu Sakyaputtiyesu pabbajissāmā 'ti. sace kho tvam ayyo pabbajissasi, evaṃ mayaṃ pi pabbajissāmā 'ti. atha kho te dārakā ekamekassa mātāpitaro upasaṃkamitvā etaḍ avocum : anujānātha maṃ agārasmā anagāriyaṃ pabbajjāyā 'ti. atha kho tesāṃ dāra-

kānaṃ mātāpitāro sabbe p' ime dāraṇā samānacchanda kalyāṇādhippāyā 'ti anujānimsu. te bhikkhū upasamkamitvā pabbajjāṃ yācimsu. te bhikkhū pabbājesuṃ upasampādesuṃ. ||3|| te rattiyaṃ paccūsasamayāṃ paccuṭṭhāya rodanti: yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti. bhikkhū evaṃ āhamsu: āgametha āvuso yāva vibhāyati. sace yāgu bhavissati, pivissatha, sace bhattaṃ bhavissati, bhuñjissatha, sace khādaniyaṃ bhavissati, khādissatha, no ce bhavissati yāgu vā bhattaṃ vā khādaniyaṃ vā, piṇḍāya caritvā bhuñjissathā 'ti. evaṃ pi kho te bhikkhū bhikkhūhi vuccamānā rodant' eva: yāguṃ detha, bhattaṃ detha, khādaniyaṃ dethā 'ti, senāsanaṃ ūhananti pi ummihanti pi. ||4|| assosi kho bhagavā rattiyaṃ paccūsasamayāṃ paccuṭṭhāya dārakasaddaṃ, sutvāna āyasmantaṃ Ānandaṃ āmantesi: kim nu kho so Ānanda dārakassa saddo 'ti. atha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi. saccāṃ kira bhikkhave bhikkhū jānaṃ ūnavīsativassaṃ puggalaṃ upasampādentīti. saccāṃ bhagavā. vīgarahi buddho bhagavā: kaṭṭhaṃ hi nāma te bhikkhave moghapurisā jānaṃ ūnavīsativassaṃ puggalaṃ upasampādessanti. ||5|| ūnavīsativasso bhikkhave puggalo akkhamo hoti sītassa uṇhassa jighacchāya pipāsāya dāmasamakasaṇḍatāpasirīṃsapasamphassānaṃ duruttānaṃ durāgatānaṃ vacanapathānaṃ uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭṭhānaṃ asātānaṃ amanāpānaṃ paṇaharānaṃ anadhivāsakajātiko hoti. vīsativasso kho bhikkhave puggalo khamo hoti sītassa uṇhassa . . . paṇaharānaṃ adhivāsakajātiko hoti. n' etaṃ bhikkhave appasannānaṃ vā pasāḍāya pasannānaṃ vā bhiyyobhāvāya. vīgarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave jānaṃ ūnavīsativasso puggalo upasampādetabbo. yo upasampādeyya, yathā dhammo kāretabbo 'ti. ||6|| 49 ||

tena kho pana samayena aññataraṃ kulāṃ ahivātakarogena kālamkatāṃ hoti, tassa pitāputtakā sesā honti, te bhikkhūsu pabbajitvā ekato 'va piṇḍāya caranti. atha kho so dārako pituno bhikkhāya dinnāya upadhāvitvā etad avoca: mayham pi tāta dehi, mayham pi tāta dehi. manussā

ujjhāyanti khīyanti vipācenti: abrahmacārino ime samaṇā Sakya-puttiyā, ayaṃ dārako bhikkhuniyā jāto 'ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. na bhikkhave ūnapannarasavasso dārako pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā 'ti. ||1||50||

tena kho pana samayena āyasmato Ānandassa upatthā-kakulam saddham pasannam ahivātakarogena kālamkatam hoti, dve ca dārakā sesā honti, te porāṇakena āciṇṇakappena bhikkhū passitvā upadhāvanti, bhikkhū apasādentī. te bhikkhūhi apasādiyamānā rodanti. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattam na ūnapannarasavasso dārako pabbājetabbo 'ti, ime ca dārakā ūnapannarasavassā. kena nu kho upāyena ime dārakā na vinasseyyun ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi. ussahanti pana te Ānanda dārakā kāke uttēpetun ti. ussahanti bhagavā 'ti. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikatham katvā bhikkhū āmantesi: anujānami bhikkhave ūnapannarasavassam dārakam kākutṭepakam pabbājetun ti. ||1||51||

tena kho pana samayena āyasmato Upanandassa Sakya-puttassa dve sāmaṇerā honti Kaṇḍako ca Mahako ca, te aññamaññaṃ dūsesum. bhikkhū ujjhāyanti khīyanti vipācenti: katham hi nāma sāmaṇerā evarūpaṃ anācāraṃ ācarissantīti. bhagavato etam attham ārocesum. na bhikkhave ekena dve sāmaṇerā upatthāpetabbā. yo upatthāpeyya, āpatti dukkaṭassā 'ti. ||1||52||

tena kho pana samayena bhagavā tatth' eva Rājagahe vassam vasi, tattha hemantaṃ, tattha giṃham. manussā ujjhāyanti khīyanti vipācenti: āhundaṛikā samaṇānam Sakya-puttiyānam disā andhakārā, na imesaṃ disā pakkhāyanti ti. assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. ||1|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda apāpuraṇam ādā-

ya anupariveniyam bhikkhūnam ārocehi: icchat' āvuso bhagavā Dakkhiṇāgirim cārikam pakkamitum. yassāyasmato attho, so āgacchatū 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato paṭissutvā apāpuraṇam ādāya anupariveniyam bhikkhūnam ārocesi: icchat' āvuso bhagavā Dakkhiṇāgirim cārikam pakkamitum. yassāyasmato attho, so āgacchatū 'ti. ||2|| bhikkhū evam āhaṃsu: bhagavatā āvuso Ānanda paññattam dasa vassāni nissāya vatthum, dasavassena nissayam dātum. tattha ca no gantabbam bhavissati, nissayo ca gahetabbo bhavissati, ittaro ca vāso bhavissati, puna ca paccāgantabbam bhavissati, puna ca nissayo gahetabbo bhavissati. sace amhākam ācariyupajjhāyā gamissanti, mayam pi gamissāma, no ce amhākam ācariyupajjhāyā gamissanti, mayam pi na gamissāma. lahucittakatā no āvuso Ānanda paññāyissatīti. ||3|| atha kho bhagavā ogaṇena bhikkhusaṃghena Dakkhiṇāgirim cārikam pakkāmi. atha kho bhagavā Dakkhiṇāgirim yathābhirantaṃ viharitvā punad eva Rājagaham paccāgacchi. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda tathāgato ogaṇena bhikkhusaṃghena Dakkhiṇāgirim cārikam pakkanto 'ti. atha kho āyasmā Ānando bhagavato etam attham ārocesi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa pañca vassāni nissāya vatthum, avyattena yāvajīvam. ||4|| pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: na asekhena sīlakkhandhena samannāgato hoti . . . (=I. 36, 2) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam: asekhena . . . (=I. 36, 3) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||5|| aparehi pi bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam: assaddho hoti . . . (=I. 36, 6) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. pañcahi bhikkhave aṅgehi samannāgatena bhikkhunā anissitena vatthabbam: saddho

hoti . . . (=I. 36, 7) . . . imehi kho bhikkhave pañcah' aṅgehi samannāgatena bhikkhunā anissitena vatthabbam. ||6|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (=I. 36, 8) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: na adhisile . . . (=I. 36, 9) . . . imehi kho . . . anissitena vatthabbam. ||7|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 14) . . . imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 15) . . . imehi kho . . . anissitena vatthabbam. ||8|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 36, 16) . . . ūnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. pañcahi . . . anissitena vatthabbam: āpattim . . . (=I. 36, 17) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||9|| chahi . . . na anissitena vatthabbam: na asekhena . . . (=I. 37, 1) . . . ūnapañcavasso hoti. imehi kho bhikkhave chah' aṅgehi samannāgatena bhikkhunā na anissitena vatthabbam. chahi . . . anissitena vatthabbam: asekhena . . . (=I. 37, 2) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||10|| aparehi pi bhikkhave chah' aṅgehi . . . na anissitena vatthabbam: assaddho . . . (=I. 37, 5) . . . ūnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: saddho . . . (=I. 37, 6) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||11|| aparehi pi . . . na anissitena vatthabbam: adhisile . . . (I. 37, 7) . . . ūnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: na adhisile . . . (=I. 37, 8) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||12|| aparehi pi . . . na anissitena vatthabbam: āpattim . . . (=I. 37, 13) . . . ūnapañcavasso hoti. imehi kho . . . na anissitena vatthabbam. chahi . . . anissitena vatthabbam: āpattim . . . (=I. 37, 14) . . . pañcavasso vā hoti atirekapañcavasso vā. imehi kho . . . anissitena vatthabbam. ||13|| 53 ||

abhayūvarabhāṇavāram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Kapilavatthu tena cārikam pakkāmi. anupubbena cārikam caramāno yena Kapilavatthu tad avasari. tatra sudam bhagavā Sakkesu viharati Kapilavatthusmiṃ Nigrodhārāme. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya yena Suddhodanassa Sakassa nivesanam ten' upasamkami, upasamkamitvā paññatte āsane nisīdi. atha kho Rāhulamātā devī Rāhulakumāram etad avoca: eso te Rāhula pitā, gacchassu dāyajjam yācāhīti. ||1|| atha kho Rāhulo kumāro yena bhagavā ten' upasamkami, upasamkamitvā bhagavato purato atthāsi sukhā te samaṇa chāyā 'ti. atha kho bhagavā utthāyāsanaṃ pakkāmi. atha kho Rāhulo kumāro bhagavantam piṭṭhito-piṭṭhito anubandhi dāyajjam me samaṇa dehi, dāyajjam me samaṇa dehīti. atha kho bhagavā āyasmantam Sāriputtam āmantesi: tena hi tvam Sāriputta Rāhulakumāram pabbājehīti. kathāham bhante Rāhulakumāram pabbājemīti. ||2|| atha kho bhagavā etasmim nidāne etasmim pakarane dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave tīhi saraṇagamanehi sāmaṇerapabbajjam. evañ ca pana bhikkhave pabbājetabbo: paṭhamam kesamassum ohārāpetvā kāsāyāni vatthāni acchādāpetvā ekamsam uttarāsaṅgam kārāpetvā bhikkhūnam pāde vandāpetvā ukkuṭikam nisīdāpetvā añjalim paggaṇhāpetvā evam vadehīti vattabbo: buddham saraṇam gacchāmi, dhammam saraṇam gacchāmi, saṅgham saraṇam gacchāmi, dutiyam pi . . . tatiyam pi buddham saraṇam gacchāmi, tatiyam pi dhammam saraṇam gacchāmi, tatiyam pi saṅgham saraṇam gacchāmīti. anujānāmi bhikkhave imehi tīhi saraṇagamanehi sāmaṇerapabbajjan ti. ||3|| atha kho āyasmā Sāriputto Rāhulakumāram pabbājesi. atha kho Suddhodano Sakko yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinno kho Suddhodano Sakko bhagavantam etad avoca: ekāham bhante bhagavantam varam yācāmīti. atikkantavarā kho Gotama tathāgatā 'ti. yañ ca bhante kappati yañ ca anavajjan ti. vadehi Gotamā 'ti. ||4|| bhagavati me bhante pabbajite anappakam dukkham ahoṣi, tathā Nande, adhimattam Rāhule. putta-

pemaṃ bhante chaviṃ chindati, chaviṃ chetvā cammaṃ chindati, cammaṃ chetvā maṃsaṃ chindati, maṃsaṃ chetvā nhāruṃ chindati, nhāruṃ chetvā atthiṃ chindati, atthiṃ chetvā atthimiññaṃ āhacca tiṭṭhati. sādhu bhante ayyā ananuññātaṃ mātāpitūhi puttāṃ na pabbājeyyūti. ||5|| atha kho bhagavā Suddhodanaṃ Sakkaṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. atha kho Suddhodano Sakko bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito uttāyāsanaṃ bhagavantā abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikathaṃ katvā bhikkhū āmantesī: na bhikkhave ananuññāto mātāpitūhi putto pabbājetabbo. yo pabbājeyya, āpatti dukkaṭassā'ti. ||6||54||

atha kho bhagavā Kapilavatthusmiṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbeṇa cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudāṃ bhagavā Sāvattiyā viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena āyasmato Sāriputtassa upatthākakulaṃ āyasmato Sāriputtassa santike dāraṃ pāhesī imaṃ dāraṃ thero pabbājetū'ti. atha kho āyasmato Sāriputtassa etad ahosi: bhagavatā sikkhāpadaṃ paññattaṃ na ekena dve sāmaṇerā upatthāpetabbā'ti, ayaṃ ca me Rāhulo sāmaṇero. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etam atthaṃ ārocesi. anujānāmi bhikkhave vyattena bhikkhunā paṭibalena ekena dve sāmaṇere upatthāpetuṃ, yāvatake vā pana ussahati ovaditūṃ anusāsītūṃ, tāvatake upatthāpetuṃ ti. ||1||55||

atha kho sāmaṇeraṇaṃ etad ahosi: kati nu kho amhākaṃ sikkhāpadāni, kattha ca amhehi sikkhitabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmaṇeraṇaṃ dasa sikkhāpadāni, tesu ca sāmaṇerehi sikkhituṃ: paṇātipātā veramaṇī, adinnādānā veramaṇī, abrahmacariyā veramaṇī, musāvādā veramaṇī, surāmerayamajja-pamādatthānā veramaṇī, vikālabhojanā veramaṇī, naccagītavāditavisūkadassanā veramaṇī, mālā-gandhavilepanadhāraṇamaṇḍanavibhūsanatthānā

veramaṇi, uccāsayanamahāsayanā veramaṇi, jātārū-parajatapaṭiggahaṇā veramaṇi. anujānāmi bhikkhave sāmaṇerānaṃ imāni dasa sikkhāpadāni, imesu ca sāmaṇerehi sikkhitun ti. ||1|| 56 ||

tena kho pana samayena sāmaṇerā bhikkhūsu agāravā appatissā asabhāgavuttino viharanti. bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma sāmaṇerā bhikkhūsu agāravā appatissā asabhāgavuttino viharissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcah' aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātum: bhikkhūnaṃ alābhāya parisakkati, bhikkhūnaṃ anatthāya parisakkati, bhikkhūnaṃ avāsāya parisakkati, bhikkhū akkosati paribhāsati, bhikkhū bhikkhūhi bhedeti. anujānāmi bhikkhave imehi pañcah' aṅgehi samannāgatassa sāmaṇerassa daṇḍakammaṃ kātun ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kiṃ nu kho daṇḍakammaṃ kātabbān ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave āvaraṇaṃ kātun ti. tena kho pana samayena bhikkhū sāmaṇerānaṃ sabbaṃ saṃghārāmaṃ āvaraṇaṃ karonti. sāmaṇerā ārāmaṃ pavisitum alabhamānā pakkamanti pi vibbhamanti pi titthiyesu pi saṃkamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sabbo saṃghārāmo āvaraṇaṃ kātabbo. yo kareyya, āpatti dukkaṭassa. anujānāmi bhikkhave yattha vā vasati, yattha vā paṭikkamati, tattha āvaraṇaṃ kātun ti. ||2|| tena kho pana samayena bhikkhū sāmaṇerānaṃ mukhadvārakaṃ āhāraṃ āvaraṇaṃ karonti. manussā yāgupānaṃ pi saṃghabhattam pi karontā sāmaṇere evaṃ vadanti: ettha bhante yāguṃ pivatha, ettha bhante bhattam bhuñjathā 'ti. sāmaṇerā evaṃ vadanti: nāvuso labbhā, bhikkhūhi āvaraṇaṃ katan ti. manussā ujjhāyanti khīyanti vipācenti. kathaṃ hi nāma bhaddantā sāmaṇerānaṃ mukhadvārakaṃ āhāraṃ āvaraṇaṃ karissantīti. bhagavato etam atthaṃ arocesuṃ. na bhikkhave mukhadvārako āhāro āvaraṇaṃ kātabbo. yo kareyya, āpatti dukkaṭassā 'ti. ||3||

daṇḍakammavatthum niṭṭhitam. ||4|| 57 ||

tena kho pana samayena chabbaggiyā bhikkhū upa-

jjhāye anāpucchā sāmaṇerānaṃ āvaraṇaṃ karonti. upajjhāyā gavesanti kathaṃ nu kho amhākaṃ sāmaṇerā na dissantīti. bhikkhū evaṃ āhaṃsu: chabbaggiyehi āvuso bhikkhūhi āvaraṇaṃ katan ti. upajjhāyā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū amhe anāpucchā amhākaṃ sāmaṇerānaṃ āvaraṇaṃ karissantīti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave upajjhāye anāpucchā āvaraṇaṃ kātabbam. yo kareyya, āpatti dukkaṭassā 'ti. || 1 || **58** ||

tena kho pana samayena chabbaggiyā bhikkhū therānaṃ bhikkhūnaṃ sāmaṇere apalāḷenti. therā sāmaṃ danta-kaṭṭham pi mukhodakam pi gaṇhantā kilamanti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave aññassa parisā apalāḷetabbā. yo apalāḷeyya, āpatti dukkaṭassā 'ti. || 1 || **59** ||

tena kho pana samayena āyasmato Upanandassa Sa-kyaputtassa Kaṇḍako nāma sāmaṇero Kaṇḍakaṃ nāma bhikkhuniṃ dūsesi. bhikkhū ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma sāmaṇero evarūpaṃ anācāraṃ ācarissantīti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ: paṇātipatī hoti, adinnādāyī hoti, abrahmacārī hoti, musāvādī hoti, majjapāyī hoti, buddhassa avaṇṇaṃ bhāsati, dhammassa avaṇṇaṃ bhāsati, saṃghassa avaṇṇaṃ bhāsati, micchādīṭṭhiko hoti, bhikkhunīdūsako hoti. anujānāmi bhikkhave imehi dasah' aṅgehi samannāgataṃ sāmaṇeraṃ nāsetuṃ ti. || 1 || **60** ||

tena kho pana samayena aññataro paṇḍako bhikkhūsu pabbajito hoti, so dahare-dahare bhikkhū upasaṃkamitvā evaṃ vadeti: etha maṃ āyasmanto dūsethā 'ti. bhikkhū apasādentī: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so bhikkhūhi apasādito mahante-mahante moligalle sāmaṇere upasaṃkamitvā evaṃ vadeti: etha maṃ āvuso dūsethā 'ti. sāmaṇerā apasādentī: nassa paṇḍaka, vinassa paṇḍaka, ko tayā attho 'ti. so sāmaṇerehi apasādito hatthi-bhaṇḍe assabhaṇḍe upasaṃkamitvā evaṃ vadeti: etha maṃ

āvuso dūsethā 'ti. hatthibhaṇḍā assabhaṇḍā dūsesum. ||1||
 te ujjhāyanti khīyanti vipācenti: paṇḍakā ime samaṇā Sa-
 kyaṇḍuttīyā, ye pi imesaṇ na paṇḍakā, te pi paṇḍake dūseti.
 evaṃ ime sabbeva abrahmacāriṇo 'ti. assosum kho bhi-
 kkhū hatthibhaṇḍānaṃ assabhaṇḍānaṃ ujjhāyantaṇaṃ khī-
 yantaṇaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato
 etaṃ atthaṃ ārocesum. paṇḍako bhikkhave anupasaṃ-
 panno na upasampādetabbo, upasampanno nāsetabbo 'ti.
 ||2|| **61**||

tena kho pana samayena aññataro purāṇakulaputto khīṇa-
 kolañño sukhumālo hoti. atha kho tassa purāṇakulaputtassa
 khīṇakolaññaṇḍa etad ahoṇi: ahaṇ kho sukhumālo na paṇi-
 balo anadhigataṇ vā bhogaṇ adhigantaṇ adhigataṇ vā
 bhogaṇ phātikātaṇ. kena nu kho ahaṇ upāyena sukhaṇ
 ca jīveyyaṇ na ca kilameyyaṇ ti. atha kho tassa purāṇaku-
 laputtassa khīṇakolaññaṇḍa etad ahoṇi: ime kho samaṇā
 Sakyaputtīyā sukhasīlā sukhasamācārā subhojanāni bhuñjitvā
 nivātesu sayanesu sayanti. yaṇ nūnāhaṇ sāmaṇ patta-
 cīvaraṇ paṇiyādetvā kesamaṇsum ohāretvā kāsāyāni vatthāni
 acchādetvā āraṇaṇ gantvā bhikkhūhi saddhiṇ saṇvaseyyaṇ
 ti. ||1|| atha kho so purāṇakulaputto khīṇakolañño sāmaṇ
 patta-
 cīvaraṇ paṇiyādetvā kesamaṇsum ohāretvā kāsāyāni va-
 tthāni acchādetvā āraṇaṇ gantvā bhikkhū abhivādeti. bhi-
 kkhū evaṇ āhaṇsu: kativasso 'si tvaṇ āvuso 'ti. kiṇ etaṇ
 āvuso kativasso nāmā 'ti. ko pana te āvuso upajjhāyo 'ti.
 kiṇ etaṇ āvuso upajjhāyo nāmā 'ti. bhikkhū āyasmantaṇ
 Upāliṇ etad avocum: iṇghāvuso Upāli imaṇ pabbajitaṇ
 anuyuñjāhīti. ||2|| atha kho so purāṇakulaputto khīṇako-
 lañño āyasmatā Upālinā anuyuñjiyaṇāno etaṃ atthaṇ āro-
 cesi. āyasmā Upāli bhikkhūnaṇ etaṃ atthaṇ ārocesi. bhi-
 kkhū bhagavato etaṃ atthaṇ ārocesum. theyyaṇvā-
 sako bhikkhave anupasaṃpanno na upasampādetabbo, upa-
 sampanno nāsetabbo. titthiyapakkaṇtako bhikkhave
 anupasaṃpanno na upasampādetabbo, upasampanno nāse-
 tabbo 'ti. ||3|| **62**||

tena kho pana samayena aññataro nāgo nāgayoniya āṭṭi-

yati harāyati jigucchati. atha kho tassa nāgassa etad ahosi : kena nu kho ahaṃ upāyena nāgayoniyā ca parimucceyyaṃ khippaṇī ca manussattaṃ paṭilabheyyaṃ ti. atha kho tassa nāgassa etad ahosi : ime kho samaṇā Sakyaputtiyā dhammacārino samacārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ nāgayoniyā ca parimucceyyaṃ khippaṇī ca manussattaṃ paṭilabheyyaṃ ti. ||1|| atha kho so nāgo mānavakavaṇṇena bhikkhū upasaṃkamitvā pabbajjaṃ yāci. taṃ bhikkhū pabbājesuṃ upasampādesuṃ. tena kho pana samāyena so nāgo aññatarena bhikkhunā saddhiṃ paccantime vihāre paṭivasati. atha kho so bhikkhu rattiyā paccūsasamaṃ paccuṭṭhāya ajjhokāse caṅkamati. atha kho so nāgo tassa bhikkhuno nikkhante vissatṭho niddaṃ okkami. sabbo vihāro ahinā punṇo, vātapānehi bhogā nikkhantā honti. ||2|| atha kho so bhikkhu vihāraṃ pavisissāmiti kavātaṃ paṇamento addasa sabbaṃ vihāraṃ ahinā punṇaṃ, vātapānehi bhoge nikkhante. disvāna bhūto vissaraṃ akāsi. bhikkhū upadhāvitvā taṃ bhikkhuṃ etad avocaṃ : kissa tvaṃ āvuso vissaraṃ akāsi. ayaṃ āvuso sabbo vihāro ahinā punṇo, vātapānehi bhogā nikkhantā 'ti. atha kho so nāgo tena saddena paṭibujjhivā sake āsane nisīdi. bhikkhū evaṃ āhaṃsu : ko 'si tvaṃ āvuso 'ti. ahaṃ bhante nāgo 'ti. kissa pana tvaṃ āvuso evarūpaṃ akāsi. atha kho so nāgo bhikkhūnaṃ etaṃ atthaṃ ārocesi. bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. ||3|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ nāgaṃ etad avoca : tumhe khv attha nāgā avirūhi-dhammā imasmiṃ dhammavinaye. gaccha tvaṃ nāga tatth'eva cātuddase pannarase atṭhamiyā ca pakkhassa uposa-thaṃ upavasa, evaṃ tvaṃ nāgayoniyā ca parimuccissasi khippaṇī ca manussattaṃ paṭilabhissasi. atha kho so nāgo avirūhidhammo kirāhaṃ imasmiṃ dhammavinaye 'ti dukkhī dummano assūni pavattayamāno vissaraṃ karitvā pakkāmi. ||4|| atha kho bhagavā bhikkhū āmantesi : dve 'me bhikkhave paccayā nāgassa sabhāvapātukammāya, yadā ca sa-jā-tiyā methunaṃ dhammaṃ paṭisevati, yadā ca vissatṭho niddaṃ okkamati. ime kho bhikkhave dve paccayā nāgassa

sabhāvapātukammāya. tiracchānagato bhikkhave an-upasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 5 || **63** ||

tena kho pana samayena aññataro māṇavako mātaraṃ jīvītā voropesi. so tena pāpakena kammena aṭṭiyati harā-yati jigucchati. atha kho tassa māṇavakassa etad ahoṣi: kena nu kho ahaṃ upāyena imassa pāpassa kammassa nikkhantiṃ kareyyan ti. atha kho tassa māṇavakassa etad ahoṣi: ime kho samaṇā Sakyaputtiyā dhammacārino sama-cārino brahmacārino saccavādino sīlavanto kalyāṇadhammā. sace kho ahaṃ samaṇesu Sakyaputtiyesu pabbajeyyaṃ, evāhaṃ imassa pāpassa kammassa nikkhantiṃ kareyyan ti. || 1 || atha kho so māṇavako bhikkhū upasamkamitvā pabbajjaṃ yāci. bhikkhū āyasmantaṃ Upāliṃ etad avocum: pubbe pi kho āvuso Upāli nāgo māṇavakavaṇṇena bhikkhūsu pabbajito, iñghāvuso Upāli imaṃ māṇavakaṃ anuyuñjāhīti. atha kho so māṇavako āyasmatā Upālinā anuyuñjīyamāno etam atthaṃ ārocesi. āyasmā Upāli bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesum. mātugghātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || **64** ||

tena kho pana samayena aññataro māṇavako pitaraṃ jīvītā voropesi. so tena pāpakena kammena . . . (=I. 64, 1, 2) . . . bhikkhū bhagavato etam atthaṃ ārocesum. pitugghātako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **65** ||

tena kho pana samayena sambahulā bhikkhū Sāketā Sāvattthiṃ addhānamaggapaṭipannā honti. antarā magge corā nikkhamitvā ekacce bhikkhū acchindimsu, ekacce bhikkhū hanimsu. Sāvattthiyā rājabhaṭā nikkhamitvā ekacce core aggahesum, ekacce corā palāyimsu. ye te palāyimsu, te bhikkhūsu pabbajimsu, ye te gahitā, te vadhāya oniyanti. || 1 || addasaṃsu kho te pabbajitā te core vadhāya oniyamāne, disvāna evaṃ āhaṃsu: sādhu kho mayaṃ palāyimhā, sacāca mayaṃ gayheyyāma, mayaṃ pi eva haññeyyā-

mā 'ti. bhikkhū evaṃ āhaṃsu : kim pana tumhe āvuso akatthā 'ti. attha kho te pabbajitā bhikkhūnaṃ etam atthaṃ ārocesuṃ. bhikkhū bhagavato etam atthaṃ ārocesuṃ. arahanto ete bhikkhave bhikkhū. arahanta ghatāko bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 2 || **66** ||

tena kho pana samayena sambahulā bhikkhuniyo Sāketā Sāvatthiṃ addhānamaggapaṭipannā honti. antarā magge corā nikkhamitvā ekaccā bhikkhuniyo acchindimsu, ekaccā bhikkhuniyo dūsesuṃ. Sāvatthiyā rājabhaṭṭā . . . (=I, **66**, 1. 2) . . . bhikkhū bhagavato etam atthaṃ ārocesuṃ. bhikkhunīdūsako bhikkave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. saṃghabhedako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo. lohituppadako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **67** ||

tena kho pana samayena aññātaro ubhatovyaññanako bhikkhūsu pabbajito hoti, so karoti pi kārāpeti pi. bhagavato etam atthaṃ ārocesuṃ. ubhatovyaññanako bhikkhave anupasampanno na upasampādetabbo, upasampanno nāsetabbo 'ti. || 1 || **68** ||

tena kho pana samayena bhikkhū anupajjhāyakaṃ upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anupajjhāyako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 1 || tena kho pana samayena bhikkhū saṃghena upajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃghena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 2 || tena kho pana samayena bhikkhū gaṇena upajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave gaṇena upajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. || 3 || tena kho pana samayena bhikkhū paṇḍakupajjhāyena upasampādentī — gha —, theyyasaṃvāsakupajjhāyena upasampādentī, titthiyapakkantakupajjhāyena up., tiracchānagatupajjhā-

yena up., mātughatakupajjhāyena up., pitughatakupajjhāyena up., arahantaghatakupajjhāyena up., bhikkhunīdūsakupajjhāyena up., samghabhedakupajjhāyena up., lohituppādakupajjhāyena up. ubhatovyañjanakupajjhāyena upasampādentī. bhagavato etam atthaṃ ārocesum. na bhikkhave paṇḍakupajjhāyena upasampādetabbo, na theyyasaṃvāsakupajjhāyena upasampādetabbo . . . na ubhatovyañjanakupajjhāyena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| 69 ||

tena kho pana samayena bhikkhū apattakam upasampādentī. hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena bhikkhū acīvarakam upasampādentī. naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave acīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena bhikkhū apattacīvarakam upasampādentī. naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave apattacīvarako upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū yācitakena pattena upasampādentī. upasampanne pattam paṭiharanti, hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena pattena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū yācitakena cīvarena upasampādentī. upasampanne cīvaram paṭiharanti, naggā piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācentī: seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yācitakena cīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū yācitakena pattacīvarena upasampādentī. upasampanne pa-

ttacīvaram paṭiharanti, naggā hatthesu piṇḍāya caranti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi titthiyā 'ti. bhagavato etam attham ārocesum. na bhikkhave yāci-takena pattacīvarena upasampādetabbo. yo upasampādeyya, āpatti dukkaṭassā 'ti. ||6||**70**|| na upasampāde-tabbakavisativāram niṭṭhitam.

tena kho pana samayena bhikkhū hatthacchinnaṃ pabbā-jenti — gha —, pādacchinnaṃ pabbājenti, hatthapādacchi-nnaṃ p., kaṇṇacchinnaṃ p., nāsacchinnaṃ p., kaṇṇanā-sacchinnaṃ p., aṅgolicchinnaṃ p., aḷacchinnaṃ p., kaṇḍa-racchinnaṃ p., phaṇahatthakaṃ p., khujjaṃ p., vāmanaṃ p., galaṇḍiṃ p., lakkhaṇāhataṃ p., kasāhataṃ p., likhitakaṃ p., sīpaḍiṃ p., pāparogiṃ p., parisadūsakaṃ p., kāṇaṃ p., kuṇiṃ p., khañjaṃ p., pakkhahataṃ p., chinniriyaṇṇaṃ p., jarādubbalaṃ p., andhaṃ p., mūgaṃ p., badhiraṃ p., andhamūgaṃ p., andhabadhiraṃ p., mūgabadhiraṃ p., andhamūgabadhiraṃ pabbājenti. bhagavato etam attham ārocesum. ||1|| na bhikkhave hatthacchinno pabbāje-tabbo, na pādacchinno pabbājetabbo . . . na andhamū-gabadhiro pabbājetabbo. yo pabbājeyya, āpatti dukka-ṭassā 'ti. ||2|| na pabbājetabbadvattimsavāram ni-ṭṭhitam. ||71||

dāyajjabhāṇavāram niṭṭhitam navamaṃ.

tena kho pana samayena chabbaggiyā bhikkhū alajjī-naṃ nissayaṃ denti. bhagavato etam attham ārocesum. na bhikkhave alajjīnaṃ nissayo dātabbo. yo dadeyya, āpatti dukkaṭassā 'ti. tena kho pana samayena bhikkhū alajjīnaṃ nissāya vasanti, te pi na cirass' eva alajjino honti pāpa-bhikkhū. bhagavato etam attham ārocesum. na bhikkhave alajjīnaṃ nissāya vatthabbaṃ. yo vaseyya, āpatti du-kaṭassā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi : bhaga-vatā paññattaṃ na alajjīnaṃ nissayo dātabbo, na alajjīnaṃ nissāya vatthabbaṃ ti. kathaṃ nu kho mayaṃ jāneyyāma-lajjīṃ vā alajjīṃ vā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave catūhapañcāhaṃ āgamaṃ yāva bhi-kkhusabhāgataṃ jānāmiti. ||2||**72**||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu addhānamaggapaṭipanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo addhānamaggapaṭipanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave addhānamaggapaṭipannena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||1|| tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti, te aññataram āvāsam upagacchimsu, tattha eko bhikkhu gilāno hoti. atha kho tassa gilānassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānena bhikkhunā nissayam alabhamānena anissitena vatthun ti. ||2|| atha kho tassa gilānupaṭṭhākassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, ayañ ca bhikkhu gilāno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākena bhikkhunā nissayam alabhamānena yāciyamānena anissitena vatthun ti. ||3|| tena kho pana samayena aññataro bhikkhu araññe viharati, tassa ca tasmim senāsane phāsu hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññattam na anissitena vatthabban ti, ahañ c' amhi nissayakaraṇīyo, araññe viharāmi, mayhañ ca imasmim senāsane phāsu hoti. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave āraññākena bhikkhunā phāsuviḥāram salla-kkhetena nissayam alabhamānena anissitena vatthun ti. yadā paṭirūpo nissayadāyako āgacchissati, tassa nissāya va-sissāmiti. ||4|| **73** ||

tena kho pana samayena āyasmato Mahākassapassa upasampadāpekkho hoti. atha kho āyasmā Mahākassapo āyasmato Ānandassa santike dūtam pāhesi: āgacchatu Ānando imam anussāvessatīti. āyasmā Ānando evam āha: nāham ussahāmi therassa nāmam gahetum, garu me thero

'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gottena pi anussāvetun ti. ||1|| tena kho pana samayena āyasmato Mahākassapassa dve upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmīti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve ekānussāvane kātun ti. ||2|| tena kho pana samayena sambahulānam therānam upasampadāpekkhā honti, te vivadanti: aham paṭhamam upasampajjissāmi, aham paṭhamam upasampajjissāmīti. therā evaṃ āhaṃsu: handa mayam āvuso sabbeva ekānussāvane karomā 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave dve tayo ekānussāvane kātum, tañ ca kho ekena upajjhāyena, na tv eva nānupajjhāyenā 'ti. ||3|| **74** ||

tena kho pana samayena āyasmā Kumārakassapo gabbhaviṣo upasampanno hoti. atha kho āyasmato Kumārakassapassa etad ahoṣi: bhagavatā paññattam na ūnavisativasso puggalo upasampādetabbo 'ti, ahañ c' amhi gabbhavīso. upasampanno nu kho 'mhi na nu kho upasampanno 'ti. bhagavato etam attham ārocesum. yaṃ bhikkhave mātu kucchimim paṭhamam cittaṃ uppannam, paṭhamam viññānam pātubhūtam, tadupādāya sā 'v' assa jāti. anujānāmi bhikkhave gabbhavīsam upasampādetun ti. ||1|| **75** ||

tena kho pana samayena upasampannā dissanti kutṭhikāpi gaṇḍikāpi kilāsikāpi sosikāpi apamārikāpi. bhagavato etam attham ārocesum. anujānāmi bhikkhave upasampādentena tassa antarāyike dhamme pucchitum. evañ ca pana bhikkhave pucchitabbo: santi te evarūpā ābādhā kutṭham gaṇḍo kilāso soso apamāro, manusso 'si, puriso 'si, bhujisso 'si, anaṇḍo 'si, na 'si rājabhaṭṭo, anuññāto 'si mātāpitūhi, paripunnāvisativasso 'si, paripunnā te pattacivaram, kimnāmo 'si, konāmo te upajjhāyo 'ti. ||1|| tena kho pana samayena bhikkhū ananusiṭṭhe upasampadāpekkhe antarāyike dhamme pucchanti. upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam attham ārocesum. anujānāmi bhikkhave paṭhamam anusāsivā pacchā antarāyi-

ke dhamme pucchitun ti. ||2|| tath' eva saṃghamajjhe anusāsanti, upasampadāpekkhā tath' eva vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ekamantaṃ anusāsitvā saṃghamajjhe antarāyike dhamme pucchitum. evañ ca pana bhikkhave anusāsitaḥ: paṭhamam upajjham gāhāpetabbo, upajjham gāhāpetvā pattacīvaram ācikkhitabbam, ayan te patto, ayam saṃghāṭi, ayam uttarāsaṅgo, ayam antaravāsako, gaccha amumhi okāse tiṭṭhāhīti. ||3|| bālā avyattā anusāsanti, anusitthā upasampadāpekkhā vitthāyanti, mañkū honti, na sakkonti vissajjetum. bhagavato etam atthaṃ ārocesum. na bhikkhave bālena avyattena anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassa. anujānāmi bhikkhave vyattena bhikkhunā paṭibaleṇa anusāsitun ti. ||4|| asammataṃ anusāsanti. bhagavato etam atthaṃ ārocesum. na bhikkhave asammataṇa anusāsitaḥ. yo anusāseyya, āpatti dukkaṭassā 'ti. anujānāmi bhikkhave sammataṇa anusāsitum. evañ ca pana bhikkhave sammannitaḥ: attanā 'va attānaṃ sammannitabbam pareṇa vā paro sammannitaḥ. kathaṃ ca attanā 'va attānaṃ sammannitabbam. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallam, aham itthannāmaṃ anusāseyyan ti. evam attanā 'va attānaṃ sammannitabbam. ||5|| kathaṃ ca pareṇa paro sammannitaḥ. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallam, itthannāmo itthannāmaṃ anusāseyyā 'ti. evam pareṇa paro sammannitaḥ. ||6|| tena sammataṇa bhikkhunā upasampadāpekkho upasamkamitvā evam assa vacaṇīyo: suṇasi itthannāma. ayam te saccakālo bhūtakālo. yaṃ jātam taṃ saṃghamajjhe pucchante santam atthīti vattabbam, asantaṃ n' atthīti vattabbam. mā kho vitthāsi, mā kho mañku ahosi. evaṃ taṃ pucchissan ti: santi te evarūpā ābādhā . . . konāmo te upajjhāyo 'ti. ||7|| ekato āgacchanti. na ekato āgantabbam. anusāsakena paṭhamataram āgantvā saṃgho ñāpetabbo: suṇātu me bhante saṃgho. itthannāmo itthannāmassa āyasmato upasampadā-

pekkho. anusittho so mayā. yadi saṃghassa pattakallaṃ, itthannāmo āgaccheyyā 'ti. āgacchāhīti vattabbo. ekamsaṃ uttarāsaṅgaṃ kārāpetvā bhikkhūnaṃ pāde vandāpetvā ukkuṭikaṃ nisīdāpetvā añjaliṃ paggaṇhāpetvā upasampadaṃ yācāpetabbo: saṃghaṃ bhante upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya, dutiyam pi bhante . . . , tatiyam pi bhante saṃghaṃ upasampadaṃ yācāmi, ullumpatu maṃ bhante saṃgho anukampaṃ upādāya 'ti. ||8|| vyattena bhikkhūnā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmaṃ antarāyike dhamme puccheyyaṃ ti. suṇasi itthannāma. ayaṃ te saccakālo bhūtakālo. yaṃ jātamaṃ pucchāmi. santaṃ atthīti vattabbaṃ, asantaṃ n' atthīti vattabbaṃ. santi te evarūpā ābādhā . . . konāmo te upajjhāyo 'ti. ||9|| vyattena bhikkhūnā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaraṃ. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ upasampadēyya itthannāmena upajjhāyena. esā ñatti. ||10|| suṇātu me bhante saṃgho. ayaṃ itthannāmo itthannāmassa āyasmato upasampadāpekkho, parisuddho antarāyikehi dhammehi, paripuṇṇ' assa pattacīvaraṃ. itthannāmo saṃghaṃ upasampadaṃ yācati itthannāmena upajjhāyena. saṃgho itthannāmaṃ upasampādeti itthannāmena upajjhāyena. yassāyasmato khamati itthannāmassa upasampadā itthannāmena upajjhāyena, so tuṇh' assa, yassa na kkhamati, so bhāseyya. ||11|| dutiyam pi etam atthamaṃ vadāmi: suṇātu me . . . tatiyam pi etam atthamaṃ vadāmi: suṇātu me . . . yassa na kkhamati, so bhāseyya. upasampanno saṃghena itthannāmo itthannāmena upajjhāyena. khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmi. ||12|| **76**|| upasampadākammaṃ niṭṭhitam.

tāvad eva chāyā metabbā, utupamāṇaṃ ācikkhitabbaṃ, divasabhāgo ācikkhitabbo, saṃgīti ācikkhi-

tabbā, cattāro nissayā ācikkhitabbā: piṇḍiyālopabho-
janam nissāya pabbajjā, tattha te yāvajīvam ussāho kara-
ṇīyo, atirekalābho samghabbhattam uddesabbhattam nimanta-
nam salākabbhattam pakkhikam uposathikam pātipadikam.
pamsukūlacīvaram nissāya pabbajjā, tattha te yāvajīvam
ussāho karaṇīyo. atirekalābho khomam kappāsikam kose-
yyam kambalam sānam bhaṅgam. rukkham ūlasenāsa-
nam nissāya pabbajjā, tattha te yāvajīvam ussāho karaṇīyo.
atirekalābho vihāro addhayogo pāsādo hammiyam guhā.
pūtimuttābhesajjam nissāya pabbajjā, tattha te yāvajī-
vam ussāho karaṇīyo. atirekalābho sappi navanītam telam
madhu phāṇitan ti. ||1||⁷⁷|| cattāro nissayā niṭṭhitā.

tena kho pana samayena bhikkhū aññataram bhikkhum
upasampādetvā ekakam ohāya pakkamimsu. so pacchā eka-
ko āgacchanto antarā magge purāṇadutiyaikāya samāgacchi.
sā evam āha: kiṃ dāni pabbajito 'sīti. āma pabbajito 'mhi-
ti. dullabho kho pabbajitānam methuno dhammo, ehi me-
thunam dhammam paṭisevā 'ti. so tassā methunam dham-
mam paṭisevitvā cirena āgamāsi. bhikkhū evam āhamsu:
kissa tvam āvuso evam ciram akāsīti. ||1|| atha kho so bhi-
kkhu bhikkhūnam etam attham ārocesi. bhikkhū bhaga-
vato etam attham ārocesum. anujānāmi bhikkhave upasam-
pādetvā dutiyam dātum cattāri ca akaraṇīyāni āci-
kkhitum: upasampannena bhikkhunā methuno dhammo
na paṭisevitabbo antamaso tiracchānagatāya pi. yo bhikkhu
methunam dhammam paṭisevati, assamaṇo hoti asakyaputti-
yo. seyyathāpi nāma puriso sīsacchinno abhabbo tena sarī-
rabandhanena jīvitum, evam eva bhikkhu methunam dham-
mam paṭisevitvā assamaṇo hoti asakyaputtiyo, tam te
yāvajīvam akaraṇīyam. ||2|| upasampannena bhikkhunā
adinnam theyyasamkhātam na ādātābham antamaso tiṇa-
salākam upādāya. yo bhikkhu pādāṃ vā pādārahaṃ vā
atirekapādāṃ vā adinnam theyyasamkhātam ādiyati, assa-
maṇo hoti asakyaputtiyo. seyyathāpi nāma paṇḍupalāso
bandhanā pamutto abhabbo haritattāya, evam eva bhikkhu
pādāṃ vā pādārahaṃ vā atirekapādāṃ vā adinnam theyya-
samkhātam ādiyitvā assamaṇo hoti asakyaputtiyo, tam te

yāvajīvaṃ akaraṇīyaṃ. || 3 || upasampannena bhikkhunā sañcicca paṇo jīvitā no voropetabbo antamaso kunthakipillikaṃ upādāya. yo bhikkhu sañcicca manussaviggahaṃ jīvitā voropeti antamaso gabbhapātanaṃ upādāya, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma puthusilā dvedhā bhinnā appaṭisandhikā hoti, evam eva bhikkhu sañcicca manussaviggahaṃ jīvitā voropetvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ. || 4 || upasampannena bhikkhunā uttarimanussadhammo na ullapitabbo antamaso suññāgāre abhiraṃmāmiti. yo bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapati jhānaṃ vā vimokkhaṃ vā samādhiṃ vā samāpattiṃ vā maggaṃ vā phalaṃ vā, assamaṇo hoti asakyaputtiyo. seyyathāpi nāma tālo matthakacchinno abhabbo punavirūhiyā, evam eva bhikkhu pāpiccho icchāpakato asantaṃ abhūtaṃ uttarimanussadhammaṃ ullapitvā assamaṇo hoti asakyaputtiyo, taṃ te yāvajīvaṃ akaraṇīyaṃ ti. || 5 ||

cattāri akaraṇīyāni niṭṭhitāni. || 78 ||

tena kho pana samayena aññataro bhikkhu āpattiyaṃ adassane ukkhittako vibbhami, so puna paccāgantvā bhikkhū upasampadaṃ yāci. bhagavato etaṃ atthaṃ ārocesuṃ. idha pana bhikkhave bhikkhu āpattiyaṃ adassane ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evam assa vacanīyo : passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti pabbājetabbo, sac' āhaṃ na passissāmiti na pabbājetabbo. || 1 || pabbājetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti upasampādetabbo, sac' āhaṃ na passissāmiti na upasampādetabbo. upasampādetvā vattabbo passissasi taṃ āpattiṃ ti. sac' āhaṃ passissāmiti osāretabbo, sac' āhaṃ na passissāmiti na osāretabbo. osāretvā vattabbo passasi taṃ āpattiṃ ti. sace passati, icc etaṃ kusalaṃ, no ce passati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge samvāse. || 2 || idha pana bhikkhave bhikkhu āpattiyaṃ appaṭikamme ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evam assa vacanīyo : paṭikarissasi taṃ āpattiṃ ti. sac' āhaṃ paṭikarissāmiti pabbāje-

tabbo, sac' āhaṃ na paṭikarissāmīti na pabbājetabbo. pabbājetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āhaṃ paṭikarissāmīti upasampādetabbo, sac' āhaṃ na paṭikarissāmīti na upasampādetabbo. upasampādetvā vattabbo paṭikarissasi taṃ āpattin ti. sac' āhaṃ paṭikarissāmīti osāretabbo, sac' āhaṃ na paṭikarissāmīti na osāretabbo. osāretvā vattabbo paṭikarohi taṃ āpattin ti. sace paṭikaroti, icc etaṃ kusalaṃ, no ce paṭikaroti, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge saṃvāse. ||3|| idha pana bhikkhave bhikkhu pāpikāya diṭṭhiyā appaṭinissagge ukkhittako vibbhamati, so puna paccāgantvā bhikkhū upasampadaṃ yācati. so evaṃ assa vācanīyo: paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṭinissajjissāmīti pabbājetabbo, sac' āhaṃ na paṭinissajjissāmīti na pabbājetabbo. pabbājetvā vattabbo paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṭinissajjissāmīti upasampādetabbo, sac' āhaṃ na paṭinissajjissāmīti na upasampādetabbo. upasampādetvā vattabbo paṭinissajjissasi taṃ pāpikaṃ diṭṭhin ti. sac' āhaṃ paṭinissajjissāmīti osāretabbo, sac' āhaṃ na paṭinissajjissāmīti na osāretabbo. osāretvā vattabbo paṭinissajjāhi taṃ pāpikaṃ diṭṭhin ti. sace paṭinissajjati, icc etaṃ kusalaṃ, no ce paṭinissajjati, labbhamānāya sāmaggīyā puna ukkhipitabbo, alabbhamānāya sāmaggīyā anāpatti sambhoge saṃvāse 'ti. ||4|| 79 ||

Mahākhandhako paṭhamo.

vinayamhi mahatthesu pesalānaṃ sukhāvahe
niggahe ca pāpicchānaṃ lajjīnaṃ paggahe su ca |
sāsanādhāraṇe c'eva sabbaññujinagocare
anaññavisaye kheme supaññatte asaṃsaye |
khandhake vinaye c'eva parivāre ca mātike
yathatthakārī kusalo paṭipajjati yoniso. |
yo gavaṃ na vijānāti na so rakkhati gogaṇaṃ,
evaṃ sīlaṃ ajānanto kiṃ so rakkheyya saṃvaram. |
pamuṭṭhamhi ca suttante abhidhamme ca tāvade

5 vinaye avinatthamhi puna tiṭṭhati sāsanaṃ.
 tasmā saṃgahanahetu uddānaṃ anupubbaso
 pavakkhāmi yathāñānaṃ, suṇātha mama bhāsato.
 vatthu nidānaṃ āpatti nayā peyyālam eva ca
 dukkaraṃ taṃ asesetum, nayato taṃ vijānāthā 'ti.

-
- bodhi ca, Rājāyatanam, Ajapālo, Sahampati
 Brahmā, Ālāro, Uddako, bhikkhū ca, Upako isi,
 Koṇḍañño, Vappo, Bhaddiyo, Mahānāmo ca, Assaji,
 Yaso, cattāro, paññāsaṃ, sabbe, pesesi so, disā,
 vatthum, Mārehi, timsā ca, Uruvelaṃ, tayo jaṭi,
 10 agyāgāraṃ, Mahārājā, Sakko, Brahmā ca, kevalā,
 paṃsukūlaṃ, pokkharāṇi, silā ca, kakudho, silā,
 jambu, ambo ca, āmalako, paṛicchattapuppham āhari,
 phāliyantu, ujjalantu, vijjhāyantu ca Kassapa,
 nimujjanti, mukhī, meghe, Gayā, laṭṭhi ca, Māgadho,
 Upatisso, Kolito ca, abhiññātā ca, pabbajjaṃ,
 dunnivatthā, paṇāmanā, kiso lūkho ca brāhmaṇo,
 anācāraṃ ācarati, udaraṃ, māṇavo, gaṇo,
 vassaṃ, bālehi, pakkanto, dasa vassāni, nissayo,
 na vattanti, paṇāmetum, bālā, passaddhi, pañca, cha,
 15 yo so añño ca, naggo ca, acchinnaṃ, jaṭi, Sākiyo,
 Magadhesu pañca ābādhā, eko, coro ca aṅguli,
 Māgadho ca anuññāsi, kārā, likhi, kasāhato,
 lakkhaṇā, iṇā, dāso ca, Bhaṇḍuko, Upāli, ahi,
 saddhakulaṃ, Kaṇḍako ca, āhundaṛikam eva ca,
 vatthumhi, dārako, sikkhā, viharanti ca, kiṃ nu kho,
 sabbam, mukhaṃ, upajjhāye, apalāḷana-Kaṇḍako,
 paṇḍako, theyya-pakkanto, ahi ca, mātari, pitā,
 arahanta-bhikkhūni, bheda, ruhirena ca, vyañjanaṃ,
 anupajjhāya—saṃghena, gaṇa-paṇḍakā'-pattako,
 20 acivaraṃ, tadubhayaṃ, yācitenā pi ye tayo,
 hatthā, pādā, hatthapādā, kaṇṇā, nāsā, tadubhayaṃ,
 aṅguli, aḷa-kaṇḍaraṃ, phaṇaṃ, khujjaṇi ca, vāmanaṃ,
 galagaṇḍi, lakkhaṇā c' eva, kasā, likhita-sīpadi,
 pāpa-parisadūsaṇi ca, kapaṇaṃ, kuṇiṃ tath' eva ca,

khañja-pakkhahatañ c' eva, sacchinnairiyâpatham,
 jarândha-mûga-badhiram, andhamûgañ ca yam tahiñ,|
 andhabadhiram yam vuttam, mûgabadhiram eva ca,
 andhamûgabadhirañ ca, alajjinañ ca nissayam,|
 vatthabbañ ca, kataddhânam, yâcamânaena, pekkhanâ,
 25 âgacchantam, vivadenti, ekupajjhâyena, Kassapo,|
 dissanti upasampannâ âbâdhehi ca pîlitâ,
 ananusiṭṭhâ vitthâyanti, tatth' eva anusâsanâ,|
 saṃghe pi ca, atho bâlo, asammato ca, ekato,
 ullumputupasampadâ, nissayo, ekako, tayo 'ti,|
 imamhi khandhake vatthu ekasatam bâsattati,|

Mahâkhandhake uddânam niṭṭhitam paṭhamam.

MAHĀVAGGA.

II.

Tena samayena buddho bhagavā Rājagahe viharati Gijjhakûṭe pabbate. tena kho pana samayena aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasaṃkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. ||1|| atha kho rañño Māgadhasa Seniyassa Bimbisārassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: etarahi kho aññatitthiyā paribbājakā cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipatitvā dhammaṃ bhāsanti. te manussā upasaṃkamanti dhammasavanāya. te labhanti aññatitthiyesu paribbājakesu pemaṃ, labhanti pasādaṃ, labhanti aññatitthiyā paribbājakā pakkhaṃ. yaṃ nūna ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||2|| atha kho rājā Māgadho Seniyō Bimbisāro yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyō Bimbisāro bhagavantaṃ etad avoca: idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: etarahi kho aññatitthiyā paribbājakā . . . aṭṭhamiyā ca pakkhassa sannipateyyun ti. sādhu bhante ayyāpi cātuddase pannarase aṭṭhamiyā ca pakkhassa sannipateyyun ti. ||3|| atha kho bhagavā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesī samādapesī samuttejesī sampahaṃsesī. atha kho rājā Māgadho Seniyō Bimbisāro bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utthāyāsanā bhagavantaṃ

abhivâdetvâ padakkhiṇaṃ katvâ pakkâmi. atha kho bhagavâ etasmim̐ nidâne etasmim̐ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: anujânâmi bhikkhave cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitun ti. ||4||1||

tena kho pana samayena bhikkhû bhagavatâ anuññâtaṃ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitun ti te cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ tuṇhî nisīdanti. te manussâ upasaṃkamanti dhammasavanâya. te ujjhāyanti khīyanti vipācenti: kathaṃ hi nâma samaṇâ Sakyaputtiyâ cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ tuṇhî nisīdissanti seyyathāpi mūgasûkarâ. nanu nâma sannipatitehi dhammo bhâsitaḥ ti. assosum̐ kho bhikkhû tesam̐ manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhû bhagavato etam atthaṃ ârocesum̐. atha kho bhagavâ etasmim̐ nidâne etasmim̐ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: anujânâmi bhikkhave cātuddase pannarase aṭṭhamiyâ ca pakkhassa sannipatitvâ dhammaṃ bhâsitun ti. ||1||2||

atha kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso parivitaḥ upapādi: yaṃ nūnāhaṃ yāni mayâ bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam̐ pātimokkhuḍdesam̐ anujāneyyaṃ, so nesam̐ bhavissati uposathakamman ti. ||1|| atha kho bhagavâ sāyaṇhasamayam̐ paṭisallānâ vuṭṭhito etasmim̐ nidâne etasmim̐ pakaraṇe dhammikathaṃ katvâ bhikkhû âmantesi: idha mayhaṃ bhikkhave rahogatassa paṭisallīnassa evaṃ cetaso parivitaḥ upapādi: yaṃ nūnāhaṃ yāni mayâ bhikkhūnaṃ paññattāni sikkhāpadāni tāni nesam̐ pātimokkhuḍdesam̐ anujāneyyaṃ, so nesam̐ bhavissati uposathakamman ti. anujânâmi bhikkhave pātimokkhaṃ uddisitum̐. ||2|| evaṃ ca pana bhikkhave uddisitabbaṃ: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabba: suṇātu me bhante saṃgho. ajj' uposatho pannaraso. yadi saṃghassa patta-kallaṃ, saṃgho uposathaṃ kareyya pātimokkhaṃ uddiseyya. kiṃ saṃghassa pubbakiccaṃ pārisuddhiṃ āyasmanto

ārocetha. pātimokkham uddisissāmi, tam sabbeva santā sādhu-
 kaṃ suṇoma manasikaroma. yassa siyā āpatti, so āvi-
 kareyya, asantiyā āpattiyā tuṇhī bhavitabbam, tuṇhibhāvena
 kho paṇāyasmante parisuddhā 'ti vedissāmi. yathā kho pana
 paccekaputtṭhassa veyyākaraṇam hoti, evam eva evarūpāya
 parisāya yāvatatiyaṃ anussāvitam hoti. yo pana bhikkhu
 yāvatatiyaṃ anussāviyamāne saramāno santim āpattim nā-
 vikareyya, sampajānamusāvāḍ' assa hoti. sampajānamusā-
 vādo kho paṇāyasmanto antarāyiko dhammo vutto bhagavatā.
 tasmā saramānena bhikkhunā āpannena visuddhāpekkhena
 santi āpatti āvikātabbā, āvikatā hi 'ssa phāsu hotīti. ||3||
 pātimokkhan ti ādim etaṃ, mukham etaṃ, pamukham etaṃ
 kusalānaṃ dhammānaṃ, tena vuccati pātimokkhan ti. āya-
 smanto 'ti piyavacanam etaṃ, garuvacanam etaṃ, sagārava-
 sappatissādhivacanam etaṃ āyasmanto 'ti. uddisissāmīti
 ācikkhissāmi desessāmi paññāpessāmi paṭṭhapessāmi viva-
 rissāmi vibhajissāmi uttānikarissāmi pakāsessāmi. tan ti
 pātimokkham vuccati. sabbeva santā 'ti yāvatikā tassā pa-
 risāya therā ca navā ca majjhimā ca, ete vuccanti sabbeva
 santā 'ti. sādhu-kaṃ suṇomā 'ti atthikatvā manasikatvā
 sabbam cetasā samannāharāma. manasikaromā 'ti ekagga-
 cittā avikkhittacittā avisāhatacittā nisāmemā. ||4|| yassa
 siyā āpattīti therassa vā navassa vā majjhimassa vā pañca-
 nnam vā āpattikkhandhānaṃ aññatarā āpatti sattannam vā
 āpattikkhandhānaṃ aññatarā āpatti. so āvikareyyā 'ti so
 deseyya, so vivareyya, so uttānikareyya, so pakāseyya sam-
 ghamajjhe vā gaṇamajjhe vā ekapuggale vā. asanti nāma
 āpatti anajjhāpannā vā hoti āpajjitvā vā vuttṭhitā. tuṇhī
 bhavitabban ti adhivāsetabbam, na vyāhātabbam, parisud-
 ddhā 'ti vedissāmīti jānissāmi dhāressāmi. ||5|| yathā kho
 pana paccekaputtṭhassa veyyākaraṇam hotīti yathā ekena eko
 puttṭho vyākareyya, evam eva tassā parisāya jānitabbam maṃ
 pucchātīti. evarūpā nāma parisā bhikkhuparisā vuccati.
 yāvatatiyaṃ anussāvitam hotīti sakim pi anussāvitam hoti
 dutiyam pi anussāvitam hoti tatiyam pi anussāvitam hoti.
 saramāno 'ti jānamāno sañjānamāno. santi nāma āpatti
 ajjhāpannā vā hoti āpajjitvā vā avuttṭhitā. nāvikareyyā 'ti
 na deseyya na vivareyya na uttānikareyya na pakāseyya

samghamajjhe vā gaṇamajjhe vā ekapuggale vā. ||6|| sampa-
jānamusāvād' assa hotīti, sampajānamusāvādo kiṃ hoti.
dukkatam hoti, antarāyiko dhammo vutto bhagavatā 'ti.
kissa antarāyiko. paṭhamassa jhānassa adhigamāya anta-
rāyiko, dutiyassa jhānassa adhigamāya antarāyiko, tati-
yassa jhānassa adhigamāya antarāyiko, catutthassa jhā-
nassa adhigamāya antarāyiko, jhānānam vimokkhānam sam-
ādhīnam samāpattīnam nekkhammānam nissaraṇānam pa-
vivekānam kusalānam dhammānam adhigamāya antarāyiko.
tasmā 'ti tamkāraṇā. saramānenā 'ti jānamānena sañjāna-
mānena. visuddhāpekkhenā 'ti vuṭṭhātukāmena visujjhita-
kāmena. ||7|| santī nāma āpatti ajjhāpannā vā hoti āpajjitvā
vā avuṭṭhitā. āvikātabbā 'ti āvikātabbā samghamajjhe vā
gaṇamajjhe vā ekapuggale vā. āvikatā hi 'ssa phāsu hotīti,
kissa phāsu hoti. paṭhamassa jhānassa adhigamāya phāsu
hoti, dutiyassa jhānassa adhigamāya phāsu hoti, tatiyassa
jhānassa adhigamāya phāsu hoti, catutthassa jhānassa adhi-
gamāya phāsu hoti, jhānānam vimokkhānam samādhīnam
samāpattīnam nekkhammānam nissaraṇānam pavivekānam
kusalānam dhammānam adhigamāya phāsu hotīti. ||8||3||

tena kho pana samayena bhikkhū bhagavatā pātimokkh-
uddeso anuññāto 'ti devasikam pātimokkham uddisanti. bha-
gavato etam attham ārocesum. na bhikkhave devasikam
pātimokkham uddisitabbam. yo uddiseyya, āpatti dukka-
ṭassa. anujānāmi bhikkhave uposathe pātimokkham
uddisitun ti. ||1|| tena kho pana samayena bhikkhū bha-
gavatā uposathe pātimokkhuddeso anuññāto 'ti pakkhassa
tikkhattum pātimokkham uddisanti cātuddase pannarase
atṭhamiyā ca pakkhassa. bhagavato etam attham ārocesum.
na bhikkhave pakkhassa tikkhattum pātimokkham uddisi-
tabbam. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhi-
kkhave sakim pakkhassa cātuddase vā pannarase vā
pātimokkham uddisitun ti. ||2||4||

tena kho pana samayena chabbaggiyā bhikkhū yathā-
parisāya pātimokkham uddisanti sakāya-sakāya parisāya.
bhagavato etam attham ārocesum. na bhikkhave yathāpa-

risāya pātimokkham uddisitabbam sakāya-sakāya parisāya. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave samaggānaṃ uposathakamman ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: bhagavatā paññattaṃ samaggānaṃ uposathakamman ti. kittāvatā nu kho sāmaggī hoti, yāvatā ekāvāso udāhu sabbā paṭhavīti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ettāvatā sāmaggī yāvatā ekāvāso 'ti. ||2|| tena kho pana samayena āyasmā Mahākappino Rājagahe viharati Maddakucchismiṃ migadāye. atha kho āyasmato Mahākappinassa rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: gaccheyyaṃ vāhaṃ uposathaṃ na vā gaccheyyaṃ, gaccheyyaṃ vā saṃghakammaṃ na vā gaccheyyaṃ, atha khv āhaṃ visuddho paramāya visuddhiyā 'ti. ||3|| atha kho bhagavā āyasmato Mahākappinassa cetasa cetoparivitakkaṃ aññāya seyyathāpi nāma balavā puriso sammīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammīñjeyya, evaṃ eva Gijjhakūṭe pabbate antarahito Maddakucchismiṃ migadāye āyasmato Mahākappinassa pamukhe pāturahosi. nisīdi bhagavā paññatte āsane, āyasmāpi kho Mahākappino bhagavantam abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinnaṃ kho āyasmantaṃ Mahākappinaṃ bhagavā etad avoca: nanu te Kappina rahogatassa paṭisallīnassa evaṃ cetaso parivitakko udapādi: gaccheyyaṃ vāhaṃ uposathaṃ na vā gaccheyyaṃ, gaccheyyaṃ vā saṃghakammaṃ na vā gaccheyyaṃ, atha khv āhaṃ visuddho paramāya visuddhiyā 'ti. evaṃ bhante. tumhe ce brāhmaṇā uposathaṃ na sakkarissatha, na garukarissatha, na mānessatha, na pūjessatha, atha ko carahi uposathaṃ sakkarissati garukarissati mānessati pūjessati. gaccha tvam brāhmaṇa uposathaṃ, mā no agamāsi, gacch' eva saṃghakammaṃ, mā no agamāsīti. evaṃ bhante 'ti kho āyasmā Mahākappino bhagavato paccassosi. ||5|| atha kho bhagavā āyasmantaṃ Mahākappinaṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā seyyathāpi nāma balavā puriso sammīñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammīñjeyya, evaṃ eva Maddakucchismiṃ migadāye āyasmato Mahākappinassa pamukhe antarahito Gijjhakūṭe pabbate pāturahosi. ||6||5||

atha kho bhikkhūnaṃ etaḍ ahoṣi: bhagavatā paññattaṃ ettāvataṃ sāmaggī yāvataṃ ekāvāso 'ti. kittāvataṃ nu kho ekāvāso hotīti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave sīmaṃ sammannitum. evaṃ ca pana bhikkhave sammannitabbā: paṭhamam nimittā kittetabbā, pabbatanimittam, pāsānanimittam, vananimittam, rukkhanimittam, magganimittam, vammikanimittam, nadānimittam, udakanimittam. nimitte kittetvā vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, yadi saṃghassa pattakallam, saṃgho etehi nimittehi sīmaṃ sammanneyya samānasamvāsam ekuposatham. esā ñatti. ||1|| suṇātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, saṃgho etehi nimittehi sīmaṃ sammannati samānasamvāsam ekuposatham. yassāyasmato khamati etehi nimittehi sīmāya sammuti samānasamvāsāya ekuposathāya, so tuṇh' assa, yassa na kkhamaṭi, so bhāseyya. sammataṃ sīmā saṃghena etehi nimittehi samānasamvāsā ekuposathā. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| 6 ||

tena kho pana samayena chabbaggiyā bhikkhū bhagavatā sīmāsammuti anuññātā 'ti atimahatiyo sīmāyo sammannanti catuyojanikāpi pañcayojanikāpi chayojanikāpi. bhikkhū uposatham āgacchantā uddissamāne pi pātimokkhe āgacchanti uddiṭṭhamatte pi āgacchanti antarāpi parivasanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave atimahatī sīmā sammannitabbā catuyojanikā vā pañcayojanikā vā chayojanikā vā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave tiyojanaparamam sīmaṃ sammannitum ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū nadīpāram sīmaṃ sammannanti. uposatham āgacchantā bhikkhū pi vuyhanti pattāpi vuyhanti cīvarāni pi vuyhanti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave nadīpāram sīmā sammannitabbā. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave yatth' assa dhuvaṇāvā vā dhuvasetu vā, evarūpaṃ nadīpāram sīmaṃ sammannitum ti. ||2|| 7 ||

tena kho pana samayena bhikkhū anupariveniyam pāti-

mokkhaṃ uddisanti asaṃketena. āgantukā bhikkhū na jānanti kattha vā ajj' uposatho kariyissatīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave anupariveniyaṃ pātimokkhaṃ uddisitabbaṃ asaṃketena. yo uddiseyya, āpatti dukkaṭassa. anujānāmi bhikkhave uposathāgāraṃ sammannitvā uposathaṃ kātuṃ yaṃ saṃgho ākaṅkhati vihāraṃ vā addhayogaṃ vā pāsādaṃ vā hammiyaṃ vā guhaṃ vā. evaṃ ca pana bhikkhave sammannitabbaṃ : ||1|| vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ vihāraṃ uposathāgāraṃ sammannati. yassāyasmato khamati itthannāmassa vihārassa uposathāgārassa sammuti, so tuṇh' assa, yassa na khamati, so bhāseyya. sammato saṃghena itthannāmo vihāro uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samayena aññatarasmim āvāse dve uposathāgārāni sammatāni honti. bhikkhū ubhayattha sannipatanti idha uposatho kariyissati idha uposatho kariyissatīti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave ekasmim āvāse dve uposathāgārāni sammannitabbāni. yo sammanneyya, āpatti dukkaṭassa. anujānāmi bhikkhave ekaṃ samūhanitvā ekattha uposathaṃ kātuṃ. ||3|| evaṃ ca pana bhikkhave samūhantabbaṃ : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, saṃgho itthannāmaṃ uposathāgāraṃ samūhaneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ uposathāgāraṃ samūhanati. yassāyasmato khamati itthannāmassa uposathāgārassa samugghāto, so tuṇh' assa, yassa na khamati, so bhāseyya. samūhataṃ saṃghena itthannāmaṃ uposathāgāraṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4||8||

tena kho pana samayena aññatarasmim āvāse atikhuddakaṃ uposathāgāraṃ sammataṃ hoti. tadah' uposathe mahā bhikkhusaṃgho sannipatito hoti. bhikkhū asaṃmatāya bhūmiyā nisinnā pātimokkhaṃ assosuṃ. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi : bhagavatā paññattaṃ uposathāgāraṃ

sammannitvā uposatho kâtabbo 'ti, mayaṇi ca asammataṭṭāya bhūmiyā nisinnā pātimokkhaṃ assosumbhā. kato nu kho amhākaṃ uposatho akato nu kho 'ti. bhagavato etam atthaṃ ārocesuṃ. sammataṭṭāya vā bhikkhave bhūmiyā nisinnā asammataṭṭāya vā, yato pātimokkhaṃ suṇāti, kato 'v' ass' uposatho. ||1|| tena hi bhikkhave saṃgho yāvamaḥantaṃ uposathapaṃukhaṃ ākaṇkhati, tāvamahantaṃ uposathapaṃukhaṃ sammannatu. evaṇi ca pana bhikkhave sammannitabbam: paṭhamam nimittā kittetabbā. nimitte kittetvā vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, yadi saṃghassa pattakallaṃ, saṃgho etehi nimittehi uposathapaṃukhaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. yāvataṃ samantā nimittā kittitā, saṃgho etehi nimittehi uposathapaṃukhaṃ sammannati. yassāyasmato khamati etehi nimittehi uposathapaṃukhassa sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammataṃ saṃghena etehi nimittehi uposathapaṃukhaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmi. ||2||9||

tena kho pana samayena aññatarasmiṃ āvāse tadah' uposathe navakā bhikkhū paṭhamataraṃ sannipatitvā na tāva therā āgacchantīti pakkamimsu. uposatho vikāle ahosi. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tadah' uposathe therehi bhikkhūhi paṭhamataraṃ sannipatitun ti. ||1||10||

tena kho pana samayena Rājagahe sambahulā āvāsā samānasīmā honti. tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatu amhākaṃ āvāse uposatho kariyatū 'ti. bhagavato etam atthaṃ ārocesuṃ. idha pana bhikkhave sambahulā āvāsā samānasīmā honti, tattha bhikkhū vivadanti amhākaṃ āvāse uposatho kariyatu amhākaṃ āvāse uposatho kariyatū 'ti. tehi bhikkhave bhikkhūhi sabbe' eva ekajjhaṃ sannipatitvā uposatho kâtabbo, yattha vā pana thero bhikkhu viharati tattha sannipatitvā uposatho kâtabbo. na tv eva vaggena saṃghena uposatho kâtabbo. yo kareyya, āpatti dukkaṭassā 'ti. ||1||11||

tena kho pana samayena āyasmā Mahākassapo Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadiṃ taranto manañ vuḷho ahoṣi, cīvarāni 'ssa allāni. bhikkhū āyasmantaṃ Mahākassapaṃ etad avocum: kissa te āvuso cīvarāni allāniti. idhāhaṃ āvuso Andhakavindā Rājagahaṃ uposathaṃ āgacchanto antarā magge nadiṃ taranto man' amhi vuḷho, tena me cīvarāni allāniti. bhagavato etam atthaṃ ārocesum. yā sā bhikkhave saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu. ||1|| evañ ca pana bhikkhave sammannitabbā: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannati. yassāyasmato khamati etissā sīmāya ticīvarena avippavāsaṃ sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammatā sā sīmā saṃghena ticīvarena avippavāsā. khamati saṃghassa, tasmā tuṇhī, evañ etañ dhārayāmiti. ||2|| tena kho pana samayena bhikkhū bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipanti. tāni cīvarāni nassanti pi dayhanti pi undurehi pi khajjanti, bhikkhū duccolā honti lūkhacīvarā. bhikkū evañ āhaṃsu: kissa tumhe āvuso duccolā lūkhacīvarā 'ti. idha mayaṃ āvuso bhagavatā ticīvarena avippavāsasammuti anuññātā 'ti antaraghare cīvarāni nikkhipimhā, tāni cīvarāni natthāni pi dadḍhāni pi undurehi pi khāyitāni. tena mayaṃ duccolā lūkhacīvarā 'ti. bhagavato etam atthaṃ ārocesum. yā sā bhikkhave saṃghena sīmā sammatā samānasamvāsā ekuposathā, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammannatu tḥapetvā gāmañ ca gāmūpacārañ ca. ||3|| evañ ca pana bhikkhave sammannitabbā: vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yā sā saṃghena sīmā sammatā samānasamvāsā ekuposathā, yadi saṃghassa pattakallaṃ, saṃgho taṃ sīmaṃ ticīvarena avippavāsaṃ sammanneyya tḥapetvā

gāmañ ca gāmûpacārañ ca. esā ñatti. suñātu me bhante saṃgho. yā sâ saṃghena sîmâ sammata samānasamvāsâ ekuposathâ, saṃgho taṃ sîmaṃ ticivarena avippavāsaṃ sammannati t̐apetvâ gāmañ ca gāmûpacārañ ca. yassâyasmato khamati etissâ sîmāya ticivarena avippavāsāya sammuti t̐apetvâ gāmañ ca gāmûpacārañ ca, so tuṇh' assa, yassa na kkhamati, so bhāseyya. sammata sâ sîmâ saṃghena ticivarena avippavāsâ t̐apetvâ gāmañ ca gāmûpacārañ ca. khamati saṃghassa, tasmâ tuṇhî, evaṃ etaṃ dhārayāmiti. ||4|| sîmaṃ bhikkhave sammannantena paṭhamam samānasamvāsasîmâ sammannitabbâ, pacchâ ticivarena avippavāso sammannitabbo. sîmaṃ bhikkhave samûhanantena paṭhamam ticivarena avippavāso samûhantabbo, pacchâ samānasamvāsasîmâ samûhantabbâ. evañ ca pana bhikkhave ticivarena avippavāso samûhantabbo: vyattena bhikkhunâ paṭibalena saṃgho ñâpetabbo: suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, yadi saṃghassa pattakallam, saṃgho taṃ ticivarena avippavāsaṃ samûhaneyya. esâ ñatti. suñātu me bhante saṃgho. yo so saṃghena ticivarena avippavāso sammato, saṃgho taṃ ticivarena avippavāsaṃ samûhanati. yassâyasmato khamati etassa ticivarena avippavāsassa samugghâto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samûhato so saṃghena ticivarena avippavāso. khamati saṃghassa, tasmâ tuṇhî, evaṃ etaṃ dhārayāmiti. ||5|| evañ ca pana bhikkhave sîmâ samûhantabbâ: vyattena bhikkhunâ paṭibalena saṃgho ñâpetabbo: suñātu me bhante saṃgho. yā sâ saṃghena sîmâ sammata samānasamvāsâ ekuposathâ, yadi saṃghassa pattakallam, saṃgho taṃ sîmaṃ samûhaneyya. esâ ñatti. suñātu me bhante saṃgho. yā sâ saṃghena sîmâ sammata samānasamvāsâ ekuposathâ, saṃgho taṃ sîmaṃ samûhanati. yassâyasmato khamati etissâ sîmāya samānasamvāsāya ekuposathāya samugghâto, so tuṇh' assa, yassa na kkhamati, so bhāseyya. samûhatâ sâ sîmâ saṃghena samānasamvāsâ ekuposathâ. khamati saṃghassa, tasmâ tuṇhî, evaṃ etaṃ dhārayāmiti. ||6|| asammatāya bhikkhave sîmāya aṭṭhapitāya yaṃ gāmaṃ vâ nigamaṃ vâ upanissāya viharati, yā tassa vâ gāmassa gāmasîmâ nigamassa vâ nigamasîmâ, ayaṃ tattha

samānasamvāsā ekuposathā. agāmake ce bhikkhave araññe, samantā sattabbhantarā yaṃ tattha samānasamvāsā ekuposathā. sabbā bhikkhave nadī asīmā, sabbo samuddo asīmo, sabbo jātassaro asīmo. nadiyā vā bhikkhave samudde vā jātassare vā yaṃ majjhimassa purisassa samantā udakukkhepā, yaṃ tattha samānasamvāsā ekuposathā 'ti. ||7||**12**||

tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ sambhindanti. bhagavato etam atthaṃ ārocesuṃ. yesaṃ bhikkhave sīmā paṭhamam sammatā, tesam taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesam taṃ kammaṃ adhammikaṃ kuppaṃ aṭṭhānārahaṃ. na bhikkhave sīmāya sīmā sambhinditabbā. yo sambhindeyya, āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena chabbaggiyā bhikkhū sīmāya sīmaṃ ajjhottharanti. bhagavato etam atthaṃ arocesuṃ. yesaṃ bhikkhave sīmā paṭhamam sammatā, tesam taṃ kammaṃ dhammikaṃ akuppaṃ ṭhānārahaṃ. yesaṃ bhikkhave sīmā pacchā sammatā, tesam taṃ kammaṃ adhammikaṃ kuppaṃ aṭṭhānārahaṃ. na bhikkhave sīmāya sīmā ajjhottharitabbā. yo ajjhotthareyya, āpatti dukkaṭassa. anujānāmi bhikkhave sīmaṃ sammannantena sīmantarikaṃ ṭhapetvā sīmaṃ sammannitun ti. ||2||**13**||

atha kho bhikkhūnaṃ etad ahosi: kati nu kho uposathā 'ti. bhagavato etam atthaṃ arocesuṃ. dve 'me bhikkhave uposathā cātuddasiko ca pannarasiko ca, ime kho bhikkhave dve uposathā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: kati nu kho uposathakammānīti. bhagavato etam atthaṃ ārocesuṃ. cattā' imāni bhikkhave uposathakammāni, adhammena vaggam uposathakammam, adhammena samaggam uposathakammam, dhammena vaggam uposathakammam, dhammena samaggam uposathakammam ti. tatra bhikkhave yaṃ idaṃ adhammena vaggam uposathakammam, na bhikkhave evarūpaṃ uposathakammam kātappaṃ na ca mayā evarūpaṃ uposathakammam anuññātaṃ. ||2|| tatra bhikkhave yaṃ idaṃ adhammena samaggam uposathakammam, na bhikkhave

evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggam uposathakammaṃ, na bhikkhave evarûpaṃ . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggam uposathakammaṃ, evarûpaṃ bhikkhave uposathakammaṃ kâtabbam evarûpaṃ ca mayâ uposathakammaṃ anuññātaṃ. tasmât iha bhikkhave evarûpaṃ uposathakammaṃ karissâma yad idaṃ dhammena samaggaṃ ti, evaṃ hi vo bhikkhave sikkhitabban ti. ||3||14||

atha kho bhikkhûnaṃ etad ahoṣi: kati nu kho pâtimokkhuḍdesâ 'ti. bhagavato etaṃ atthaṃ ârocesuṃ. pañic' ime bhikkhave pâtimokkhuḍdesâ: nidânaṃ uddisitivâ avasesaṃ sutena sâvetabbam, ayaṃ paṭhamo pâtimokkhuḍdeso. nidânaṃ uddisitivâ cattâri pârajikâni uddisitivâ avasesaṃ sutena sâvetabbam, ayaṃ dutiyo pâtimokkhuḍdeso. nidânaṃ uddisitivâ cattâri pârajikâni uddisitivâ terasa saṃghâdisese uddisitivâ avasesaṃ sutena sâvetabbam, ayaṃ tatiyo pâtimokkhuḍdeso. nidânaṃ uddisitivâ cattâri pârajikâni uddisitivâ terasa saṃghâdisese uddisitivâ dve aniyate uddisitivâ avasesaṃ sutena sâvetabbam, ayaṃ catuttho pâtimokkhuḍdeso. vitthâren' eva pañicamo. ime kho bhikkhave pañica pâtimokkhuḍdesâ 'ti. ||1|| tena kho pana samayena bhikkhû bhagavatâ saṃkhittena pâtimokkhuḍdeso anuññâto 'ti sabbakâlam saṃkhittena pâtimokkham uddisanti. bhagavato etaṃ atthaṃ ârocesuṃ. na bhikkhave saṃkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassâ 'ti. ||2|| tena kho pana samayena Kosalesu janapadesu aññatarasmiṃ âvâse tadah' uposathe savarabhayaṃ ahoṣi. bhikkhû nâsa-kkhimsu vitthârena pâtimokkham uddisitum. bhagavato etaṃ atthaṃ ârocesuṃ. anujânâmi bhikkhave sati antarâye saṃkhittena pâtimokkham uddisitun ti. ||3|| tena kho pana samayena chabbaggiyâ bhikkhû asati pi antarâye saṃkhittena pâtimokkham uddisanti. bhagavato etaṃ atthaṃ ârocesuṃ. na bhikkhave asati antarâye saṃkhittena pâtimokkham uddisitabbam. yo uddiseyya, âpatti dukkaṭassa. anujânâmi bhikkhave sati antarâye saṃkhittena pâtimokkham uddisitum. tatr' ime antarâyâ: rājanarāyo corantarāyo agyantarāyo udakantarāyo manussantarāyo

amanussantarāyo vāṇantarāyo sirīṃsapantarāyo jīvitantarāyo
brahmacariyantarāyo. anujānāmi bhikkhave evarūpesu anta-
rāyesu saṃkhittena pātimokkhaṃ uddisitum, asati antarāye
vitthārenā 'ti. ||4|| tena kho pana samayena chabbaggiyā
bhikkhū saṃghamajjhe anajjhīṭṭhā dhammaṃ bhāsanti.
bhagavato etam atthaṃ ārocesum. na bhikkhave saṃgha-
majjhe anajjhīṭṭhena dhammo bhāsitaḥ. yo bhā-
seyya, āpatti dukkaṭassa. anujānāmi bhikkhave therena
bhikkhunā sāmāṃ vā dhammaṃ bhāsitaṃ paraṃ vā ajjhe-
situm ti. ||5|| tena kho pana samayena chabbaggiyā bhi-
kkhū saṃghamajjhe asaṃmatā vinayaṃ pucchanti. bhaga-
vato etam atthaṃ ārocesum. na bhikkhave saṃghamajjhe
asaṃmatena vinayo pucchitaḥ. yo puccheyya, āpatti dukkaṭassa.
anujānāmi bhikkhave saṃghamajjhe sam-
matena vinayaṃ pucchitum. evañ ca pana bhikkhave
saṃmannitaḥ: attanā 'va attānaṃ saṃmannitabbāṃ
parena vā paro saṃmannitaḥ. ||6|| kathaṃ ca attanā 'va
attānaṃ saṃmannitabbāṃ. vyattena bhikkhunā paṭibaleṇa
saṃgho nīpetabbo: suṇātu me bhante saṃgho. yadi saṃ-
ghassa pattakallaṃ, ahaṃ itthannāmaṃ vinayaṃ puccheyyan
ti. evaṃ attanā 'va attānaṃ saṃmannitabbāṃ. kathaṃ ca
parena paro saṃmannitaḥ. vyattena bhikkhunā paṭiba-
lena saṃgho nīpetabbo: suṇātu me bhante saṃgho. yadi
saṃghassa pattakallaṃ, itthannāmo itthannāmaṃ vinayaṃ
puccheyyā 'ti. evaṃ parena paro saṃmannitaḥ 'ti. ||7||
tena kho pana samayena pesalā bhikkhū saṃghamajjhe sam-
matā vinayaṃ pucchanti. chabbaggiyā bhikkhū la-
bhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti.
bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave
saṃghamajjhe sammatena pi paṇisaṃ oloketvā puggalaṃ tu-
layitvā vinayaṃ pucchitum ti. ||8|| tena kho pana samayena
chabbaggiyā bhikkhū saṃghamajjhe asaṃmatā vinayaṃ
vissajjenti. bhagavato etam atthaṃ ārocesum. na bhi-
kkhave saṃghamajjhe asaṃmatena vinayo vissajje-
taḥ. yo vissajjeyya, āpatti dukkaṭassa. anujānāmi bhi-
kkhave saṃghamajjhe sammatena vinayaṃ vissajjetum. evañ
ca pana bhikkhave saṃmannitaḥ: attanā 'va attānaṃ sam-
mannitabbāṃ parena vā paro saṃmannitaḥ. ||9|| kathaṃ

ca attanā 'va attānaṃ sammannitabbaṃ. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, ahaṃ itthannāmena vinayaṃ puṭṭho vissajjeyyaṃ ti. evaṃ attanā 'va attānaṃ sammannitabbaṃ. kathaṃ ca parena paro sammannitabbo. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ, itthannāmo itthannāmena vinayaṃ puṭṭho vissajjeyyā 'ti. evaṃ parena paro sammannitabbo 'ti. ||10|| tena kho pana samayena pesalā bhikkhū saṃghamajjhe sammatā vinayaṃ vissajjenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave saṃghamajjhe sammatena pi parisam oloketvā puggalaṃ tulayitvā vinayaṃ vissajjetuṃ ti. ||11||15||

tena kho pana samayena chabbaggiyā bhikkhū anokāsakataṃ bhikkhuṃ āpattiyā codenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave anokāsakato bhikkhu āpattiyā codetabbo. yo codeyya, āpatti dukkaṭassa. anujānāmi bhikkhave okāsaṃ kārāpetvā āpattiyā codetuṃ karotu āyasmā okāsaṃ ahaṃ taṃ vattukāmo 'ti. ||1|| tena kho pana samayena pesalā bhikkhū chabbaggiye bhikkhū okāsaṃ kārāpetvā āpattiyā codenti. chabbaggiyā bhikkhū labhanti āghātaṃ, labhanti appaccayaṃ, vadhena tajjenti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave kate pi okāse puggalaṃ tulayitvā āpattiyā codetuṃ ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū pur' amhākaṃ pesalā bhikkhū okāsaṃ kārāpentīti paṭigaco' eva suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāsaṃ kārāpentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anāpattikānaṃ avatthusmiṃ akāraṇe okāso kārāpetabbo. yo kārāpeyya, āpatti dukkaṭassa. anujānāmi bhikkhave puggalaṃ tulayitvā okāsaṃ kārāpetuṃ ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū saṃghamajjhe adhammakammaṃ karonti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave saṃghamajjhe adhammakammaṃ kātappaṃ. yo kareyya, āpatti dukkaṭassā 'ti. karonti yeva adhammakammaṃ. bhagavato etam atthaṃ

ârocesum. anujânâmi bhikkhave adhammakamme kayira-
mâne paṭikkositun ti. ||4|| tena kho pana samayena pesalā
bhikkhū chabbaggiyehi bhikkhūhi adhammakamme kayi-
ramâne paṭikkosanti. chabbaggiyā bhikkhū labhanti āghā-
tam, labhanti appaccayam, vadhena tajjenti. bhagavato
etam attham ârocesum. anujânâmi bhikkhave diṭṭhim pi
âvikâtun ti. tesam yeva santike diṭṭhim âvikaronti. cha-
bbaggiyā bhikkhū labhanti āghātam, labhanti appaccayam,
vadhena tajjenti. bhagavato etam attham ârocesum. anu-
jânâmi bhikkhave catuhi pañcahi paṭikkositum, dvīhi tīhi
diṭṭhim âvikâtum, ekena adhiṭṭhātum na me tam khamatīti.
||5|| tena kho pana samayena chabbaggiyā bhikkhū
saṃghamajjhe pātimokkham uddisamānā sañcicca na sā-
venti. bhagavato etam attham ârocesum. na bhikkhave
pātimokkhuddesakena sañcicca na sāvetaḥ. yo na sā-
veyya, apatti dukkaṭassā 'ti. ||6|| tena kho pana samayena
âyasmā Udāyi saṃghassa pātimokkhuddesako hoti kākassa-
rako. atha kho âyasmato Udāyissa etad ahoṣi: bhagavatā
paññattam pātimokkhuddesakena sāvetaḥ ti, ahañ c' amhi
kākassarako. katham nu kho mayā paṭipajjitabbam ti. bha-
gavato etam attham ârocesum. anujânâmi bhikkhave pāti-
mokkhuddesakena vāyāmitum katham sāveyyan ti, vāya-
mantassa anāpattīti. ||7|| tena kho pana samayena Deva-
datto sagahaṭṭhāya parisāya pātimokkham uddisati.
bhagavato etam attham ârocesum. na bhikkhave sagaha-
ṭṭhāya parisāya pātimokkham uddisitabbam. yo uddiseyya,
āpatti dukkaṭassā 'ti. ||8|| tena kho pana samayena cha-
bbaggiyā bhikkhū saṃghamajjhe anajjhīṭṭhā pātimokkham
uddisanti. bhagavato etam attham ârocesum. na bhi-
kkhave saṃghamajjhe anajjhīṭṭhena pātimokkham uddi-
sitabbam. yo uddiseyya, āpatti dukkaṭassa. anujânâmi
bhikkhave therādhikam pātimokkham ti. ||9||16||

aññatitthiyabhāṇavāram niṭṭhitam.

atha kho bhagavā Rājagahe yathābhirantam viharitvā
yena Codanāvattū tena cārikam pakkāmi. anupubbe-
na cārikam caramāno yena Codanāvattū tad avasari. tena
kho pana samayena aññatarasmiṃ âvāse sambahulā bhikkhū

viharanti, tattha thero bhikkhu bâlo hoti avyatto, so na
 jânâti uposatham vâ uposathakammam vâ pâtimokkham vâ
 pâtimokkhuddesam vâ. ||1|| atha kho tesam bhikkhûnam
 etad ahosi : bhagavatâ paññattam therâdhikam pâtimokkhan
 ti, ayañ ca amhâkam thero bâlo avyatto, na jânâti uposatham
 vâ . . . pâtimokkhuddesam vâ. katham nu kho amhehi
 paṭipajjitabban ti. bhagavato etam attham ârocesum. anu-
 jânâmi bhikkhave yo tattha bhikkhu vyatto paṭibalo tassâ-
 dheyymam pâtimokkhan ti. ||2|| tena kho pana samayena
 aññatarasmim âvâse tadah' uposathe sambahulâ bhikkhû
 viharanti bâlâ avyattâ, te na jânanti uposatham vâ uposatha-
 kammam vâ pâtimokkham vâ pâtimokkhuddesam vâ. te
 theram ajjhesimsu uddisatu bhante thero pâtimokkhan ti.
 so evam âha : na me âvuso vattatîti. dutiyatheram ajjhe-
 simsu uddisatu bhante thero pâtimokkhan ti. so pi evam
 âha : na me âvuso vattatîti. tatiyatheram ajjhesimsu uddi-
 satu bhante thero pâtimokkhan ti. so pi evam âha : na me
 âvuso vattatîti. eten' eva upâyena yâva samghanavakam
 ajjhesimsu uddisatu âyasmâ pâtimokkhan ti. so pi evam
 âha : na me bhante vattatîti. bhagavato etam attham âro-
 cesum. ||3|| idha pana bhikkhave aññatarasmim âvâse ta-
 dah' uposathe sambahulâ bhikkhû viharanti bâlâ avyattâ, te
 na jânanti uposatham vâ . . . pâtimokkhuddesam vâ. te
 theram ajjhesanti uddisatu bhante thero pâtimokkhan ti. so
 evam vadeti : na me âvuso vattatîti. dutiyatheram ajjhesan-
 ti uddisatu bhante thero pâtimokkhan ti. so pi evam va-
 deti : na me âvuso vattatîti. ||4|| tatiyatheram ajjhesanti
 uddisatu bhante thero pâtimokkhan ti. so pi evam vadeti :
 na me âvuso vattatîti. eten' eva upâyena yâva samghana-
 vakam ajjhesanti uddisatu âyasmâ pâtimokkhan ti. so pi
 evam vadeti : na me bhante vattatîti. tehi bhikkhave bhi-
 kkhûhi eko bhikkhu sâmantâ âvâsâ sajjukam pâhetabbo
 gâcchâvuso samkhittena vâ vitthârena vâ pâtimokkham pa-
 riyaṇṇitvâ âgacchâ 'ti. ||5|| atha kho bhikkhûnam etad
 ahosi : kena nu kho pâhetabbo 'ti. bhagavato etam attham
 ârocesum. anujânâmi bhikkhave therena bhikkhunâ navam
 bhikkhum âṇâpetun ti. therena âṇattâ navâ bhikkhû na
 gacchanti. bhagavato etam attham ârocesum. na bhikkhave

therena ānattena agilānena na gantabbam. yo na gacche-
yya, āpatti dukkaṭassā 'ti. ||6||17||

atha kho bhagavā Codanāvattusmim yathābhirantam
vihāritvā punad eva Rājagaham paccāgacchi. tena kho
pana samayena manussā bhikkhū piṇḍāya carante pucchanti:
katimī bhante pakkhassā 'ti. bhikkhū evam āhamsu: na
kho mayam āvuso jānāmā 'ti. manussā ujjhāyanti khīyanti
vipācenti: pakkhagaṇanamattam p' ime samaṇā Sakyaputti-
yā na jānanti, kim pan' ime aññam kiñci kalyāṇam jāni-
ssantīti. bhagavato etam attham ārocesum. anujānāmi
bhikkhave pakkhagaṇanam uggaḥetun ti. ||1|| atha kho
bhikkhūnam etad ahoṣi: kena nu kho pakkhagaṇanā ugga-
hetabbā 'ti. bhagavato etam attham ārocesum. anujānāmi
bhikkhave sabbeḥ' eva pakkhagaṇanam uggaḥetun ti. ||2||
tena kho pana samayena manussā bhikkhū piṇḍāya carante
pucchanti: kīvatikā bhante bhikkhū 'ti. bhikkhū evam
āhamsu: na kho mayam āvuso jānāmā 'ti. manussā ujjhā-
yanti khīyanti vipācenti: aññamaññam p' ime samaṇā Sa-
kyaputtiyā na jānanti, kim pan' ime aññam kiñci kalyāṇam
jānissantīti. bhagavato etam attham ārocesum. anujānāmi
bhikkhave bhikkhū gaṇetun ti. ||3|| atha kho bhikkhū-
nam etad ahoṣi: kadā nu kho bhikkhū gaṇetabbā 'ti. bha-
gavato etam attham ārocesum. anujānāmi bhikkhave tadah'
uposathe gaṇamaggena vā gaṇetum salākam vā ga-
hetun ti. ||4||18||

tena kho pana samayena bhikkhū ajānantā ajj' uposatho
'ti dūram gāmaṇ piṇḍāya caranti. te uddissamāne pi pāti-
mokkhe āgacchanti uddiṭṭhamatte pi āgacchanti. bhagavato
etam attham ārocesum. anujānāmi bhikkhave ārocetum
ajj' uposatho 'ti. atha kho bhikkhūnam etad ahoṣi: kena nu
kho ārocetabbo 'ti. bhagavato etam attham ārocesum. anu-
jānāmi bhikkhave therena bhikkhunā kālavato ārocetun ti.
tena kho pana samayena aññataro thero kālavato na ssarati.
bhagavato etam attham ārocesum. anujānāmi bhikkhave
bhāttakāle pi ārocetun ti. bhāttakāle pi na ssari. bhagava-
to etam attham ārocesum. anujānāmi bhikkhave yaṃ kālam
sarati, tam kālam ārocetun ti. ||1||19||

tena kho pana samayena aññatarasmim āvāse uposathāgāraṃ uklāpaṃ hoti. āgantukā bhikkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma bhikkhū uposathāgāraṃ na sammajjissanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave uposathāgāraṃ sammajjitun ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho uposathāgāraṃ sammajjitabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave therena bhikkhunā navaṃ bhikkhum ānāpetun ti. therena ānattā navā bhikkhū na sammajjanti. bhagavato etam atthaṃ ārocesum. na bhikkhave therena ānattena agilānena na sammajjitabbam. yo na sammajjeyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena uposathāgāre āsanam apaññattam hoti. bhikkhū chamāyaṃ nisīdanti. gattāni pi cīvarāni pi paṃsukitāni honti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave uposathāgāre āsanam paññāpetun ti. atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho uposathāgāre āsanam paññāpetabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave therena bhikkhunā navaṃ bhikkhum ānāpetun ti. therena ānattā navā bhikkhū na paññāpenti. bhagavato etam atthaṃ ārocesum. na bhikkhave therena ānattena agilānena na paññāpetabbam. yo na paññāpeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena uposathāgāre padīpo na hoti. bhikkhū andhakāre kāyam pi cīvaram pi akkamanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave uposathāgāre padīpaṃ kātun ti. atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho uposathāgāre padīpo kātabbo 'ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave therena bhikkhunā navaṃ bhikkhum ānāpetun ti. therena ānattā navā bhikkhū na padīpenti. bhagavato etam atthaṃ ārocesum. na bhikkhave therena ānattena agilānena na padīpetabbo. yo na padīpeyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse āvāsikā bhikkhū n' eva pāṇiyaṃ upatthāpenti na paribhojaniyaṃ upatthāpenti. āgantukā bhikkhū ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma āvāsikā bhikkhū n' eva pāṇiyaṃ upatthāpessanti na paribhojaniyaṃ upatthāpessanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkha-

ve pāṇiyaṃ paribhojaniyaṃ upatthāpetun ti. ||5||
 atha kho bhikkhūnaṃ etad ahoṣi: kena nu kho pāṇiyaṃ
 paribhojaniyaṃ upatthāpetabban ti. bhagavato etam atthaṃ
 ārocesuṃ. anujānāmi bhikkhave therena bhikkhūnā na vaṃ
 bhikkhuṃ ānāpetun ti. therena ānattā navā bhikkhū na
 upatthāpenti. bhagavato etam atthaṃ ārocesuṃ. na bhi-
 kkhave therena ānattena agilānena na upatthāpetabbaṃ. yo
 na upatthāpeyya, āpatti dukkaṭassā 'ti. ||6||20||

tena kho pana samayena sambahulā bhikkhū bālā avyattā
 disaṃgamikā ācariyupajjhāye na āpucchimsu. bhagavato
 etam atthaṃ ārocesuṃ. idha pana bhikkhave sambahulā
 bhikkhū bālā avyattā disaṃgamikā ācariyupajjhāye na āpu-
 cchanti. tehi bhikkhave ācariyupajjhāyehi pucchitabbā:
 kahaṃ gamissatha, kena saddhiṃ gamissathā 'ti. te ce bhi-
 kkhave bālā avyattā aññe bāle avyatte apadiseyyūṃ, na
 bhikkhave ācariyupajjhāyehi anujānitabbā. anujāneyyūṃ
 ce, āpatti dukkaṭassa. te ce bhikkhave bālā avyattā an-
 anuññātā ācariyupajjhāyehi gaccheyyūṃ, āpatti dukkaṭassa.
 ||1|| idha pana bhikkhave aññatarasmiṃ āvāse sambahulā
 bhikkhū viharanti bālā avyattā. te na jānanti uposathaṃ
 vā uposathakammaṃ vā pātimokkhaṃ vā pātimokkhuddesaṃ
 vā. tattha añño bhikkhu āgacchati bahussuto āgatāgamo
 dhammadharo vinayadharo mātikādharo paṇḍito vyatto me-
 dhāvī lajjī kukkuccako sikkhākāmo. tehi bhikkhave bhi-
 kkhūhi so bhikkhu saṃgahetabbo anuggahetabbo upalāpe-
 tabbo upatthāpetabbo cunṇena mattikāya dantakaṭṭhena mu-
 khodakena. no ce saṃgaṇheyyūṃ anugaṇheyyūṃ upalā-
 peyyūṃ upatthāpeyyūṃ cunṇena mattikāya dantakaṭṭhena
 mukhodakena, āpatti dukkaṭassa. ||2|| idha pana bhikkhave
 aññatarasmiṃ āvāse tadah' uposathe sambahulā bhikkhū
 viharanti bālā avyattā. te na jānanti uposathaṃ vā . . .
 pātimokkhuddesaṃ vā. tehi bhikkhave bhikkhūhi eko bhi-
 kkhu sāmantā āvāsā sajjukaṃ pāhetabbo gacchāvuso
 saṃkhittena vā vitthārena vā pātimokkhaṃ pariyāpunitvā
 āgacchā 'ti. evaṃ ce taṃ labhetha, icc etam kusalam. no ce
 labhetha, tehi bhikkhave bhikkhūhi sabbe' eva yattha jā-
 nanti uposathaṃ vā . . . pātimokkhuddesaṃ vā, so āvāso

gantabbo. no ce gaccheyyūṃ, āpatti dukkaṭassa. ||3|| idha pana bhikkhave aññatarasmim āvāse sambahulā bhikkhū vassam vasanti bālā avyattā. te na jānanti uposatham vā . . . pātimokkhuḍdesam vā. tehi bhikkhave bhikkhūhi eko bhikkhu sāmāntā āvāsā sajjukam pāhetabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso samkhittena vā vitthārena vā pātimokkham pariyāpuṇitvā āgacchā 'ti. evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, na bhikkhave tehi bhikkhūhi tasmim āvāse vassam vasitabbam. vaseyyūṃ ce, āpatti dukkaṭassā 'ti. ||4||21||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho uposatham karissatīti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pārisuddhim dātum. evañ ca pana bhikkhave dātabbā: tena gilānena bhikkhunā ekam bhikkhum upasamkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggaḥetvā evaṃ assa vacaniyo: pārisuddhim dammi, pārisuddhim me hara, pārisuddhim me ārocehīti kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pārisuddhi, na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pārisuddhi. ||1|| evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā pīṭhena vā saṃghamajjhe ānetvā uposatho kātabbo. sace bhikkhave gilānupaṭṭhākānam bhikkhūnam evaṃ hoti: sace kho mayam gilānam ṭhānā cāvessāma, ābādho vā abhivaḍḍhi-saati kālāmkiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā uposatho kātabbo, na tv eva vaggena saṃghena uposatho kātabbo. kareyya ce, āpatti dukkaṭassa. ||2|| pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva pakkamati, aññassa dātabbā pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyā tatth' eva vibbhamati, kālāṃ karoti, sāmāṇero

paṭijānāti, sikkham paccakkhātako paṭijānāti, antimavatthum
 ajjhāpannako paṭijānāti, ummattako p., khittacitto p., veda-
 natto p., āpattiyaṃ adassane ukkhittako p., āpattiyaṃ appa-
 ṭikamme ukkhittako p., pāpikāya dīṭṭhiyaṃ appaṭinissagge
 ukkhittako p., paṇḍako p., theyyasamvāsako p., titthiya-
 pakkantako p., tiracchānagato p., mātughātako p., pitughā-
 tako p., arahantaghātako p., bhikkhunīdūsako p., saṃgha-
 bhedako p., lohituppādako p., ubhatovyañjanako paṭijānāti,
 aññassa dātabbā pārisuddhi. ||3|| pārisuddhihārako ce bhi-
 kkhave dinnāya pārisuddhiyaṃ antarā magge pakkamati,
 anāhaṭā hoti pārisuddhi. pārisuddhihārako ce bhikkhave
 dinnāya pārisuddhiyaṃ antarā magge vibbhamati, kālaṃ
 karoti — pa — ubhatovyañjanako paṭijānāti, anāhaṭā hoti
 pārisuddhi. pārisuddhihārako ce bhikkhave dinnāya pāri-
 suddhiyaṃ saṃghappatto pakkamati, āhaṭā hoti pārisuddhi.
 pārisuddhihārako ce bhikkhave dinnāya pārisuddhiyaṃ saṃ-
 ghappatto vibbhamati, kālaṃ karoti — la — ubhatovyañja-
 nako paṭijānāti, āhaṭā hoti pārisuddhi. pārisuddhihārako ce
 bhikkhave dinnāya pārisuddhiyaṃ saṃghappatto sutto na āro-
 ceti, pamatto na āroceti, samāpanno na āroceti, āhaṭā hoti
 pārisuddhi, pārisuddhihārakassa anāpatti. pārisuddhihārako
 ce bhikkhave dinnāya pārisuddhiyaṃ saṃghappatto sañcicca
 na āroceti, āhaṭā hoti pārisuddhi, pārisuddhihārakassa āpatti
 dukkaṭassā 'ti. ||4|| **22** ||

atha kho bhagavā bhikkhū āmantesi: sannipatatha bhi-
 kkhave, saṃgho kammaṃ karissatīti. evaṃ vutte aññataro
 bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu
 gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena
 bhikkhunā chandam dātum. evaṃ ca pana bhikkhave
 dātabbo: tena gilānena bhikkhunā ekam bhikkhum upa-
 samkamitvā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisī-
 ditvā añjalim paggahevā evam assa vacanīyo: chandam
 dammi, chandam me hara, chandam me ārocehīti kāyena
 viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinno
 hoti chando, na kāyena viññāpeti, na vācāya viññāpeti, na
 kāyena vācāya viññāpeti, na dinno hoti chando. ||1|| evam
 ce tam labhetha, icc etam kusalam. no ce labhetha, so bhi-

kkhave gilāno bhikkhu mañcena vā piñhena vā saṅgha-
majjhe ānetvā kammaṃ kâtabbam. sace bhikkhave gilānu-
patthākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayam
gilānaṃ thānā cāvessāma, ābādho vā abhivaḍḍhissati kālaṃ-
kiriya vā bhavissatīti, na bhikkhave gilāno thānā cāvetabbo,
saṅghena tattha gantvā kammaṃ kâtabbam, na tv eva
vaggena saṅghena kammaṃ kâtabbam. kareyya ce, āpatti
dukkatassa. ||2|| chandahārako ce bhikkhave dinne chande
tath' eva pakkamati, aññassa dâtabbo chando. chandahārako
ce bhikkhave dinne chande tath' eva vibbhamati, kālaṃ ka-
roti . . . ubhatovyañjanako paṭijānāti, aññassa dâtabbo chando.
chandahārako ce bhikkhave dinne chande antarā magge
pakkamati, anāhaṭo hoti chando. chandahārako ce . . .
(comp. II. 22. 4) . . . chandahārakassa āpatti dukkatassa.
anujānāmi bhikkhave tadah' uposathe pārisuddhim dentena
chandam pi dātum santi saṅghassa karaṇīyan ti. ||3|| **23**||

tena kho pana samayena aññataram bhikkhum tadah' upo-
sathē nātakā gaṇhimsu. bhagavato etam atthaṃ ārocesum.
idha pana bhikkhave bhikkhum tadah' uposathē nātakā
gaṇhanti. te nātakā bhikkhūhi evam assu vacanīyā : iṅgha
tumhe āyasmanto imaṃ bhikkhum muhuttaṃ muñcatha yā-
vāyaṃ bhikkhu uposathaṃ karotīti. ||1|| evaṃ ce taṃ
labhetha, icc etaṃ kusalaṃ, no ce labhetha, te nātakā bhi-
kkhūhi evam assu vacanīyā : iṅgha tumhe āyasmanto mu-
huttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pārisuddhim
detīti. evaṃ ce taṃ labhetha, icc etaṃ kusalaṃ. no ce
labhetha, te nātakā bhikkhūhi evam assu vacanīyā : iṅgha
tumhe āyasmanto imaṃ bhikkhum muhuttaṃ nissīmaṃ ne-
tha yāva saṅgho uposathaṃ karotīti. evaṃ ce taṃ labhetha,
icc etaṃ kusalaṃ, no ce labhetha, na tv eva vaggena saṅ-
ghena uposatho kâtabbo. kareyya ce, āpatti dukkatassa. ||2||
idha pana bhikkhave bhikkhum tadah' uposathē rājāno
gaṇhanti — la — corā gaṇhanti, dhuttā gaṇhanti, bhikkhū
paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi
evam assu vacanīyā : iṅgha . . . (comp. § 1. 2.) . . . na
tv eva vaggena saṅghena uposatho kâtabbo. kareyya ce,
āpatti dukkatassā 'ti. ||3|| **24**||

atha kho bhagavā bhikkhū āmantesi : sannipatatha bhikkhave, atthi saṃghassa karaṇīyan ti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca : atthi bhante Gaggō nāma bhikkhu ummattako, so anāgato 'ti. dve 'me bhikkhave ummattakā : atthi bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, atthi n' eva sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, atthi n' eva āgacchati. ||1|| tatra bhikkhave yv āyam ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati, anujānāmi bhikkhave evarūpassa ummattakassa ummattakasammutim dātum. ||2|| evañ ca pana bhikkhave dātabbā : vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. Gaggō bhikkhu ummattako sarati pi uposatham na pi sarati, sarati pi saṃghakammam na pi sarati, āgacchati pi uposatham na pi āgacchati, āgacchati pi saṃghakammam na pi āgacchati. yadi saṃghassa pattakallam, saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutim dadeyya sareyya vā Gaggō bhikkhu uposatham na vā sareyya, sareyya vā saṃghakammam na vā sareyya, āgaccheyya vā uposatham na vā āgaccheyya, āgaccheyya vā saṃghakammam na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham kareyya saṃghakammam kareyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. Gaggō bhikkhu ummattako sarati pi uposatham . . . na pi āgacchati. saṃgho Gaggassa bhikkhuno ummattakassa ummattakasammutim deti sareyya vā Gaggō . . . na vā āgaccheyya, saṃgho saha vā Gaggena vinā vā Gaggena uposatham karissati saṃghakammam karissati. yassāyasmato khamati Gaggassa bhikkhuno ummattakassa ummattakasammutiyā dānam sareyya vā . . . saṃghakammam karissati, so tuṇh' assa, yassa na khamati, so bhāseyya. dinnā saṃghena Gaggassa bhikkhuno ummattakassa ummattakasammuti sareyya vā . . . saṃghakammam karissati. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmīti. ||4|| **25** ||

tena kho pana samayena aññatarasmim āvāse tadah' uposathe cattāro bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā paññattam uposatho kâtabbo 'ti, mayañ c' amhā cattāro janā. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham arocesum. anujânâmi bhikkhave catunnam pâtimokkham uddisitun ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe tayo bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññâtam catunnam pâtimokkham uddisitum, mayañ c' amhā tayo janā. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave tinnam pârisuddhiuposatham kâtum. ||2|| evañ ca pana bhikkhave kâtabbo: vyattena bhikkhunā paṭibalena te bhikkhū nāpetabbā: suṇantu me âyasmanto. ajj' uposatho pannaraso. yad' âyasmantānam pattakallam, mayam aññamaññam pârisuddhiuposatham kareyyāmā 'ti. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā: parisuddho aham âvuso, parisuddho 'ti mam dhâretha, parisuddho aham âvuso, parisuddho 'ti mam dhâretha, parisuddho aham âvuso, parisuddho 'ti mam dhârethā 'ti. ||3|| navakena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā te bhikkhū evam assu vacanīyā: parisuddho aham bhante, parisuddho 'ti mam dhâretha, parisuddho aham bhante, parisuddho 'ti mam dhâretha, parisuddho aham bhante, parisuddho 'ti mam dhârethā 'ti. ||4|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññâtam catunnam pâtimokkham uddisitum, tinnaṇnam pârisuddhiuposatham kâtum, mayañ c' amhā dve janā. katham nu kho amhehi uposatho kâtabbo 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave dvinnam pârisuddhiuposatham kâtum. ||5|| evañ ca pana bhikkhave kâtabbo: therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahetvā navo bhikkhu evam assa vacanīyo: parisuddho aham âvuso, parisuddho 'ti mam dhârehi, parisuddho aham âvuso, parisuddho

'ti maṃ dhārehi, parisuddho ahaṃ āvuso, parisuddho 'ti maṃ dhārehīti. ||6|| navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggahe tvā thero bhikkhu evaṃ assa vacanīyo: parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhāretha, parisuddho ahaṃ bhante, parisuddho 'ti maṃ dhārethā 'ti. ||7|| tena kho pana samayena aññatarasmim āvāse tadah' uposathe eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātaṃ catunnaṃ pātimokkhaṃ uddisitum, tiṇṇannaṃ pārisuddhi-uposathaṃ kātum, dvinnaṃ pārisuddhi-uposathaṃ kātum, ahañ c' amhi ekako. kathaṃ nu kho mayā uposatho kātabbo 'ti. bhagavato etaṃ atthaṃ ārocesum. ||8|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkhamanti upatthānasālāya vā maṇḍape vā rukkhamūle vā, so deso sammajjitvā pāniyaṃ paribhojaniyaṃ upatthāpetvā āsannaṃ paññāpetvā padīpaṃ katvā nisīditabbam. sace aññe bhikkhū āgacchanti, tehi saddhim uposatho kātabbo, no ce āgacchanti, aḷḷa me uposatho 'ti adhiṭṭhātabbam. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||9|| tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pārisuddhim āharitvā tihi pātimokkhaṃ uddisitabbam. uddiseyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti, na ekassa pārisuddhim āharitvā dvīhi pārisuddhi-uposatho kātabbo. kareyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pārisuddhim āharitvā ekena adhiṭṭhātabbam. adhiṭṭhaheyya ce, āpatti dukkaṭassa 'ti. ||10|| 26 ||

tena kho pana samayena aññataro bhikkhu tadah' uposathe āpattiṃ āpanno hoti. atha kho tassa bhikkhuno etad ahosi: bhagavatā paññātaṃ na sāpattikena uposatho kātabbo 'ti, ahañ c' amhi āpattiṃ āpanno. kathaṃ nu kho mayā paṭipajjitabban ti. bhagavato etaṃ atthaṃ ārocesum. idha pana bhikkhave bhikkhu tadah' uposathe āpattiṃ āpanno hoti. tena bhikkhave bhikkhunā ekaṃ bhikkhum upasaṃkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ

nisīditvā añjalim paggahe tvā evam assa vacanīyo : ahaṃ
 āvuso itthannāmaṃ āpattiṃ āpanno, taṃ paṭidesamīti. tena
 vattabbo : passasīti. āma passasāmi. āyatim samvareyyasī-
 ti. ||1|| idha pana bhikkhave bhikkhu tadah' uposathe
 āpattiyā vematiko hoti. tena bhikkhave bhikkhunā
 ekam bhikkhum upasamkamitvā ekamsaṃ . . . evam assa
 vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā vematiko, yadā
 nibbematiko bhavissāmi, tadā taṃ āpattiṃ paṭikarissāmi
 vatvā uposatho kātabbo pātimokkhaṃ sotabbam, na tv eva
 tappaccayā uposathassa antarāyo kātabbo 'ti. ||2|| tena kho
 pana samayena chabbaggiyā bhikkhū sabhāgaṃ āpattiṃ
 desenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave
 sabhāgā āpatti desetabbā. yo deseyya, āpatti dukkaṭassā
 'ti. tena kho pana samayena chabbaggiyā bhikkhū sa-
 bhāgaṃ āpattiṃ paṭigaṇhanti. bhagavato etam atthaṃ
 ārocesuṃ. na bhikkhave sabhāgā āpatti paṭiggahe tabbā.
 yo paṭigaṇheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho
 pana samayena aññataro bhikkhu pātimokkhe uddissamāne
 āpattiṃ sarati. atha kho tassa bhikkhuno etad aho si :
 bhagavatā paññattaṃ na sapaṭtikena uposatho kātabbo 'ti,
 ahañ c' amhi āpattiṃ āpanno. kathaṃ nu kho mayā paṭi-
 pajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. idha
 pana bhikkhave bhikkhu pātimokkhe uddissamāne āpattiṃ
 sarati. tena bhikkhave bhikkhunā sāmāntā bhikkhu evam
 assa vacanīyo : ahaṃ āvuso itthannāmaṃ āpattiṃ āpanno,
 ito vuṭṭhahitvā taṃ āpattiṃ paṭikarissāmi vatvā uposatho
 kātabbo pātimokkhaṃ sotabbam, na tv eva tappaccayā
 uposathassa antarāyo kātabbo. ||4|| idha pana bhikkhave
 bhikkhu pātimokkhe uddissamāne āpattiyā vemati-
 ko hoti. tena bhikkhave bhikkhunā sāmāntā bhikkhu
 evam assa vacanīyo : ahaṃ āvuso itthannāmāya āpattiyā
 vematiko, yadā nibbematiko bhavissāmi, tadā taṃ āpattiṃ
 paṭikarissāmi vatvā uposatho kātabbo pātimokkhaṃ so-
 tabbam, na tv eva tappaccayā uposathassa antarāyo kātabbo
 'ti. ||5|| tena kho pana samayena aññatarasmiṃ āvāse tadah'
 uposathe sabbo saṃgho sabhāgaṃ āpattiṃ āpanno hoti.
 atha kho tesaṃ bhikkhūnaṃ etad aho si : bhagavatā pañña-
 ttaṃ na sabhāgā āpatti desetabbā, na sabhāgā āpatti paṭigga-

hetabbā 'ti, ayañ ca sabbo saṃgho sabhāgaṃ āpattim āpanno. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgaṃ āpattim āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu sāmāntā āvāsā sajjukam pāhetabbo gacchāvuso tam āpattim paṭikarivā āgaccha, mayam te santike āpattim paṭikarissāmā 'ti. ||6|| evañ ce tam labhetha, icc etam kusalam, no ce labhetha, vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgaṃ āpattim āpanno. yadā aññaṃ bhikkhum suddham anāpattikam passissati, tadā tassa santike tam āpattim paṭikarissatīti vatvā uposatho kātabbo pātimokkham uddisittabham, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||7|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sabbo saṃgho sabhāgāya āpattiyā vematiko hoti. vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. ayaṃ sabbo saṃgho sabhāgāya āpattiyā vematiko. yadā nibbematiko bhavissati, tadā tam āpattim paṭikarissatīti vatvā uposatho kātabbo pātimokkham uddisittabham, na tv eva tappaccayā uposathassa antarāyo kātabbo. ||8|| idha pana bhikkhave aññatarasmim āvāse vassupagato saṃgho sabhāgaṃ āpattim āpanno hoti. tehi bhikkhave bhikkhūhi eko bhikkhu . . . (§ 6. 7) . . . no ce labhetha, eko bhikkhu sattāhakālikam pāhetabbo gacchāvuso tam āpattim paṭikarivā āgaccha, mayam te santike tam āpattim paṭikarissāmā 'ti. ||9|| tena kho pana samayena aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattim āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tatth' añño bhikkhu āgacchatī bahussuto āgatāgamo dhammadharo vinayadharo mātīkādharo paṇḍito vyatto medhāvī lajjī kukkucako sikkhākāmo, tam enaṃ aññataro bhikkhu yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā tam bhikkhum etad avoca: yo nu kho āvuso evañ c' evañ ca karoti, kim nāma so āpattim āpajjatīti. ||10|| so evaṃ āha: yo kho āvuso evañ c' evañ ca karoti, imaṃ nāma so āpattim āpajjati. imaṃ nāma tvaṃ āvuso āpattim āpanno paṭikarohi tam āpattin ti. so evaṃ āha: na kho aham āvuso eko 'va imaṃ āpattim āpanno, ayaṃ

sabbo saṃgho imaṃ āpattim āpanno 'ti. so evaṃ āha: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅha tvam āvuso sakāya āpattiyā vuṭṭhabhā 'ti. ||11|| atha kho so bhikkhu tassa bhikkhuno vacanena taṃ āpattim paṭikaritvā yena te bhikkhū ten' upasaṃkama, upasaṃkamitvā te bhikkhū etad avoca: yo kira āvuso evaṃ c' evaṃ ca karoti, imaṃ nāma so āpattim āpajjati. imaṃ nāma tumhe āvuso āpattim āpannā paṭikarotha taṃ āpattin ti. atha kho te bhikkhū na icchimsu tassa bhikkhuno vacanena taṃ āpattim paṭikātum. bhagavato etaṃ atthaṃ ārocesum. ||12|| idha pana bhikkhave aññatarasmim āvāse sabbo saṃgho sabhāgaṃ āpattim āpanno hoti, so na jānāti tassā āpattiyā nāmaṃ gottam. tatth' añño bhikkhu āgacchati bahussuto . . . sikkhā-kāmo, tam enaṃ aññataro bhikkhu yena so bhikkhu ten' upasaṃkama, upasaṃkamitvā taṃ bhikkhum evaṃ vadeti: yo nu kho āvuso evaṃ c' evaṃ ca karoti kim nāma so āpattim āpajjatīti. ||13|| so evaṃ vadeti: yo kho āvuso evaṃ c' evaṃ ca karoti, imaṃ nāma so āpattim āpajjati. imaṃ nāma tvam āvuso āpattim āpanno paṭikarohi taṃ āpattin ti. so evaṃ vadeti: na kho ahaṃ āvuso eko 'va imaṃ āpattim āpanno, ayaṃ sabbo saṃgho imaṃ āpattim āpanno 'ti. so evaṃ vadeti: kin te āvuso karissati paro āpanno vā anāpanno vā. iṅha tvam āvuso sakāya āpattiyā vuṭṭhabhā 'ti. ||14|| so ce bhikkhave bhikkhu tassa bhikkhuno vacanena taṃ āpattim paṭikaritvā yena te bhikkhū ten' upasaṃkama, upasaṃkamitvā te bhikkhū evaṃ vadeti: yo kira āvuso evaṃ c' evaṃ ca karoti, imaṃ nāma so āpattim āpajjati, imaṃ nāma tumhe āvuso āpattim āpannā paṭikarotha taṃ āpattin ti, te ce bhikkhave bhikkhū tassa bhikkhuno vacanena taṃ āpattim paṭikareyyum, icc etaṃ kusalam, no ce paṭikareyyum, na te bhikkhave bhikkhū tena bhikkhunā akāmā vacanīyā 'ti. ||15|| 27||

Codanāvatthubhāṇavāraṃ niṭṭhitam.

tena kho pana samayena aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatimsu cattāro vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā

'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham akāmsu pātimokkham uddisimsu. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (§ 2) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, avasesam sotabbam, uddesakānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭham suddiṭṭham, tesam santike pārisuddhi ārocetabbā, uddesakānam anāpatti. ||4|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisitabbam, uddesakānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhi-

tāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe avuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ anāpatti. ||5|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe ekaccāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave . . . (=§ 5) . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . samasamā . . . , . . . ekaccāya vuṭṭhitāya parisāya . . . thokatarā . . . ||6|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā . . . samasamā . . . thokatarā . . . (=§ 6) . . . ||7||

anāpattipannarasakam niṭṭhitam. ||28||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino uposatham karonti pātimokkham uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkham uddisittabham, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti samasamā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbam, uddesakānaṃ āpatti dukkaṭassa. idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . (=§ 1) . . . tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, avasesam sotabbam, uddesakānaṃ āpatti dukkaṭassa. ||2|| idha pana bhikkhave aññatarasmim āvāse tadah' uposathe . . . tehi uddiṭṭhamatte pātimokkhe — gha — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya

vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. uddiṭṭhaṃ suddiṭṭhaṃ, tesam santike pārisuddhi ārocetabbā, uddesakānaṃ āpatti dukkaṭassa. ||3||

vaggāvaggasaññinopannarasakam niṭṭhitam. ||29||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākam uposatho kātum na nu kho kappatīti vematikā uposathaṃ karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. ||2||

vematikāpannarasakam niṭṭhitam. ||30||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam uposatho kātum, n' amhākam na kappatīti kukkuccapakatā uposathaṃ karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti dukkaṭassa. ||1|| idha pana . . . (comp. II. 29. 2. 3) . . . uddesakānaṃ āpatti dukkaṭassa. ||2||

kukkuccapakatāpannarasakam niṭṭhitam. ||31||

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te nassante te vinassante te ko tehi attho 'ti bhedapurekkhārā uposathaṃ karonti pātimokkhaṃ uddisanti. tehi uddissamāne pātimokkhe ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pātimokkhaṃ uddisitabbaṃ, uddesakānaṃ āpatti thullacca-

yassa. ||1|| idha pana . . . (comp. II. 29. 2, 3; *instead of* āpatti dukkaṭassa *read* āpatti thullaccayassa) . . . āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam. ||32||
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadah' uposathe sambahulā āvāsikā bhikkhū sannipatanti cattāro vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosīmaṃ okkamantīti. te jānanti aññe āvāsikā bhikkhū antosīmaṃ okkantā 'ti. te passantī aññe āvāsike bhikkhū antosīmaṃ okkamante. te passantī aññe āvāsike bhikkhū antosīmaṃ okkante. te suṇanti aññe āvāsikā bhikkhū antosīmaṃ okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosīmaṃ okkantā 'ti. āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasātāni honti. ||1||33||

idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ cātuddaso hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbam. ||1|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pannaraso hoti, āgantukānaṃ cātuddaso. sace āvāsikā bahutarā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace samasamā honti, āgantukehi āvāsikānaṃ anuvattitabbam. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ anuvattitabbam. ||2|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pāṭipado hoti, āgantukānaṃ pannaraso. sace āvāsikā bahutarā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace samasamā honti, āvāsikehi āgantukānaṃ nākāmā dātabbā sāmaggī, āgantukehi nissīmaṃ gantvā uposatho kātabbo. sace āgantukā bahutarā honti, āvāsikehi āgantukānaṃ sāmaggī vā dātabbā nissīmaṃ vā gantabbam. ||3|| idha pana bhikkhave āvāsikānaṃ bhikkhūnaṃ pannaraso hoti,

āgantukānaṃ pāṭipado. sace āvāsikā bahutarā honti,
 āgantukehi āvāsikānaṃ sāmaggī vā dātabbā nissīmaṃ vā
 gantabbā. sace samasamā honti, āgantukehi āvāsikānaṃ
 sāmaggī vā dātabbā nissīmaṃ vā gantabbā. sace āgantukā
 bahutarā honti, āgantukehi āvāsikānaṃ nākāmā dātabbā sā-
 maggī, āvāsikehi nissīmaṃ gantvā uposatho kātabbo. ||4||
 idha pana bhikkhave āgantukā bhikkhū passanti āvāsikā-
 naṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ āvāsikani-
 mittam āvāsikuddesaṃ supaññattaṃ mañcapiṭṭhaṃ bhisibim-
 bohanam pāṇiyam paribhojanīyam supatitṭhitam parivenam
 susammatṭham, passitvā vematikā honti atthi nu kho āvā-
 sikā bhikkhū n' atthi nu kho 'ti. ||5|| te vematikā na vici-
 nanti, avicinitvā uposatham karonti, āpatti dukkaṭassa. te
 vematikā vicinanti, vicinitvā na passanti, apassitvā uposa-
 tham karonti, anāpatti. te vematikā vicinanti, vicinitvā
 passanti, passitvā ekato uposatham karonti, anāpatti. te ve-
 matikā vicinanti, vicinitvā passanti, passitvā pātekkam upo-
 satham karonti, āpatti dukkaṭassa. te vematikā vicinanti,
 vicinitvā passanti, passitvā nassante te vinassante te ko tehi
 attho 'ti bhedapurekkhārā uposatham karonti, āpatti thulla-
 ccayassa. ||6|| idha pana bhikkhave āgantukā bhikkhū su-
 nanti āvāsikānaṃ bhikkhūnaṃ āvāsikākāraṃ āvāsikaliṅgaṃ
 āvāsikanimittam āvāsikuddesaṃ caṅkamantānaṃ padasaddam
 sajjhāyasaddam ukkāsitāsaddam khipitasaddam, sutvā vema-
 tikā honti atthi nu kho āvāsikā bhikkhū n' atthi nu kho
 'ti. te . . . (§ 6) . . . āpatti thullaccayassa. ||7|| idha
 pana bhikkhave āvāsikā bhikkhū passanti āgantukānaṃ
 bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ āgantukani-
 mittam āgantukuddesaṃ aññātakam pattam aññātakam cīva-
 ram aññātakam nisīdanam pādānaṃ dhotam udakanissekam,
 passitvā vematikā honti atthi nu kho āgantukā bhikkhū
 n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti thullacca-
 yassa. ||8|| idha pana bhikkhave āvāsikā bhikkhū suṇanti
 āgantukānaṃ bhikkhūnaṃ āgantukākāraṃ āgantukaliṅgaṃ
 āgantukanimittam āgantukuddesaṃ āgacchantānaṃ pada-
 saddam upāhanapappoṭṭhanasaddam ukkāsitāsaddam khipita-
 saddam, sutvā vematikā honti atthi nu kho āgantukā
 bhikkhū n' atthi nu kho 'ti. te . . . (§ 6) . . . āpatti

thullaccayassa. ||9|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū nānāsaṃvāsake. te samāna-saṃvāsakadiṭṭhiṃ paṭilabhanti, samāna-saṃvāsakadiṭṭhiṃ paṭilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, anāpatti. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā ekato uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā nābhivitaranti, anabhivitaritvā pāṭekkaṃ uposatham karonti, anāpatti. ||10|| idha pana bhikkhave āgantukā bhikkhū passanti āvāsike bhikkhū samāna-saṃvāsake. te nānāsaṃvāsakadiṭṭhiṃ paṭilabhanti, nānāsaṃvāsakadiṭṭhiṃ paṭilabhitvā na pucchanti, apucchitvā ekato uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā pāṭekkaṃ uposatham karonti, āpatti dukkaṭassa. te pucchanti, pucchitvā abhivitaranti, abhivitaritvā ekato uposatham karonti, anāpatti. ||11|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū nānāsaṃvāsake. te samāna-saṃvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 10) . . . anāpatti. ||12|| idha pana bhikkhave āvāsikā bhikkhū passanti āgantuke bhikkhū samāna-saṃvāsake. te nānāsaṃvāsakadiṭṭhiṃ paṭilabhanti . . . (= § 11) . . . anāpatti. ||13|| **34**||

no bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||1|| na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko anāvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā anāvāsā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra saṃghena aññatra antarāyā. ||2|| na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso gantabbo aññatra saṃghena aññatra antarāyā. na bhi-

kkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko anāvāso gantabbo aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā abhikkhuko āvāso vā anāvāso vā gantabbo aññatra samghena aññatra antarāyā. || 3 || na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena aññatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena annatra antarāyā. na bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso vā anāvāso vā . . . (comp. § 1, 2, 3) . . . na bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā gantabbo yatth' assu bhikkhū nānāsamvāsakā aññatra samghena aññatra antarāyā. || 4 || gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko āvāso yatth' assu bhikkhū samānasamvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti. gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā sabhikkhuko anāvāso yatth' assu bhikkhū samānasamvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti . . . gantabbo bhikkhave tadah' uposathe sabhikkhukā āvāsā vā anāvāsā vā sabhikkhuko āvāso vā anāvāso vā yatth' assu bhikkhū samānasamvāsakā, yaṃ jaññā sakkomi ajj' eva gantun ti. || 5 || **35** ||

na bhikkhave bhikkhuniyā nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. — la — na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkham paccakkhātakassa, na antimavatthum ajjhāpannakassa nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. || 1 || na āpattiyā adassane ukkhittakassa nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. na āpattiyā appaṭīkamme ukkhittakassa nisinnaparisāya, na pāpikāya diṭṭhiyā appaṭinissagge ukkhittakassa nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, yathādhammo kāretabbo. || 2 || na paṇḍakassa nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. na theyyasamvāsakassa

— la — na tithiyapakkantakassa, na tiracchānagatassa, na mātughātakassa, na pitughātakassa, na arahantaghātakassa, na bhikkhunīdūsakassa, na samghabhedakassa, na lohituppādakassa, na ubhatovyañjanakassa nisinnaparisāya pātimo-kkham uddisitabbam. yo uddiseyya, āpatti dukkaṭassa. || 3 || na bhikkhave pārivāsikassa pārisuddhidānena uposatho kātabbo aññatra avuṭṭhitāya parisāya. na ca bhikkhave anuposathe uposatho kātabbo aññatra samghasāmaggiyā 'ti. || 4 || 36 ||
 uposathakkhandhake tatiyaṃ bhāṇavāraṃ.

imasmim khandhake vatthu chaasīti. tassa uddānaṃ :
 tithiyā Bimbisāro ca, sannipatanti tuṇhikā,
 dhammaṃ, raho, pātīmokkham, devasikam, tadā sakim, |
 yathāparisāya, samaggaṃ, sāmaggī, Maddakucchi ca,
 sīmā, mahatī, nadiyā, anu, dve, khuddakāni ca, |
 navā, Rājagahe c' eva, sīmā avippavāsanaṃ,
 sammanne paṭhamam sīmaṃ pacchā sīmaṃ samūhane, |
 asammataṃ gāmasīmā, nadiyā samudde sare
 udakukkhepo, bhindanti, tath' ev' ajjhottharanti ca, |
 kati, kammāni, uddeso, savarā, asati pi ca,
 5 dhammaṃ, vinayaṃ, tajjenti, puna vinaya-tajjanaṃ, |
 codanā, kate okāse, adhamma-paṭikkosanaṃ,
 catupaṇcaparā, āvi, sañcicca, ce pi vāyame, |
 sagahatṭhā, anajjhittā, Codanamhi, na jānati,
 sambahulā na jānanti, sajjukam, na ca gacchare, |
 katimī, kīvatikā, dūre ārocetuṃ ca, na ssari,
 uklāpaṃ, āsanam, padīpo, disā, añño bahussuto, |
 sajjukam, vassuposatho, suddhikammañ ca, nītakā,
 Gaggo, catu-tayo, dve-ko, āpatti, sabhāgā, sari, |
 sabbo samgho, vematiko, na jānanti, bahussuto,
 10 bahū, samasamā, thokā, parisāya avuṭṭhitāya ca, |
 ekaccā vuṭṭhitā, sabbā, jānanti ca, vematikā,
 kappat' evā 'ti kukkucā, jānam, passam, suṇanti ca, |
 āvāsikena āgantu, cātupannaraso puna,
 pāṭipado pannaraso, liṅgasamvāsakā ubho, |
 pārivāsānuposatho, aññatra samghasāmaggiyā.
 ete vibhattā uddānā vatthuvibhūtakāraṇā ti. |

MAHĀVAGGA.

III.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena bhagavatā bhikkhūnaṃ vassāvāso apaññatto hoti. te 'dha bhikkhū hemantam pi gimham pi vassam pi cārikaṃ caranti. ||1|| manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ carissanti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake paṇe saṃghātaṃ āpādentā. ime hi nāma aññatitthiyā durakkhātadhammā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime hi nāma sakuntakā rukkhaggesu kulāvakāni karitvā vassāvāsaṃ alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyā hemantam pi gimham pi vassam pi cārikaṃ caranti haritāni tiṇāni sammaddantā ekindriyaṃ jīvaṃ viheṭhentā bahū khuddake paṇe saṃghātaṃ āpādentā 'ti. ||2|| assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe dhammikaṭhaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave vassam upagantun ti. ||3||1||

atha kho bhikkhūnaṃ etad ahoṣi: kadā nu kho vassam upagantabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave vassāne vassam upagantun ti. ||1|| atha kho bhikkhūnaṃ etad ahoṣi: kati nu kho vassupanāyikā 'ti. bhagavato etam atthaṃ ārocesum. dve 'mā bhikkhave vassupanāyikā purimikā pacchimikā 'ti. aparajjugatāya āsāhiyā purimikā upagantabbā, māsagatāya āsāhiyā pacchimikā upagantabbā. imā kho bhikkhave dve vassupanāyikā 'ti. ||2||2||

tena kho pana samayena chabbaggiyâ bhikkhû vassam upagantvâ antarâ vassam cārikam caranti. manussâ ujjhāyanti khīyanti vipācenti: katham hi nāma samaṇā Sakya-puttiyâ hemantam pi gimham pi vassam pi cārikam carissanti haritāni tiṇāni sammaddantâ ekindriyam jīvam viheṭhentâ bahû khuddake pāṇe saṃghātam âpādentâ. ime hi nāma aññatitthiyâ durakkhātadhammâ vassāvāsam alliyissanti saṃkāpayissanti, ime hi nāma sakuntakâ rukkhaggesu kulāvakāni karitvâ vassāvāsam alliyissanti saṃkāpayissanti, ime pana samaṇā Sakyaputtiyâ hemantam pi gimham pi vassam pi cārikam caranti haritāni tiṇāni sammaddantâ ekindriyam jīvam viheṭhentâ bahû khuddake pāṇe saṃghātam âpādentâ 'ti. || 1 || assosum kho bhikkhû tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhû appicchâ te ujjhāyanti khīyanti vipācenti: katham hi nāma chabbaggiyâ bhikkhû vassam upagantvâ antarâ vassam cārikam carissantīti. atha kho te bhikkhû bhagavato etam attham ārocesum. atha kho bhagavâ etasmim nīdāne etasmim pakaraṇe dhammikatham katvâ bhikkhû âmantesi: na bhikkhave vassam upagantvâ purimam vâ temāsam pacchimam vâ temāsam avasitvâ cārikâ pakkamitabbâ. yo pakkameyya, âpatti dukkaṭassâ 'ti. || 2 || 3 ||

tena kho pana samayena chabbaggiyâ bhikkhû na icchanti vassam upagantum. bhagavato etam attham ārocesum. nā bhikkhave vassam na upagantabbam. yo na upagaccheyya, âpatti dukkaṭassâ 'ti. || 1 || tena kho pana samayena chabbaggiyâ bhikkhû tadahu vassupanāyikāya vassam anupagantukāmā sañceicca âvāsam atikkamanti. bhagavato etam attham ārocesum. na bhikkhave tadahu vassupanāyikāya vassam anupagantukāmena sañceicca âvāso atikkamitabbo. yo atikkameyya, âpatti dukkaṭassâ 'ti. || 2 || tena kho pana samayena rājā Māgadho Seniyo Bimbisāro vassam ukkaḍḍhitukāmo bhikkhūnam santike dūtam pāhesi, yadi pan' ayyâ āgame juphe vassam upagaccheyyun ti. bhagavato etam attham ārocesum: anujānāmi bhikkhave rājūnam anuvattitun ti. || 3 || 4 ||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvattthi tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvattthi tad avasari. tatra sudam bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena Kosalesu janapadesu Udenena upāsakena saṃghaṃ uddissa viharo kārāpito hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, āgacchantu bhaddantā, icchāmi dānañ ca dātuṃ dhammañ ca sotuṃ bhikkhū ca passitun ti. ||1|| bhikkhū evaṃ āhaṃsu: bhagavatā āvuso paññattaṃ na vassaṃ upagantvā purimaṃ vā temāsaṃ pacchimaṃ vā temāsaṃ avasitvā cārikā pakkamitabbā 'ti. āgāmetu Udeno upāsako yāva bhikkhū vassaṃ vāsanti, vassaṃ vutthā gamissanti. sace pan' assa accāyikaṃ karaṇiyaṃ, tatth' eva āvāsikānaṃ bhikkhūnaṃ santike vihāraṃ patitṭhāpetū 'ti. ||2|| Udeno upāsako ujjhāyati khīyati vipāceti: kathaṃ hi nāma bhaddantā mayā pahite na āgacchissanti, ahaṃ hi dāyako kārako saṃghupaṭṭhāko 'ti. assosum kho bhikkhū Udenassa upāsakassa ujjhāyantassa khīyantassa vipācentassa. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. ||3|| atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave sattannaṃ sattāhakaraṇīyena pahite gantum, na tv eva appahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā upāsakassa upāsikāya. anujānāmi bhikkhave imesaṃ sattannaṃ sattāhakaraṇīyena pahite gantum, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave upāsakena saṃghaṃ uddissa viharo kārāpito hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātuṃ dhammañ ca sotuṃ bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave upāsakena saṃghaṃ uddissa aḍḍhayogo kārāpito hoti, pāsādo kārāpito hoti, hammiyaṃ kārāpitaṃ h., guhā kārāpitā h., parivenaṃ kārāpitaṃ h., koṭṭhako kārāpito h., upatṭhānasālā kārāpitā h., aggisālā kārāpitā h., kappiyakuṭi kārāpitā h., vaccaḥ kuṭi kārāpitā h., caṅkamo kārāpito h., caṅkamanasālā kārāpitā h., udapāno kārāpito h., udapānasālā kārāpitā h., jantāgharaṃ kārāpi-

tam h., jantāgharasālā kārāpitā h., pokkharanī kārāpitā h., maṇḍapo kārāpito h., ārāmo kārāpito h., ārāmavattum kārāpitam hoti. so ce bhikkhūnam santike dūtam paṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite. sattāham sannivaṭṭo katabbo. ||6|| idha pana bhikkhave upāsakena sambahule bhikkhū uddissa — la — ekam bhikkhum uddissa vihāro kārāpito h., aḍḍhayogo k. h., pāsādo k. h., . . . (= § 6) . . . sattāham sannivaṭṭo katabbo. ||7|| idha pana bhikkhave upāsakena bhikkhunīsamgham uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekam bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa — la — ekam sikkhamānam uddissa — la — sambahule sāmaṇere uddissa — la — ekam sāmaṇeram uddissa — la — sambahulā sāmaṇeriyo uddissa — la — ekam sāmaṇerim uddissa vihāro kārāpito hoti, aḍḍhayogo k. h., pāsādo k. h., hammiyam k. h., guhā k. h., parivenam k. h., koṭṭhako k. h., upatṭhānasālā k. h., aggisālā k. h., kappiyakuṭi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., pokkharanī k. h., maṇḍapo k. h., ārāmo k. h., ārāmavattum k. hoti. so ce bhikkhūnam santike dūtam paṇeyya, āgacchantu bhaddantā, icchāmi dānañ ca dātum dhammañ ca sotum bhikkhū ca passitun ti, gantabbam bhikkhave sattāhakaranīyena pahite, na tv eva appahite. sattāham sannivaṭṭo katabbo. ||8|| idha pana bhikkhave upāsakena attano atthāya nivesanam kārāpitam hoti — la — sayanigharam k. h., uddosito k. h., atṭo k. h., mālō k. h., āpaṇo k. h., āpaṇasālā k. h., pāsādo k. h., hammiyam k. h., guhā k. h., parivenam k. h., koṭṭhako k. h., upatṭhānasālā k. h., aggisālā k. h., rasavatī k. h., vaccakuṭi k. h., caṅkamo k. h., caṅkamanasālā k. h., udapāno k. h., udapānasālā k. h., jantāgharam k. h., jantāgharasālā k. h., pokkharanī k. h., maṇḍapo k. h., ārāmo k. h., ārāmavattum k. h., puttassa vā vāreyyam hoti, dhītuyā vā vāreyyam hoti, gilāno vā hoti, abhiññātam vā suddantam bhāṇati. so ce bhikkhūnam santike dūtam paṇeyya, āgacchantu bhaddantā imam suddantam pariyāpuṇissanti pur' āyam su-

ttanto palujjatīti. aññataram vā pan' assa kiccaṃ hoti karaṇīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu bhaddantā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||9|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa vihāro kārāpito hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu ayyā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||10|| idha pana bhikkhave upāsikāya saṃghaṃ uddissa addhayogo kārāpito . . . (= § 6) . . . āramavatthum kārāpitaṃ hoti. sā ce bhikkhūnaṃ . . . (= § 10) . . . sattāhaṃ sannivaṭṭo kātabbo. ||11|| idha pana bhikkhave upāsikāya sambahule bhikkhū uddissa — la — ekaṃ bhikkhum uddissa — la — bhikkhunisaṃghaṃ uddissa — la — sambahulā bhikkhuniyo uddissa — la — ekaṃ bhikkhunim uddissa — la — sambahulā sikkhamānāyo uddissa, ekaṃ sikkhamānaṃ uddissa, sambahule sāmaṇere uddissa, ekaṃ sāmaṇeraṃ uddissa, sambahulā sāmaṇeriyo uddissa, ekaṃ sāmaṇerim uddissa — la — attano atthāya nivesanaṃ kārāpitaṃ hoti — la — sayanigharaṃ kārāpitaṃ hoti . . . (= § 9) . . . gilānā vā hoti, abhiññātaṃ vā suddantaṃ bhānāti. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu ayyā imaṃ suddantaṃ pariyāpuṇissanti pur' āyaṃ suddantaṃ palujjatīti. aññataram vā pan' assā kiccaṃ hoti karaṇīyaṃ vā. sā ce bhikkhūnaṃ santike dūtaṃ pahīneyya, āgacchantu ayyā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitun ti, gantabbaṃ bhikkhave sattāhakarāṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhikkhunā saṃghaṃ uddissa, bhikkhuniyā saṃghaṃ uddissa, sikkhamānāya saṃghaṃ uddissa, sāmaṇerena saṃghaṃ uddissa, sāmaṇeriyā saṃghaṃ uddissa, sambahule bhikkhū uddissa, ekaṃ bhikkhum uddissa, bhikkhunisaṃghaṃ uddissa, sambahulā bhikkhuniyo uddissa, ekaṃ bhikkhunim uddissa, sambahulā sikkhamānāyo uddissa, ekaṃ sikkhamānaṃ uddissa, sambahule sāmaṇere uddissa, ekaṃ sāmaṇeraṃ uddissa,

sambahulā sāmaṇeriyo uddissa, ekaṃ sāmaṇerim uddissa, attano atthāya vihāro kārāpito hoti . . . (= § 8) . . . āramāvatthum kārāpitaṃ hoti. sā ce bhikkhūnaṃ santike dūtaṃ paṇeyya, āgacchantu ayyā, icchāmi dānaṃ ca dātum dhammaṃ ca sotum bhikkhū ca passitum ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāhaṃ sannivaṭṭo kātabbo 'ti. ||13||5||

tena kho pana samayena aññataro bhikkhu gilāno hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave pañcannaṃ sattāhakaraṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyā sikkhamānāya sāmaṇerassa sāmaṇeriyā. anujānāmi bhikkhave imesaṃ pañcannaṃ sattāhakaraṇīyena appahite pi gantum, pag eva pahite. sattāhaṃ sannivaṭṭo kātabbo. ||1|| idha pana bhikkhave bhikkhu gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānupaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||2|| idha pana bhikkhave bhikkhussa anabhirati uppannā hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, anabhirati me uppannā, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, anabhiratiṃ vūpakāsessāmi vā vūpakāśāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||3|| idha pana bhikkhave bhikkhussa kukkuccaṃ uppannaṃ hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, kukkuccaṃ me uppannaṃ, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kukkuccaṃ vinodessāmi vā vinodāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||4|| idha pana bhikkhave bhikkhussa diṭṭhigataṃ uppannaṃ hoti. so ce

bhikkhūnaṃ santike dūtaṃ paṇeyya, dīṭṭhigataṃ me uppannam, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, dīṭṭhigataṃ vivecessāmi vā vivecāpessāmi vā dhammakathaṃ vāssa karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||5|| idha pana bhikkhave bhikkhu garudhammam ajjhāpanno hoti parivāsāraho. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi garudhammam ajjhāpanno parivāsāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, parivāsadānaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||6|| idha pana bhikkhave bhikkhu mûlāya paṭikassanāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi mûlāya paṭikassanāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, mûlāya paṭikassanaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||7|| idha pana bhikkhave bhikkhu mânattāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi mânattāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, mânattadānaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||8|| idha pana bhikkhave bhikkhu abbhānāraho hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi abbhānāraho, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapûrako vā bhavissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||9|| idha pana bhikkhave bhikkhussa saṃgho kammaṃ kattukāmo hoti tājjanīyaṃ vā nissayaṃ vā pabbājanīyaṃ vā paṭisāranīyaṃ vā ukkhepanīyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, saṃgho me kammaṃ kattukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, kin ti

nu kho saṃgho kammaṃ na kareyya lahukāya vā pariṇā-
meyyā 'ti. sattāhaṃ sannivaṭṭo kātabbo. ||10|| katam vā
pan' assa hoti saṃghena kammaṃ tajjanīyaṃ vā . . .
ukkhepaniyaṃ vā. so ce bhikkhūnaṃ santike dūtaṃ paḥi-
ṇeyya, saṃgho me kammaṃ akāsi, āgacchantu bhikkhū,
icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattā-
hakaraṇīyena appahite pi, pag eva pahite, kin ti nu kho sa-
mmāvatteyya lomam pāteyya netthāraṃ vatteyya, saṃgho
tam kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo
kātabbo. ||11|| idha pana bhikkhave bhikkhunī gilā-
nā hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya,
ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āga-
tan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite
pi, pag eva pahite, gilānabhaddam vā pariyesissāmi, gilā-
nupaṭṭhākabhaddam vā pariyesissāmi, gilānabhesajjam vā
pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattā-
haṃ sannivaṭṭo kātabbo. ||12|| idha pana bhikkhave bhi-
kkhuniyā anabhirati uppannā hoti. sā ce bhikkhūnaṃ
santike dūtaṃ paḥiṇeyya, anabhirati me uppannā, āga-
cchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ
bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite,
anabhiratiṃ vūpakāśessāmi vā vūpakāśāpessāmi vā dhamma-
katham vāssā karissāmi. sattāhaṃ sannivaṭṭo kātabbo. ||13||
idha pana bhikkhave bhikkhuniyā kukkucam uppannam
hoti. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, kukku-
cam me uppannam, āgacchantu ayyā, icchāmi ayyānaṃ
āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite
pi, pag eva pahite, kukkucam vinodessāmi vā vinodāpessāmi
vā dhammakatham vāssā karissāmi. sattāhaṃ sannivaṭṭo
kātabbo. ||14|| idha pana bhikkhave bhikkhuniyā diṭṭhi-
gataṃ uppannam hoti. sā ce bhikkhūnaṃ santike dūtaṃ
paḥiṇeyya, diṭṭhigataṃ me uppannam, āgacchantu ayyā,
icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhaka-
raṇīyena appahite pi, pag eva pahite, diṭṭhigataṃ vivecessā-
mi vā vivecāpessāmi vā dhammakatham vāssā karissāmi.
sattāhaṃ sannivaṭṭo kātabbo. ||15|| idha pana bhikkhave
bhikkhunī garudhammam ajjhāpannā hoti mānattā-
rahā. sā ce bhikkhūnaṃ santike dūtaṃ paḥiṇeyya, ahaṃ hi

garudhammaṃ ajjhāpannā mānattārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, mānattadānaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kâtabbo. ||16|| idha pana bhikkhave bhikkhunī mûlāya paṭikassanārahā hoti. sâ ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi mûlāya paṭikassanārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, mûlāya paṭikassanaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kâtabbo. ||17|| idha pana bhikkhave bhikkhunī abbhānārahā hoti. sâ ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi abbhānārahā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, abbhānaṃ ussukkaṃ karissāmiti. sattāhaṃ sannivaṭṭo kâtabbo. ||18|| idha pana bhikkhave bhikkhuniyā saṃgho kammaṃ kattukāmo hoti tajjanīyaṃ vā nissayaṃ vā pabbājaniyaṃ vā paṭisāraṇiyaṃ vā ukkehpaniyaṃ vā. sâ ce bhikkhūnaṃ santike dūtaṃ paṇeyya, saṃgho me kammaṃ kattukāmo, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, kin ti nu kho saṃgho kammaṃ na kareyya lahukāya vā pariṇāmeyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||19|| kataṃ vā paṇ' assā hoti saṃghena kammaṃ tajjanīyaṃ vā . . . ukkehpaniyaṃ vā. sâ ce bhikkhūnaṃ santike dūtaṃ paṇeyya, saṃgho me kammaṃ akāsi, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, kin ti nu kho sammāvatteyya lomāṃ pāteyya netthāraṃ vatteyya, saṃgho taṃ kammaṃ paṭippassambheyyā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||20|| idha pana bhikkhave sikkhamānā gilānā hoti. sâ ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakarāṇiyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānapaṭṭhākabhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||21|| idha pana bhikkhave sikkha-

mānāya anabhirati uppannā hoti — la — sikkhamānāya kukkuccaṃ uppannaṃ hoti, sikkhamānāya diṭṭhigataṃ uppannaṃ hoti, sikkhamānāya sikkhā kupitā hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahineyya, sikkhā me kupitā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhāsamādānaṃ usukkaṃ karissāmīti. sattāhaṃ sannivaṭṭo kâtabbo. ||22|| idha pana bhikkhave sikkhamānā upasampajjitukāmā hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahineyya, ahaṃ hi upasampajjitukāmā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadaṃ usukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapûrako vā bhavissāmīti. sattāhaṃ sannivaṭṭo kâtabbo. ||23|| idha pana bhikkhave sâmaṇero gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ pahineyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyessāmi, gilānupaṭṭhākabhattaṃ vā pariyessāmi, gilānabhesajjaṃ vā pariyessāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||24|| idha pana bhikkhave sâmaṇerassa anabhirati uppannā hoti — la — sâmaṇerassa kukkuccaṃ uppannaṃ hoti, sâmaṇerassa diṭṭhigataṃ uppannaṃ hoti, sâmaṇero vassaṃ pucchitukāmo hoti, so ce bhikkhūnaṃ santike dūtaṃ pahineyya, ahaṃ hi vassaṃ pucchitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā ācikkhissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||25|| idha pana bhikkhave sâmaṇero upasampajjitukāmo hoti. so ce bhikkhūnaṃ santike dūtaṃ pahineyya, ahaṃ hi upasampajjitukāmo, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, upasampadaṃ usukkaṃ karissāmi vā, anussāveṣṣāmi vā, gaṇapûrako vā bhavissāmīti. sattāhaṃ sannivaṭṭo kâtabbo. ||26|| idha pana bhikkhave sâmaṇerī gilānā hoti. sā ce bhikkhūnaṃ santike dūtaṃ pahineyya, ahaṃ hi gilānā, āgacchantu ayyā, icchāmi ayyānaṃ āgatan

ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, gilānabhattaṃ vā pariyesissāmi, gilānupaṭṭhāka-bhattaṃ vā pariyesissāmi, gilānabhesajjaṃ vā pariyesissāmi, pucchissāmi vā, upaṭṭhahissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||27|| idha pana bhikkhave sâmaṇeriyâ anabhirati uppannâ hoti — la — sâmaṇeriyâ kukkucçaṃ uppannaṃ hoti, sâmaṇeriyâ diṭṭhigataṃ uppannaṃ hoti, sâmaṇerî vassaṃ pucchitukâmâ hoti. sâ ce bhikkhûnaṃ santike dûttaṃ paṇeyya, ahaṃ hi vassaṃ pucchitukâmâ, âgacchanta ayyâ, icchâmi ayyânaṃ âgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, pucchissāmi vā âcikkhissāmi vā 'ti. sattāhaṃ sannivaṭṭo kâtabbo. ||28|| idha pana bhikkhave sâmaṇerî sikkhaṃ samâdiyitukâmâ hoti. sâ ce bhikkhûnaṃ santike dûttaṃ paṇeyya, ahaṃ hi sikkhaṃ samâdiyitukâmâ, âgacchanta ayyâ, icchâmi ayyânaṃ âgatan ti, gantabbaṃ bhikkhave sattāhakaraṇīyena appahite pi, pag eva pahite, sikkhâsamâdânaṃ ussukkaṃ karissāmîti. sattāhaṃ sannivaṭṭo kâtabbo 'ti. ||29|| 6 ||

tena kho pana samayena aññatarassa bhikkhuno mâtâ gilânâ hoti. sâ puttassa santike dûttaṃ pâhesi, ahaṃ hi gilânâ, âgacchatu me putto, icchâmi puttassa âgatan ti. atha kho tassa bhikkhuno etad aho si: bhagavatâ paññattaṃ sattannaṃ sattāhakaraṇīyena pahite gantum, na tv eva appahite, pañcannaṃ sattāhakaraṇīyena appahite pi gantum, pag eva pahite, ayañ ca me mâtâ gilânâ sâ ca anupāsikâ. kathaṃ nu kho mayâ paṭipajjitabbaṃ ti. bhagavato etam atthaṃ ârocesum. ||1|| anujânâmi bhikkhave sattannaṃ sattāhakaraṇīyena appahite pi gantum, pag eva pahite, bhikkhussa bhikkhuniyâ sikkhamânâya sâmaṇerassa sâmaṇeriyâ mâtuyâ ca pitussa ca. anujânâmi bhikkhave imesaṃ sattannaṃ sattāhakaraṇīyena appahite pi gantum, pag eva pahite. sattāhaṃ sannivaṭṭo kâtabbo. ||2|| idha pana bhikkhave bhikkhussa mâtâ gilânâ hoti. sâ ce puttassa santike dûttaṃ paṇeyya, ahaṃ hi gilânâ, âgacchatu me putto, icchâmi puttassa âgatan ti, gantabbaṃ . . . (= III. 6. 2) . . . sattāhaṃ sannivaṭṭo kâtabbo. ||3|| idha pana bhikkhave bhi-

kkhussa pitā gilāno hoti. so ce puttassa santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchatu me putto, icchāmi puttassa āgatan ti, gantabbam . . . (=III. 6. 2) . . . sattāham sannivaṭṭo kâtabbo. ||4|| idha pana bhikkhave bhikkhussa bhâtâ gilāno hoti. so ce bhâtuno santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchatu me bhâtâ, icchāmi bhâtuno āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kâtabbo. ||5|| idha pana bhikkhave bhikkhussa bhaginî gilânâ hoti. sâ ce bhâtuno santike dūtaṃ paṇeyya, ahaṃ hi gilânâ, āgacchatu . . . (§ 5) . . . sattāham sannivaṭṭo kâtabbo. ||6|| idha pana bhikkhave bhikkhussa ñâtako gilāno hoti. so ce bhikkhussa santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchatu bhaddanto, icchāmi bhaddantassa āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kâtabbo. ||7|| idha pana bhikkhave bhikkhugatiko gilāno hoti. so ce bhikkhūnaṃ santike dūtaṃ paṇeyya, ahaṃ hi gilāno, āgacchantu bhikkhū, icchāmi bhikkhūnaṃ āgatan ti, gantabbam bhikkhave sattāhakaraṇīyena pahite, na tv eva appahite. sattāham sannivaṭṭo kâtabbo 'ti. ||8||7||

tena kho pana samayena saṃghassa vihāro udriyati. aññatarena upāsakena araññe bhaṇḍam chedāpitam hoti. so bhikkhūnaṃ santike dūtaṃ pāhesi, sace bhaddantâ taṃ bhaṇḍam avahareyyum, dajjāham taṃ bhaṇḍan ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave saṃghakaraṇīyena gantum. sattāham sannivaṭṭo kâtabbo 'ti. ||1||8||

vassāvāsabhāṇavāram niṭṭhitam.

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatâ bhikkhū vālehi ubbālā honti, gaṇhimsu pi paripātimsu pi. bhagavato etam attham ārocesum. idha pana bhikkhave vassupagatâ bhikkhū vālehi ubbālā honti, gaṇhanti pi paripātenti pi. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagatâ bhikkhū sirimsapehi ubbālā honti, ḍasanti pi paripātenti pi. es' eva . . . vassacche-

dassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū corehi ubbālha honti, vilumpanti pi ākoṭenti pi. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū pisācehi ubbālha honti, āvisanti pi ojam pi haranti. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo agginā daḍḍho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanam agginā daḍḍham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassa. ||3|| idha pana bhikkhave vassupagatānam bhikkhūnam gāmo udakena vuḷho hoti, bhikkhū piṇḍakena kilamanti. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatānam bhikkhūnam senāsanam udakena vuḷham hoti, bhikkhū senāsanena kilamanti. es' eva . . . vassacchedassā 'ti. ||4||9||

tena kho pana samayena aññatarasmim āvāse vassupagatānam bhikkhūnam gāmo corehi vuṭṭhāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena gāmo tena gantun ti. gāmo dvedhā bhijjittha. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena bahutarā tena gantun ti. bahutarā assaddhā honti appasannā. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena saddhā passannā tena gantun ti. ||1||10||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse vassupagatā bhikkhū na labhiṃsu lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripûrim. bhagavato etam attham ārocesum. idha pana bhikkhave vassupagatā bhikkhū na labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripûrim. es' eva antarāyo 'ti pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripûrim, na labhanti sappâyāni bhojanāni. es' eva . . . vassacchedassa. ||1|| idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripûrim, labhanti sappâyāni

bhojanāni, na labhanti sappāyāni bhesajjāni. es' eva . . . vassacchedassa. idha pana bhikkhave vassupagatā bhikkhū labhanti lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūriṃ, labhanti sappāyāni bhojanāni, labhanti sappāyāni bhesajjāni, na labhanti paṭirūpaṃ upaṭṭhākaṃ. es' eva . . . vassacchedassa. ||2|| idha pana bhikkhave vassupagataṃ bhikkhuṃ itthi nimanteti: ehi bhante hiraññaṃ vā te demi, suvaṇṇaṃ vā te demi, khettaṃ vā t. d., vatthum vā t. d., gāvum vā t. d., gāviṃ vā t. d., dāsaṃ vā t. d., dāsiṃ vā t. d., dhītaraṃ vā t. d. bhariyatthāya, ahaṃ vā te bhariyā homi, aññaṃ vā te bhariyaṃ ānemīti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ kho cittaṃ vuttaṃ bhagavatā, siyāpi me brahmacariyassa antarāyo 'ti, pakkamitabbam. anāpatti vassacchedassa. ||3|| idha pana bhikkhave vassupagataṃ bhikkhuṃ vesī nimanteti — la — thullakumārī nimanteti, paṇḍako nimanteti, nātakā nimantenti, rājāno nimantenti, corā nimantenti, dhuttā nimantenti: ehi bhante hiraññaṃ vā te dema . . . dhītaraṃ vā te dema bhariyatthāya, aññaṃ vā te bhariyaṃ ānessāma 'ti. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ . . . vassacchedassa. idha pana bhikkhave vassupagato bhikkhu asāmikam nidhiṃ passati. tatra ce bhikkhuno evaṃ hoti: lahuparivattaṃ . . . vassacchedassa. ||4|| idha pana bhikkhave vassupagato bhikkhu passati sambahule bhikkhū saṃghabhedāya parakkamante. tatra ce bhikkhuno evaṃ hoti: garuko kho saṃghabhedo vutto bhagavatā, mā mayi sammukhībhūte saṃgho bhijjīti, pakkamitabbam. anāpatti vassacchedassa. idha pana bhikkhave vassupagato bhikkhu suṇāti: sambahulā kira bhikkhū saṃghabhedāya parakkamantīti. tatra ce . . . vassacchedassa. ||5|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulā bhikkhū saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti: te kho me bhikkhū mittā, ty āhaṃ vakkhāmi: garuko kho āvuso saṃghabhedo vutto bhagavatā, māyasamantānaṃ saṃghabhedo ruceitthā 'ti, karissanti me vacaṇaṃ sussūsi-santi sotaṃ odahissantīti, pakkamitabbam. anāpatti vassacchedassa. ||6|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulā bhikkhū saṃgha-

bhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti: te kho me bhikkhū na mittā, api ca ye tesāṃ mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti: garuko . . . (= § 6) . . . vassacchedassa. ||7|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti: te kho me bhikkhū mittā, ty āhaṃ vakkhāmi: garuko . . . (= § 6) . . . vassacchedassa. ||8|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulehi bhikkhūhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti: te kho me bhikkhū na mittā, api ca ye tesāṃ mittā te me mittā, ty āhaṃ vakkhāmi, te vuttā te vakkhanti: garuko . . . (= § 6) . . . vassacchedassa. ||9|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti: tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi: garuko kho bhaginiyo saṃghabhedo vutto bhagavatā, mā bhaginīnaṃ saṃghabhedo ruccitthā 'ti, karissanti me vacanaṃ sussūsissanti sotaṃ odahissantīti, pakkamitabbam. anāpatti vassacchedassa. ||10|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulā bhikkhuniyo saṃghabhedāya parakkamantīti. tatra ce bhikkhuno evaṃ hoti: tā kho me bhikkhuniyo na mittā, api ca yā tāsāṃ mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti: garuko . . . (= § 10) . . . vassacchedassa. ||11|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulāhi bhikkhunīhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti: tā kho me bhikkhuniyo mittā, tāhaṃ vakkhāmi: garuko . . . (= § 10) . . . vassacchedassa. ||12|| idha pana bhikkhave vassupagato bhikkhu suṇāti: amukasmim kira āvāse sambahulāhi bhikkhunīhi saṃgho bhinno 'ti. tatra ce bhikkhuno evaṃ hoti: tā kho me bhikkhuniyo na mittā, api ca yā tāsāṃ mittā tā me mittā, tāhaṃ vakkhāmi, tā vuttā tā vakkhanti: garuko . . . (= § 10) . . . vassacchedassa. ||13||11||

tena kho pana samayena aññātaro bhikkhu vaje vassaṃ

upagantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave vaje vassam upagantun ti. vajo vutthāsi. bhagavato etam attham ārocesum. anujānāmi bhikkhave yena vajo tena gantum ti. ||1|| tena kho pana samayena aññataro bhikkhu upakattḥāya vassupanāyikāya satthena gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave satthe vassam upagantun ti. tena kho pana samayena aññataro bhikkhu upakattḥāya vassupanāyikāya nāvāya gantukāmo hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave nāvāya vassam upagantun ti. ||2|| tena kho pana samayena bhikkhū rukkhāsusire vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi pisācillikā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhāsusire vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena bhikkhū rukkhaviṭabhiyā vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi migaluddakā 'ti. bhagavato etam attham ārocesum. na bhikkhave rukkhaviṭabhiyā vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||4|| tena kho pana samayena bhikkhū ajjhokāse vassam upagacchanti, deve vassante rukkhamūlam pi nimbakosam pi upadhāvanti. bhagavato etam attham ārocesum. na bhikkhave ajjhokāse vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena bhikkhū asenāsanakā vassam upagacchanti, sītena pi kilamanti uphena pi kilamanti. bhagavato etam attham ārocesum. na bhikkhave asenāsanakena vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena bhikkhū chavakuṭikāya vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi chavadāhakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chavakuṭikāya vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||7|| tena kho pana samayena bhikkhū chatte vassam upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi gopālakā 'ti. bhagavato etam attham ārocesum. na bhikkhave chatte vassam upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti.

||8|| tena kho pana samayena bhikkhū cāṭiyā vassaṃ upagacchanti. manussā ujjhāyanti khīyanti vipācenti, seyyathāpi titthiyā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave cāṭiyā vassaṃ upagantabbam. yo upagaccheyya, āpatti dukkaṭassā 'ti. ||9||12||

tena kho pana samayena Sāvattthiyā saṃghena kātikā katā hoti antarā vassaṃ na pabbājetabban ti. Visākhāya Migāramātuyā nattā bhikkhū upasaṃkamitvā pabbajjaṃ yāci. bhikkhū evaṃ āhaṃsu: saṃghena kho āvuso kātikā katā antarā vassaṃ na pabbājetabban ti, āgamehi āvuso yāva bhikkhū vassaṃ vasanti, vassaṃ vutthā pabbājessanti. atha kho te bhikkhū vassaṃ vutthā Visākhāya Migāramātuyā nattāraṃ etad avocuṃ: ehi dāni āvuso pabbajhāti. so evaṃ āha: sac' āhaṃ bhante pabbajito assaṃ, abhirameyyāṃ' āhaṃ, na dān' āhaṃ bhante pabbajissāmi. ||1|| Visākhā Migāramātā ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyā evarūpaṃ katikaṃ karissanti na antarā vassaṃ pabbājetabban ti, kaṃ kālāṃ dhammo na caritabbo 'ti. assosū kho bhikkhū Visākhāya Migāramātuyā ujjhāyantiyā khīyantiyā vipācentiyā. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. na bhikkhave evarūpā katikā kātā antarā vassaṃ na pabbājetabban ti. yo kareyya, āpatti dukkaṭassā 'ti. ||2||13||

tena kho pana samayena āyasmatā Upanandena Sakya-puttena rañño Pasenadissa Kosalassa vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsaṃ gacchanto addasa antarā magge dve āvāse bahucīvarake, tassa etad ahosi: yaṃ nūnāhaṃ imesu dvīsu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahu cīvaraṃ uppajjissatīti. so tesu dvīsu āvāsesu vassaṃ vasi. rājā Pasenadi Kosalo ujjhāyati khīyati vipāceti: kathaṃ hi nāma ayyo Upanando Sakyaputto amhākaṃ vassāvāsaṃ paṭisunītvā visamvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇī pasatthā 'ti. ||1|| assosū kho bhikkhū rañño Pasenadissa Kosalassa ujjhāyantassa khīyantassa vipācentassa. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma

āyasmā Upanando Sakyaputto rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunitvā visamvādessati. nanu bhagavatā anekapariyāyena musāvādo garahito, musāvādā veramaṇi pasatthā 'ti. ||2|| atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. atha kho bhagavā etasmiṃ nidāne bhikkhusaṃghaṃ sannipātāpetvā āyasmantaṃ Upanandaṃ Sakyaputtaṃ paṭipucchi: saccam kira tvam Upananda rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunitvā visamvādesīti. saccam bhagavā. vigarahi buddho bhagavā: kathaṃ hi nāma tvam moghapurisa rañño Pasenadissa Kosalassa vassāvāsaṃ paṭisunitvā visamvādessasi. nanu mayā moghapurisa anekapariyāyena musāvādo garahito musāvādā veramaṇi pasatthā. n' etam moghapurisa appasannānaṃ vā pasādāya — la — vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: ||3|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāyā. so taṃ āvāsaṃ gacchanto passati antaraṃ magge dve āvāse bahucivarake, tassa evaṃ hoti: yaṃ nūnāhaṃ imesu dvīsu āvāsesu vassaṃ vaseyyaṃ, evaṃ me bahuṃ cīvaraṃ uppajjissatīti. so tesu dvīsu āvāsesu vassaṃ vasati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||4|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāyā. so taṃ āvāsaṃ gacchanto bahiddhā uposathaṃ karoti, pātipadena vihāraṃ upeti senāsaṇaṃ paññāpeti pāṇiyaṃ paribhojanīyaṃ upatṭhāpeti parivenaṃ sammajjati, so tadah' eva akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . (= § 5) . . . so tadah' eva sakaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||5|| idha pana . . . so dvīhatīhaṃ vasitvā akaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||6|| idha pana . . . so dvīhatīhaṃ vasitvā sakaraṇīyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakarāṇīyena pakkamati. so taṃ sattāhaṃ bahiddhā vītināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . so dvīhatīhaṃ vasitvā sattāhakarāṇīyena pakka-

mati. so taṃ sattāhaṃ anto sannivaṭṭaṃ karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||6|| idha pana . . . so sattāhaṃ anāgatāya pavāraṇāya sakaraṇiyo pakkamati. āgaccheyya vā so bhikkhave bhikkhu taṃ āvāsaṃ na vā āgaccheyya, tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. ||7|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti purimikāya. so taṃ āvāsaṃ gantvā uposathaṃ karoti, pāṭipadena vihāraṃ upeti senāsanaṃ paññāpeti pāṇiyaṃ paribhojaniyaṃ upatṭhāpeti parivenaṃ sammajjati. so tadah' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||8|| idha pana . . . (= § 8) . . . so tadah' eva sakaraṇiyo pakkamati — la — so dvihatihaṃ vasitvā akaraṇiyo pakkamati — la — so dvihatihaṃ vasitvā sakaraṇiyo pakkamati — la — so dvihatihaṃ vasitvā sattāhakaraṇiyena pakkamati. so taṃ sattāhaṃ bahiddhā vītināmeti. tassa bhikkhave bhikkhuno purimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. ||9|| so dvihatihaṃ vasitvā sattāhakaraṇiyena pakkamati. so taṃ sattāhaṃ anto sannivaṭṭaṃ karoti. tassa bhikkhave bhikkhuno purimikā ca paññāyati paṭissave ca anāpatti. so sattāhaṃ anāgatāya . . . (= § 7) . . . anāpatti. ||10|| idha pana bhikkhave bhikkhunā vassāvāso paṭissuto hoti pacchimikāya. so taṃ āvāsaṃ gacchanto bahiddhā uposathaṃ karoti, pāṭipadena vihāraṃ upeti senāsanaṃ paññāpeti pāṇiyaṃ paribhojaniyaṃ upatṭhāpeti parivenaṃ sammajjati. so tadah' eva akaraṇiyo pakkamati. tassa bhikkhave bhikkhuno pacchimikā ca na paññāyati paṭissave ca āpatti dukkaṭassa. idha pana . . . *(the whole passage is identical with § 5-10; read instead of purimikā and purimikāya: pacchimikā and pacchimikāya, instead of anāgatāya pavāraṇāya: anāgatāya komudiyā cātumāsiniyā)* . . . paṭissave ca anāpatti. ||11|| **14**

vassupanāyikakkhandhako tatiyo.

tassa uddānaṃ :

upagantaṃ, kadā c' eva, kati, antarā vassa ca,
na icchanta ca, sañcicca, ukkaḍḍhituṃ, upāsako,

gilāno, mâtā ca, pitā, bhâtā ca, atha ñâtaako,
 bhikkhugatiko, vihāro, vâlā câpi, sirimsapâ,|
 corâ c' eva, pisâcâ ca, daḍḍho, tadubhayena ca,
 vulho dakena, vuṭṭhâsi, bahutarâ ca, dâyakâ,|
 lûkhapañîtasappâya-bhesajj'-upaṭṭhakena ca,
 itthi, vesî, kumârî ca, paṇḍako, ñâtakena ca,|
 râjâ, corâ, dhuttâ, nidhi, bhedâ, aṭṭhavidhena ca,
 5 vajâ, satthâ ca, nâvâ ca, susire, viṭabhâya ca,|
 ajjhokâse vassâvâso, asenâsanakena ca,
 chavakuṭikâ, chatte ca, câṭiyâ ca upenti te,|
 katikâ, paṭisunitvâ, bahiddhâ ca uposathâ,
 purimikâ, pacchimikâ, yathânayena yojaye,|
 akarañîyo pakkamati, sakarañîyo tath' eva ca,
 dvîhatîhâ ca puna, sattâhakarañîyena ca,|
 sattâhanâgatâ c' eva, âgaccheyya na eyya vâ,
 vatthuddâne antarikâ tantimaggam nisâmaye 'ti.|
 imamhi khandhake vatthu dvepañña.

MAHĀVAGGA.

IV.

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassam upagacchimsu. atha kho tesam bhikkhūnam etad ahosi: kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||1|| atha kho tesam bhikkhūnam etad ahosi: sace kho mayam aññamaññaṃ n' eva ālapeyyāma na sallapeyyāma, yo paṭhamam gāmato piṇḍāya paṭikkameyya, so āsanam paññāpeyya, pādodakam pādapiṭham pādakathalikam upanikkhipeyya, avakkārapātim dhovitvā upatṭhāpeyya, pāniyam paribhojanīyam upatṭhāpeyya, ||2|| yo pacchā gāmato piṇḍāya paṭikkameyya, sac' assa bhuttāvaseso, sace ākaṅkheyya, bhuñjeyya, no ce ākaṅkheyya, appaharite vā chaḍḍeyya appānake vā uḍake opilāpeyya, so āsanam uddhareyya, pādodakam pādapiṭham pādakathalikam paṭisāmeyya, avakkārapātim dhovitvā paṭisāmeyya, pāniyam paribhojanīyam paṭisāmeyya, bhattaggaṃ sammajjeyya, ||3|| yo passeyya pāniyaghaṭam vā paribhojanīyaghaṭam vā vaccaghaṭam vā rittam tucchaṃ, so upatṭhāpeyya, sac' assa avisayham hatthavikārena, duttiyam āmantetvā hatthavilañghakena upatṭhāpeyya, na tv eva tappaccayā vācam bhindeyya, evam kho mayam samaggā sammodamānā avivadamānā phāsukam vassam vaseyyāma na ca piṇḍakena kilameyyāmā 'ti. ||4|| atha kho te bhikkhū aññamaññaṃ n' eva ālapimsu na sallapimsu. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapiṭham pādakathalikam upanikkhipati, avakkārapātim dhovitvā upatṭhāpeti, pāniyam paribhojanīyam upa-

tthāpeti. ||5|| yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṇkhati, bhuñjati, no ce ākaṇkhati, appaharite vā chaḍḍeti appāṇake vā udae opilāpeti, so āsanam uddharati pādodakam pādapiṭham pādakathalikam paṭisāmeti, avakkārapātim dhovivā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggaṃ sammajjati. ||6|| yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuccham, so upatthāpeti. sac' assa hoti avisaṃyam hatthavikārena, dutiyam āmantetvā hatthavilāṅghakena upatthāpeti, na tv eva tappaccayā vācam bhindati. ||7|| āciṇṇam kho pan' etaṃ vassaṃ vutthānam bhikkhūnam bhagavantam dassanāya upasaṃkamitum. atha kho te bhikkhū vassaṃ vutthā temāsaccayena senāsanam saṃsāmetvā pattacivaram ādāya yena Sāvattī tena pakkamimsu. anupubbena yena Sāvattī Jetavanam Anāthapiṇḍikassa ārāmo, yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. āciṇṇam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭisaṃmoditum. ||8|| atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamanīyam, kacci yāpanīyam, kacci samaggā sammodamānā avivadamānā phāsukam vassaṃ vasittha na ca piṇḍakena kilamitthā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā phāsukam vassaṃ vasimbā na ca piṇḍakena kilamimbā 'ti. ||9|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kalam viditvā pucchanti, kalam viditvā nā pucchanti, atthasaṃhitam tathāgatā pucchanti no anatthasaṃhitam, anatthasaṃhite setuḡhāto tathāgatānam. dvihi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammaṃ vā desessāma, sāvākānam vā siṃkkhāpadam paññāpessāma 'ti. atha kho bhagavā te bhikkhū etad avoca: yathākatham pana tumhe bhikkhave samaggā sammodamānā avivadamānā phāsukam vassaṃ vasittha na ca piṇḍakena kilamitthā 'ti. ||10|| idha mayam bhante sambhulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchimbā, tesam no bhante ambhākam etad ahosi: kena nu kho mayam upāyena samaggā sammodamānā avivadamānā phāsukam vassaṃ vaseyyāma na

ca piṇḍakena kilameyyāma 'ti. tesam no bhante amhākaṃ etad ahoṣi: sace kho mayam . . . evaṃ kho mayam samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vasseyyāma na ca piṇḍakena kilameyyāma 'ti. atha kho mayam bhante aññaṃaññaṃ n' eva ālapimhā na sallapimhā. yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanaṃ paññāpeti, pādodakaṃ . . . vācam bhindati. evaṃ kho mayam bhante samaggā sammodamānā avivadamānā phāsukaṃ vassaṃ vasiṃhā na ca piṇḍakena kilamimhā 'ti. || 11 || atha kho bhagavā bhikkhū āmantesi: aphāsuñ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, pasusaṃvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, eḷakasamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti, paṃattasamvāsañ ñeva kira 'me bhikkhave moghapurisā vutthā samānā phāsu 'mha vutthā 'ti paṭijānanti. katham hi nāma ime bhikkhave moghapurisā mūgabbataṃ titthiyasamādānaṃ samādiyissanti. || 12 || n' etaṃ bhikkhave appasannānaṃ vā pasāḍāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave mūgabbataṃ titthiyasamādānaṃ samādiyitabbam. yo samādiyeyya, āpatti dukkāssa. anujānāmi bhikkhave vassaṃ vutthānaṃ bhikkhūnaṃ tihi ṭhānehi pavāretuṃ diṭṭhena vā sutena vā parisāṅkāya vā. sā vo bhavissati aññaṃaññānulomatā āpattivutṭhānatā vinayapurekkhārātā. || 13 || evaṃ ca pana bhikkhave pavāretabbam. vyattena bhikkhunā paṭibalena saṃgho nāpetabbo: supātu me bhante saṃgho. ajja pavāraṇā. yadi saṃghassa pattakallaṃ saṃgho pavāreyyā 'ti. therena bhikkhunā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggaḥetvā evaṃ assa vacaṇīyo: saṃghaṃ āvuso pavāremi diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upāḍāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso saṃghaṃ pavāremi diṭṭhena vā sutena vā parisāṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upāḍāya, passanto paṭikarissāmiti. navakena bhikkhunā ekaṃsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggaḥetvā evaṃ assa vacaṇīyo: saṃghaṃ bhante pavāremi

ditthena vā . . . dutiyam pi . . . tatiyam pi . . . passanto paṭikarissāmīti. ||14||1||

tena kho pana samayena chabbaggiyā bhikkhū there-su bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchanti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū there-su bhikkhūsu ukkuṭikaṃ nisinnesu pavārayamānesu āsanesu acchissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. saccam kira bhikkhave chabbaggiyā bhikkhū there-su . . . acchantīti. saccam bhagavā. vigarahi bu-ddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisā there-su . . . acchissanti. n' etam bhikkhave appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave there-su bhikkhūsu ukkuṭikaṃ ni-sinnesu pavārayamānesu āsanesu acchitabbam. yo accheyya, āpatti dukkaṭassa. anujānāmi bhikkhave sabbe' eva ukkuṭikaṃ nisinnehi pavāretuṃ ti. ||1|| tena kho pana samayena aññataro thero jarādubbalo yāva sabbe pavā-rentīti ukkuṭikaṃ nisinno āgamayamāno mucchito papati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tadantarā ukkuṭikaṃ nisīdituṃ yāva pavāreti, pavāretvā āsane nisīdituṃ ti. ||2||2||

atha kho bhikkhūnaṃ etad ahosi: kati nu kho pavāraṇā 'ti. bhagavato etam atthaṃ ārocesuṃ. dve 'mā bhikkhave pavāraṇā cātuddasikā pannarasikā ca. imā kho bhikkhave dve pavāraṇā 'ti. ||1|| atha kho bhikkhūnaṃ etad ahosi: kati nu kho pavāraṇakammānīti. bhagavato etam atthaṃ ārocesuṃ. cattār' imāni bhikkhave pavāraṇakammā-ni, adhammena vaggam pavāraṇakammam . . . (= II. 14. 2, 3. *Read pavāraṇakammam instead of uposathakammam*) . . . sikkhitabban ti. ||2|| atha kho bhagavā bhikkhū āmantesi: sannipatatha bhikkhave, saṃgho pavāressatīti. evaṃ vutte aññataro bhikkhu bhagavantam etad avoca: atthi bhante bhikkhu gilāno, so anāgato 'ti. anujānāmi bhikkhave gilānena bhikkhunā pavāraṇam dātuṃ. evañ ca pana bhikkhave dātabbā. tena gilānena bhikkhunā ekam

bhikkhum upasamkamitvā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjaliṃ paggahe tvā evaṃ assa vacanīyo : pavāraṇaṃ dammi, pavāraṇaṃ me hara, mam' atthāya pavārehīti. kāyena viññāpeti, vācāya viññāpeti, kāyena vācāya viññāpeti, dinnā hoti pavāraṇā. na kāyena viññāpeti, na vācāya viññāpeti, na kāyena vācāya viññāpeti, na dinnā hoti pavāraṇā. ||3|| evaṃ ce taṃ labhetha, icc etaṃ kusalam. no ce labhetha, so bhikkhave gilāno bhikkhu mañcena vā piṭhena vā saṃghamajjhe ānetvā pavāretabbam. sace bhikkhave gilānupaṭṭhākānaṃ bhikkhūnaṃ evaṃ hoti : sace kho mayam gilānaṃ ṭhānā cāveśsāma, ābādho vā abhivaḍḍhissati kalamkiriya vā bhavissatīti, na bhikkhave gilāno ṭhānā cāvetabbo, saṃghena tattha gantvā pavāretabbam, na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||4|| pavāraṇāhārako ce bhikkhave dinnāya pavāraṇāya . . . (= II. 22. 3, 4. *Read* pavāraṇā, pavāraṇāya, pavāraṇāhārako *instead of* pārisuddhi, pārisuddhiyā, pārisuddhihārako) . . . pavāraṇāhārakassa āpatti dukkaṭassa. anujānāmi bhikkhave tadahu pavāraṇāya pavāraṇaṃ dentena chandam pi dātum santi saṃghassa karaṇīyan ti. ||5|| 3 ||

tena kho pana samayena aññataraṃ bhikkhum tadahu pavāraṇāya ñātakā gaṇhimsu. bhagavato etaṃ atthaṃ arocesum. idha pana bhikkhave bhikkhum tadahu pavāraṇāya ñātakā gaṇhanti. te ñātakā bhikkhūhi evaṃ assu vacanīyā : iṅha tumhe āyasmanto imaṃ bhikkhum muhuttaṃ muñcatha yāvāyaṃ bhikkhu pavāretīti. ||1|| evaṃ ce taṃ labhetha, icc etaṃ kusalam, no ce labhetha, te ñātakā bhikkhūhi evaṃ assu vacanīyā : iṅha tumhe āyasmanto muhuttaṃ ekamantaṃ hotha yāvāyaṃ bhikkhu pavāraṇaṃ detīti. evaṃ ce taṃ labhetha, icc etaṃ kusalam, no ce labhetha, te ñātakā bhikkhūhi evaṃ assu vacanīyā : iṅha tumhe āyasmanto imaṃ bhikkhum muhuttaṃ nissīmaṃ netha yāva saṃgho pavāretīti. evaṃ ce taṃ labhetha, icc etaṃ kusalam, no ce labhetha, na tv eva vaggena saṃghena pavāretabbam. pavāreyya ce, āpatti dukkaṭassa. ||2|| idha pana bhikkhave bhikkhum tadahu pavāraṇāya rājāno gaṇhanti, corā gaṇ-

hanti, dhuttā gaṇhanti, bhikkhū paccatthikā gaṇhanti. te bhikkhū paccatthikā bhikkhūhi evam assu vacanīyā: iṅgha . . . (comp. § 1. 2) . . . na tv eva vaggena saṃghena pavāretabban. pavāreyya ce, āpatti dukkaṭassā 'ti. ||3||4||

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya pañca bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahoṣi: bhagavatā paññattaṃ saṃghena pavāretabban ti, mayaṃ c' amhā pañca janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcannaṃ saṃghe pavāretuṃ ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya cattāro bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahoṣi: bhagavatā anuññattaṃ pañcannaṃ saṃghe pavāretuṃ, mayaṃ c' amhā cattāro janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave catunnaṃ aññamaññaṃ pavāretuṃ. ||2|| evaṃ ca pana bhikkhave pavāretabban: vyattena bhikkhunā paṭibaleṇa te bhikkhū nāpetabbā: suṇantu me āyasmanto. ajja pavāraṇā. yad' āyasmantānaṃ pattakallaṃ mayaṃ aññamaññaṃ pavāreyyamā 'ti. therena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggaheṭvā te bhikkhū evam assu vacanīyā: ahaṃ āvuso āyasmante pavāremi diṭṭhena vā sutena vā parisaṅkāya vā, vadantu maṃ āyasmanto anukampaṃ upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmi. navakena bhikkhunā ekamsaṃ uttarāsaṅgaṃ karitvā ukkuṭikaṃ nisīditvā añjalim paggaheṭvā te bhikkhū evam assu vacanīyā: ahaṃ bhante āyasmante pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmi. ||3|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya tayo bhikkhū viharanti. atha kho tesam bhikkhūnaṃ etad ahoṣi: bhagavatā anuññattaṃ pañcannaṃ saṃghe pavāretuṃ, catunnaṃ aññamaññaṃ pavāretuṃ, mayaṃ c' amhā tayo janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave tiṇṇannaṃ aññamaññaṃ pavāretuṃ. evaṃ ca pana bhikkhave pavāretabban. vyattena . . . (= § 3)

. . . paṭikarissāmīti. ||4|| tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya dve bhikkhū viharanti. atha kho tesam bhikkhūnam etad ahosi: bhagavatā anuññātam pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, tiṇṇannam aññamaññam pavāretum, mayaṃ c' amhā dve janā. kathaṃ nu kho amhehi pavāretabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave dvinnam aññamaññam pavāretum. ||5|| evaṃ ca pana bhikkhave pavāretabbam. therena bhikkhunā ekamsam uttarāsaṅgam karitvā ukkuṭikam nisīditvā añjalim paggahe tvā navo bhikkhu evam assa vacanīyo: ahaṃ āvuso āyasmantaṃ pavāremi diṭṭhena vā sutena vā parisankāya vā, vadatu maṃ āyasmā anukampam upādāya, passanto paṭikarissāmi. dutiyam pi . . . tatiyam pi āvuso . . . paṭikarissāmīti. navakena bhikkhunā ekamsam . . . paggahe tvā thero bhikkhu evam assa vacanīyo: ahaṃ bhante āyasmantaṃ pavāremi diṭṭhena vā . . . dutiyam pi . . . tatiyam pi . . . paṭikarissāmīti. ||6|| tena kho pana samayena aññatarasmiṃ āvāse tadahu pavāraṇāya eko bhikkhu viharati. atha kho tassa bhikkhuno etad ahosi: bhagavatā anuññātam pañcannam saṃghe pavāretum, catunnam aññamaññam pavāretum, tiṇṇannam aññamaññam pavāretum, dvinnam aññamaññam pavāretum, ahaṃ c' amhi ekako. kathaṃ nu kho mayā pavāretabban ti. bhagavato etam atthaṃ ārocesum. ||7|| idha pana bhikkhave aññatarasmiṃ āvāse tadahu pavāraṇāya eko bhikkhu viharati. tena bhikkhave bhikkhunā yattha bhikkhū paṭikkamanti upatṭhānasālāya vā maṇḍape vā rukkhamaṭṭhe vā, sa deso sammajjitvā pānīyam paribhojanīyam upatṭhāpetvā āsanam paññāpetvā padīpam katvā nisīditabbam. sace aññe bhikkhū āgacchanti, tehi saddhim pavāretabbam, no ce āgacchanti, ajja me pavāraṇā 'ti adhiṭṭhātabbam. no ce adhiṭṭhaheyya, āpatti dukkaṭassa. ||8|| tatra bhikkhave yattha pañca bhikkhū viharanti, na ekassa pavāraṇam āharitvā catūhi saṃghe pavāretabbam. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha cattāro bhikkhū viharanti, na ekassa pavāraṇam āharitvā tīhi aññamaññam pavāretabbam. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha tayo bhikkhū viharanti,

na ekassa pavāraṇaṃ āharitvā dvīhi aññamaññaṃ pavāretabbam. pavāreyyum ce, āpatti dukkaṭassa. tatra bhikkhave yattha dve bhikkhū viharanti, na ekassa pavāraṇaṃ āharitvā ekena adhiṭṭhātabbam. adhiṭṭhaheyya ce, āpatti dukkaṭassā 'ti. ||9||5||

tena kho pana samayena aññataro bhikkhu tadahu pavāraṇāya āpattiṃ āpanno hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattam na sâpattikena pavāretabban ti, ahañ c' amhi āpattiṃ āpanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. idha pana . . . (comp. II. 27. 1, 2. *Read* tadahu pavāraṇāya *instead of* tadah' uposathe) . . . paṭikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo 'ti. ||1|| tena kho pana samayena aññataro bhikkhu pavārayamāno āpattiṃ saratī. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattam na sâpattikena pavāretabban ti, ahañ c' amhi āpattiṃ āpanno. katham nu kho mayā paṭipajjitabban ti. bhagavato etam attham ārocesum. idha pana bhikkhave bhikkhu pavārayamāno āpattiṃ saratī. tena bhikkhave bhikkhunā sâmantā bhikkhu evam assa vacanīyo: aham āvuso itthannāmaṃ āpattiṃ āpanno, ito vuṭṭhahitvā tam āpattiṃ paṭikarissāmīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo. ||2|| idha pana bhikkhave bhikkhu pavārayamāno āpattiyā vematiko hoti. tena bhikkhave bhikkhunā . . . (comp. II. 27. 4-8) . . . paṭikarissatīti vatvā pavāretabbam, na tv eva tappaccayā pavāraṇāya antarāyo kâtabbo 'ti. ||3||6||

paṭhamabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatimsu pañca vā atirekā vā, te na jānimsu atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samagga-saññino pavāresum. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchimsu bahutarā. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti

pañca vā atirekā vā, te na jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā samaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam anāpatti. ||3|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti samasamā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam anāpatti. ||4|| idha pana . . . tehi pavāritamatte avuṭṭhitāya parisāya ath' aññe . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte ekaccāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. idha pana . . . tehi pavāritamatte sabbāya vuṭṭhitāya parisāya . . . (= § 4) . . . pavāritānam anāpatti. ||5||

anāpattipannarasakam niṭṭhitam. ||7||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te dhammasaññino vinayasaññino vaggā vaggasaññino pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam anāpatti dukkaṭassa. ||1|| idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā

bhikkhū āgacchanti samasamā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. idha pana . . . tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti thokatarā. pavāritā supavāritā, avasesehi pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2|| idha pana . . . tehi pavāritamatte — la — avuṭṭhitāya parisāya — la — ekaccāya vuṭṭhitāya parisāya — la — sabbāya vuṭṭhitāya parisāya ath' aññe āvāsikā bhikkhū āgacchanti bahutarā — la — samasamā — la — thokatarā. pavāritā supavāritā, tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||3||
vaggāvaggasaññinopannarasakam niṭṭhitam. ||8||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappati nu kho amhākam pavāretum na nu kho kappatīti vematikā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2||

vematikāpannarasakam niṭṭhitam. ||9||

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgatā 'ti. te kappat' eva amhākam pavāretum, n' amhākam na kappatīti kukkuccapakatā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti dukkaṭassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3) . . . tesam santike pavāretabbam, pavāritānam āpatti dukkaṭassa. ||2||

kukkuccapakatāpannarasakam niṭṭhitam. ||10||

idha pana bhikkhave aññatarasmim āvāse tadahu pavā-

raṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti atth' aññe āvāsikā bhikkhū anāgata 'ti. te nassante te vinassante te ko tehi attho 'ti bheda-purekkhārā pavārenti. tehi pavāriyamāne ath' aññe āvāsikā bhikkhū āgacchanti bahutarā. tehi bhikkhave bhikkhūhi puna pavāretabbam, pavāritānam āpatti thullaccayassa. ||1|| idha pana . . . (comp. IV. 8. 2, 3. *Read āpatti thullaccayassa instead of āpatti dukkaṭassa; in the case of āgacchanti samasamā read pavāritā supavāritā, avasesehi pavāretabbam*) . . . tesam santike pavāretabbam, pavāritānam āpatti thullaccayassa. ||2||

bhedapurekkhārāpannarasakam niṭṭhitam. ||11||
pañcasattatikam niṭṭhitam.

idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya sambahulā āvāsikā bhikkhū sannipatanti pañca vā atirekā vā, te jānanti aññe āvāsikā bhikkhū antosimam okkamantīti. te jānanti aññe āvāsikā bhikkhū antosimam okkantā 'ti. te passanti aññe āvāsike bhikkhū antosimam okkamante. te passanti aññe āvāsike bhikkhū antosimam okkante. te suṇanti aññe āvāsikā bhikkhū antosimam okkamantīti. te suṇanti aññe āvāsikā bhikkhū antosimam okkantā 'ti. āvāsikena āvāsikā ekasatapañcasattati tikanayato, āvāsikena āgantukā, āgantukena āvāsikā, āgantukena āgantukā, peyyālamukhena satta tikasatāni honti. ||1||12||

idha pana bhikkhave āvāsikānam bhikkhūnam cātuddaso hoti, āgantukānam pannaraso . . . (= II. 32. 1-33, 5. *Read pavāretabbam, pavārenti, tadahu pavāraṇāya instead of uposatho kātabbo, uposatham karonti, tadah' uposathe*) . . . ajj' eva gantun ti. ||1||13||

na bhikkhave bhikkhuniyā nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na bhikkhave sikkhamānāya, na sāmaṇerassa, na sāmaṇeriyā, na sikkham paccakkhātakassa, na antimavatthum ajjhāpannakassa' nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukka-

tassa. ||1|| na āpattiyaṃ adassane ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhhammo kāretabbo. na āpattiyaṃ appatīkamme ukkhittakassa, na pāpikāya dīṭṭhiyaṃ appaṭinissaggē ukkhittakassa nisinnaparisāya pavāretabbam. yo pavāreyya, yathādhhammo kāretabbo. ||2|| na paṇḍakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. na theyyasamvāsakassa, na tiṭṭhiyapaḥkantaḥkassa, na tiracchānagataḥkassa, na mātughātakassa, na pitughātakassa, na arahantaḥkassa, na bhikkhūnīdūsaḥkassa, na saṃghabhedakassa, na lohituppāḍakassa, na ubhatovyañjanakassa nisinnaparisāya pavāretabbam. yo pavāreyya, āpatti dukkaṭassa. ||3|| na bhikkhave pārivāsikassa pavāraṇādanena pavāretabbam aññatra avuṭṭhitāya parisāya. na ca bhikkhave apavāraṇāya pavāretabbam aññatra saṃghasāmaggiyaṃ 'ti. ||4||14||

tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāraṇāya savarabhayakam ahoṣi. bhikkhū nāsakkhimsu tevācikaṃ pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave dvevācikaṃ pavāretum ti. bālhataram savarabhayakam ahoṣi. bhikkhū nāsakkhimsu dvevācikaṃ pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave ekavācikaṃ pavāretum ti. bālhataram savarabhayakam ahoṣi. bhikkhū nāsakkhimsu ekavācikaṃ pavāretum. bhagavato etam attham ārocesum. anujānāmi bhikkhave samānavassikaṃ pavāretum ti. ||1|| tena kho pana samayena aññatarasmim āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti. atha kho tesam bhikkhūnam etad ahoṣi: manussehi dānam dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. katham nu kho amhehi paṭipajjitabban ti. bhagavato etam attham ārocesum. ||2|| idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya manussehi dānam dentehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnam evam hoti: manussehi . . . vibhāyissatīti, vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo : suṇātu me bhante saṃgho. manussehi

dānaṃ dentehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. || 3 || idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya bhikkhūhi dhammaṃ bhaṇantehi suttantikehi suttantaṃ saṃgāyantehi vinayadharehi vinayaṃ vinicchinantehi dhammakathikehi dhammaṃ sākacchantehi bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā hoti. tatra ce bhikkhūnaṃ evaṃ hoti : bhikkhūhi kalahaṃ karontehi yebhuyyena ratti khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissatīti, vyatteṇa bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. bhikkhūhi kalahaṃ . . . khepitā. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ ratti vibhāyissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. || 4 || tena kho pana samayena Kosalesu janapadesu aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṇ ca anovassikaṃ hoti mahā ca meghe uggato hoti. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi : ayaṃ kho mahā bhikkhusaṃgho sannipatito parittaṇ ca anovassikaṃ mahā ca meghe uggato. sace saṃgho tevācikaṃ pavāressati, apavārīto 'va saṃgho bhavissati, athāyaṃ meghe pavassissati. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesuṃ. || 5 || idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya mahā bhikkhusaṃgho sannipatito hoti parittaṇ ca anovassikaṃ hoti mahā ca meghe uggato hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho mahā . . . (= § 5) . . . pavassissatīti, vyatteṇa bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ mahā . . . pavassissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. || 6 || idha pana bhikkhave aññatarasmim āvāse tadahu pavāraṇāya rājantarāyo hoti — la — corantarāyo h., agyantarāyo h., udakant. h., manussant. h., amanussant. h., vāḷant. h., sirīṃsapant. h., jīvitant. h., brahmacariyantarāyo hoti. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho brah-

macariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissatīti, vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. ayaṃ brahmacariyantarāyo. sace saṃgho tevācikaṃ pavāressati, apavārito 'va saṃgho bhavissati, athāyaṃ brahmacariyantarāyo bhavissati. yadi saṃghassa pattakallaṃ, saṃgho dhevācikaṃ ekavācikaṃ samānavassikaṃ pavāreyyā 'ti. ||7||15||

tena kho pana samayena chabbaggiyā bhikkhū sâpattikā pavārenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sâpattikena pavāretabbāṃ. yo pavāreyya, âpatti dukkaṭassa. anujānāmi bhikkhave yo sâpattiko pavāreti, tassa okāsaṃ kârâpetvâ âpattiyâ codetun ti. ||1|| tena kho pana samayena chabbaggiyâ bhikkhū okāsaṃ kârâpiyamānâ na icchanti okāsaṃ kâtuṃ. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave okāsaṃ akarontassa pavāraṇaṃ ṭhapetuṃ. evañ ca pana bhikkhave ṭhapetabbâ. tadahu pavāraṇāya cātuddase vâ pannarase vâ tasmim puggale sammukhîbhûte saṃghamajjhe udâharitabbāṃ : suṇātu me bhante saṃgho. itthanāmo puggalo sâpattiko, tassa pavāraṇaṃ ṭhapemi, na tasmim sammukhîbhûte pavāretabban ti ṭhapitâ hoti pavāraṇâ 'ti. ||2|| tena kho pana samayena chabbaggiyâ bhikkhū pur' amhākaṃ pesalâ bhikkhū pavāraṇaṃ ṭhapenti ti paṭigace' eva suddhānaṃ bhikkhūnaṃ anâpattikānaṃ avatthusmim akāraṇe pavāraṇaṃ ṭhapenti pavāritānaṃ pi pavāraṇaṃ ṭhapenti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave suddhānaṃ bhikkhūnaṃ anâpattikānaṃ avatthusmim akāraṇe pavāraṇâ ṭhapetabbâ. yo ṭhapeyya, âpatti dukkaṭassa. na bhikkhave pavāritānaṃ pi pavāraṇâ ṭhapetabbâ. yo ṭhapeyya, âpatti dukkaṭassa. ||3|| evaṃ kho bhikkhave ṭhapitâ hoti pavāraṇâ, evaṃ atṭhapitâ. kathaṇ ca bhikkhave atṭhapitâ hoti pavāraṇâ. tevācikāya ce bhikkhave pavāraṇāya bhâsitāya lapitāya pariyositāya pavāraṇaṃ ṭhapeti, atṭhapitâ hoti pavāraṇâ. dhevācikāya ce bhikkhave, ekavācikāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhâsitāya lapitāya pariyositāya pavāraṇaṃ ṭhapeti,

atthapitā hoti pavāraṇā. evaṃ kho bhikkhave atthapitā hoti pavāraṇā. ||4|| kathaṃ ca bhikkhave tthapitā hoti pavāraṇā. tevācīkāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyoṣitāya pavāraṇaṃ tthapeti, tthapitā hoti pavāraṇā. dvevācīkāya ce bhikkhave, ekavācīkāya ce bhikkhave, samānavassikāya ce bhikkhave pavāraṇāya bhāsītāya lapitāya pariyoṣitāya pavāraṇaṃ tthapeti, tthapitā hoti pavāraṇā. evaṃ kho bhikkhave tthapitā hoti pavāraṇā. ||5|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā aparisuddhakāyasamācāro aparisuddhava-cīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu, mā bhaṇḍanaṃ mā kalahāṃ mā viggahaṃ mā vivādan ti omadditvā saṃghena pavāretabbāṃ. ||6|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro aparisuddhava-cīsamācāro aparisuddha-ājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbāṃ. ||7|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro aparisuddhaājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbāṃ. ||8|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro parisuddhaājīvo bālo avyatto na paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, alaṃ bhikkhu . . . pavāretabbāṃ. ||9|| idha pana bhikkhave tadahu pavāraṇāya bhikkhu bhikkhussa pavāraṇaṃ tthapeti. taṃ ce bhikkhuṃ aññe bhikkhū jānanti ayaṃ kho āyasmā parisuddhakāyasamācāro parisuddhava-cīsamācāro parisuddhaājīvo paṇḍito vyatto paṭibalo anuyuññiyamāno anuyogaṃ dātun ti, so evaṃ assa vacanīyo : yaṃ kho tvāṃ āvuso imassa bhikkhuno pavāraṇaṃ tthapesi, kimhi naṃ tthapesi, silavipattiyā tthapesi, ācāravipattiyā tthapesi,

ditthivipattiyaṃ ṭhapesīti. ||10|| so ce evaṃ vadeyya: sīlavipattiyaṃ ṭhapemi, ācāravip. ṭh., ditthivip. ṭhapesīti, so evaṃ assa vacanīyo: jānāti panāyasmā sīlavipattim, jānāti ācāravipattim, jānāti ditthivipattin ti. so ce evaṃ vadeyya: jānāmi kho ahaṃ āvuso sīlavipattim, jānāmi ācāravipattim, jānāmi ditthivipattin ti, so evaṃ assa vacanīyo: katamā panāvuso sīlavipatti, katamā ācāravipatti, katamā ditthivipattīti. ||11|| so ce evaṃ vadeyya: cattāri ca pārājikāni terasa saṃghādisesaṃ ayaṃ sīlavipatti, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ayaṃ ācāravipatti, micchāditthi antaggāhikā ditthi ayaṃ ditthivipattīti, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno pavāraṇaṃ ṭhapesi, ditthena ṭhapesi, sutena ṭhapesi, parisāṅkāya ṭhapesīti. ||12|| so ce evaṃ vadeyya: ditthena vā ṭhapemi, sutena vā ṭhapemi, parisāṅkāya vā ṭhapesīti, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno ditthena pavāraṇaṃ ṭhapesi, kiṃ te dittham, kinti te dittham, kadā te dittham, kattha te dittham, pārājikaṃ ajjhāpajjanto dittho, saṃghādisesaṃ ajjhāpajjanto dittho, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpajjanto dittho, kattha ca tvaṃ ahosi, kattha cāyaṃ bhikkhu ahosi, kiṃ ca tvaṃ karosi, kiṃ cāyaṃ bhikkhu karotīti. ||13|| so ce evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno ditthena pavāraṇaṃ ṭhapesi, api ca sutena pavāraṇaṃ ṭhapesīti, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno sutena pavāraṇaṃ ṭhapesi, kiṃ te sutam, kinti te sutam, kadā te sutam, kattha te sutam, pārājikaṃ ajjhāpanno 'ti sutam, saṃghādisesaṃ ajjhāpanno 'ti sutam, thullaccayaṃ pācittiyaṃ pāṭidesanīyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti sutam, bhikkhussa sutam, bhikkhuniyā s., sikkhamānāya s., sāmaṇerassa s., sāmaṇeriyā s., upāsakassa s., upāsikāya s., rājūnaṃ s., rājamahāmattānaṃ s., titthiyānaṃ s., titthiyasāvakaṇaṃ sutan ti. ||14|| so ce evaṃ vadeyya: na kho ahaṃ āvuso imassa bhikkhuno suteṇa pavāraṇaṃ ṭhapesi, api ca parisāṅkāya pavāraṇaṃ ṭhapesīti, so evaṃ assa vacanīyo: yaṃ kho tvaṃ āvuso imassa bhikkhuno parisāṅkāya pavāraṇaṃ ṭhapesi, kiṃ parisāṅkasi, kinti parisāṅkasi, kadā parisāṅkasi, kattha parisāṅkasi, pārā-

jikaṃ ajjhāpanno 'ti parisaṅkasi, saṃghādisesaṃ ajjhāpanno 'ti parisaṅkasi, thullaccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti parisaṅkasi, bhikkhussa sutvā parisaṅkasi . . . titthiyasāvakānaṃ sutvā parisaṅka-sīti. ||15|| so ce evaṃ vadeyya : na kho ahaṃ āvuso imassa bhikkhuno parisaṅkāya pavāraṇaṃ ṭhapemi, api ca ahaṃ na jānāmi kena ahaṃ imassa bhikkhuno pavāraṇaṃ ṭhapemīti, so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacārīnaṃ cittaṃ na ārādheti ananuvādo cudito bhikkhū 'ti alaṃ vacanāya. so ce bhikkhave codako bhikkhu anuyogena viññūnaṃ sabrahmacārīnaṃ cittaṃ ārādheti sānuvādo cudito bhikkhū 'ti alaṃ vacanāya. ||16|| so ce bhikkhave codako bhikkhu amūlakena pārājikena anuddhamsitaṃ paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena saṃghādisesena anuddhamsitaṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. so ce bhikkhave codako bhikkhu amūlakena thullaccayena pācittiyena pāṭidesaniyena dukkaṭena dubbhāsitena anuddhamsitaṃ paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. ||17|| so ce bhikkhave cudito bhikkhu pārājikaṃ ajjhāpanno 'ti paṭijānāti, nāsetvā saṃghena pavāretabbam. so ce bhikkhave cudito bhikkhu saṃghādisesaṃ ajjhāpanno 'ti paṭijānāti, saṃghādisesaṃ ropetvā saṃghena pavāretabbam. so ce bhikkhave cudito bhikkhu thullaccayaṃ pācittiyaṃ pāṭidesaniyaṃ dukkaṭaṃ dubbhāsitaṃ ajjhāpanno 'ti paṭijānāti, yathādhammaṃ kārāpetvā saṃghena pavāretabbam. ||18|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū saṃghādisesadiṭṭhino honti. ye te bhikkhave bhikkhū thullaccayadiṭṭhino, tehi so bhikkhave bhikkhu ekamantaṃ apanetvā yathādhammaṃ kārāpetvā saṃghaṃ upasaṃkamitvā evaṃ assa vacanīyo : yaṃ kho so āvuso bhikkhu āpattiṃ āpanno, sāssa yathādhammaṃ paṭikata. yadi saṃghassa pattakallaṃ, saṃgho pavāreyyā 'ti. ||19|| idha pana bhikkhave bhikkhu tadahu pavāraṇāya thullaccayaṃ ajjhāpanno hoti. ekacce bhikkhū thullaccayadiṭṭhino honti, ekacce bhikkhū pācittiyadiṭṭhino honti. ekacce bhi-

kkhû thullaccayadiṭṭhino honti, ekacce bhikkhû pâṭidesanī-
 yadiṭṭhino honti. ek. bh. thullaccayad. h., ek. bh. dukka-
 tad. h., ek. bh. thullaccayad. h., ek. bh. dubbhāsītad. h.
 ye te bhikkhave bhikkhû thullaccayadiṭṭhino, tehi . . .
 (= § 19) . . . saṃgho pavāreyyā 'ti. ||20|| idha pana bhi-
 kkhave bhikkhu tadahu pavāraṇāya pācittiyaṃ ajjhāpanno
 hoti, pâṭidesaniyaṃ ajjhāp. hoti, dukkaṭaṃ ajjhāp. hoti,
 dubbhāsitaṃ ajjhāp. hoti. ekacce bhikkhû dubbhāsītadiṭṭhi-
 no honti, ekacce bhikkhû saṃghādisesadiṭṭhino honti. ye te
 bhikkhave bhikkhû dubbhāsītadiṭṭhino, tehi . . . (= § 19)
 . . . saṃgho pavāreyyā 'ti. ||21|| idha pana bhikkhave
 bhikkhu tadahu pavāraṇāya dubbhāsitaṃ ajjhāpanno hoti.
 ekacce bhikkhû dubbhāsītadiṭṭhino honti, ek. bh. thullacca-
 yad. h., ek. bh. dubbhāsītad. h., ek. bh. pācittiyad. h., ek.
 bh. dubbhāsītad. h., ek. bh. pâṭidesaniyad. h., ek. bh. du-
 bbhāsītad. h., ek. bh. dukkaṭad. honti. ye te bhikkhave bhi-
 kkhû dubbhāsītadiṭṭhino, tehi . . . saṃgho pavāreyyā 'ti. ||22||
 idha pana bhikkhave bhikkhu tadahu pavāraṇāya saṃgha-
 majje udāhareyya: suṇātu me bhante saṃgho. idaṃ
 vatthum paññāyati na puggalo. yadi saṃghassa patta-
 kallaṃ, vatthum ṭhapetvā saṃgho pavāreyyā 'ti. so evaṃ
 assa vacanīyo: bhagavatā kho āvuso visuddhānaṃ pavāraṇā
 paññattā. sace vatthum paññāyati na puggalo, idān' eva
 naṃ vadehīti. ||23|| idha pana bhikkhave bhikkhu tadahu
 pavāraṇāya saṃghamajje udāhareyya: suṇātu me bhante
 saṃgho. ayaṃ puggalo paññāyati na vatthum. yadi saṃ-
 ghassa pattakallaṃ, puggalaṃ ṭhapetvā saṃgho pavāreyyā
 'ti. so evaṃ assa vacanīyo: bhagavatā kho āvuso samaggā-
 naṃ pavāraṇā paññattā. sace puggalo paññāyati na vatthum,
 idān' eva naṃ vadehīti. ||24|| idha pana bhikkhave bhikkhu
 tadahu pavāraṇāya saṃghamajje udāhareyya: suṇātu me
 bhante saṃgho. idaṃ vatthuṃ ca puggalo ca paññāyati.
 yadi saṃghassa pattakallaṃ, vatthuṃ ca puggalaṃ ca ṭhapetvā
 saṃgho pavāreyyā 'ti. so evaṃ assa vacanīyo: bhagavatā kho
 āvuso visuddhānaṃ ca samaggānaṃ ca pavāraṇā paññattā.
 sace vatthuṃ ca puggalo ca paññāyati, idān' eva naṃ vadehī-
 ti. ||25|| pubbe ce bhikkhave pavāraṇāya vatthum paññāya-
 ti, pacchā puggalo, kallaṃ vacanāya. pubbe ce bhikkhave

pavāraṇāya puggalo paññāyati, pacchā vatthum, kallaṃ vacanāya. pubbe ce bhikkhave pavāraṇāya vatthuñ ca puggalo ca paññāyati, taṃ ce katāya pavāraṇāya ukkoṭeti, ukkoṭanakaṃ pācittiyaṃ ti. ||26||16||

tena kho pana samayena sambahulā sandiṭṭhā sambhattā bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchimsu. tesam sāmantā aññe bhikkhū bhaṇḍanakārakā kalahakārakā vivādakārakā bhassakārakā saṃghe adhikaraṇakārakā vassaṃ upagacchimsu mayam tesam bhikkhūnaṃ vassaṃ vutthānaṃ pavāraṇāya pavāraṇaṃ ṭhappessāmā 'ti. assosum kho te bhikkhū: amhākaṃ kira sāmantā aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassaṃ upagatā mayam . . . ṭhappessāmā 'ti. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. ||1|| idha pana bhikkhave sambahulā sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassaṃ upagacchanti. tesam sāmantā aññe bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā vassaṃ upagacchanti mayam . . . ṭhappessāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi dve tayo uposathe cātuddasike kātum kathaṃ mayam tehi bhikkhūhi paṭhamataram pavāreyyāmā 'ti. te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā āvāsaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi lahum-lahum sannipatitvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||2|| te ce bhikkhave bhikkhū bhaṇḍanakārakā . . . adhikaraṇakārakā asaṃvhitā taṃ āvāsaṃ āgacchanti, tehi bhikkhave āvāsikehi bhikkhūhi āsanam paññāpetabbam, pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipitabbam, paccuggantvā pattacīvaram paṭiggahetabbam, pāniyena pucchitabbā, tesam vikkhitvā nissīmaṃ gantvā pavāretabbam, pavāretvā vattabbā: pavāritā kho mayam āvuso, yathāyasmantā maññanti tathā karontū 'ti. ||3|| evañ ce taṃ labhetha, icc etam kusalam, no ce labhetha, āvāsikena bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā: sunantu me āyasmantā āvāsikā. yad' āyasmantānaṃ patta-kallaṃ, idāni uposathaṃ kareyyāma pātimokkham uddiseyyā-

ma, āgame kāle pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikarāṇakāraḥ te bhikkhū evaṃ vadeyyum : sād'h' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma 'ti. ||4|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikarāṇakāraḥ taṃ kālaṃ anuvaseyyum, āvāsikena bhikkhave bhikkhunā vyattena paṭibalena āvāsikā bhikkhū nāpetabbā : suṇantu me āyasmantā . . . uddiseyyāma, āgame jūṇhe pavāreyyāma 'ti. te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikarāṇakāraḥ te bhikkhū evaṃ vadeyyum : sād'h' āvuso idān' eva no pavārethā 'ti, te evaṃ assu vacanīyā : anissarā kho tumhe āvuso amhākaṃ pavāraṇāya, na tāva mayaṃ pavāressāma 'ti. ||5|| te ce bhikkhave bhikkhū bhaṇḍanakāraḥ . . . adhikarāṇakāraḥ taṃ pi jūṇhaṃ anuvaseyyum, tehi bhikkhave bhikkhūhi sabbe'h' eva āgame jūṇhe komudiyā cātumāsiniyā akāma pavāretabbam. ||6|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno agilānassa pavāraṇaṃ ṭhpeti, so evaṃ assa vacanīyo : āyasmaṃ kho gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogo hosi, ārogo ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyam. ||7|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno gilānassa pavāraṇaṃ ṭhpeti, so evaṃ assa vacanīyo : ayaṃ kho āvuso bhikkhu gilāno, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāvāyaṃ bhikkhu ārogo hoti, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyam. ||8|| tehi ce bhikkhave bhikkhūhi pavāriyamāne gilāno gilānassa pavāraṇaṃ ṭhpeti, so evaṃ assa vacanīyo : āyasmantā kho gilānā, gilāno ca ananuyogakkhamo vutto bhagavatā. āgamehi āvuso yāva ārogā hotha, ārogaṃ ākaṇkhamāno codessasīti. evaṃ ce vuccamāno codeti, anādariye pācittiyam. ||9|| tehi ce bhikkhave bhikkhūhi pavāriyamāne agilāno agilānassa pavāraṇaṃ ṭhpeti, ubho saṃghena samanuyunjitvā samanuggāhitvā yathādhammaṃ kārapetvā saṃghena pavāretabban ti. ||10||17||

tena kho pana samayena sambahulā sanditṭhā sambhattā

bhikkhū Kosalesu janapadesu aññatarasmim āvāse vassaṃ upagacchimsu. tesam samaggānaṃ sammadamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato hoti. atha kho tesam bhikkhūnaṃ etad ahoṣi: amhākaṃ kho samaggānaṃ . . . adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyum, evaṃ mayaṃ imambhā phāsuvihārā paribāhirā bhavissāma. kathaṃ nu kho amhehi paṭipajjitabban ti. bhagavato etam atthaṃ ārocesum. ||1|| idha pana bhikkhave sambalulā sandiṭṭhā sambhattā bhikkhū aññatarasmim āvāse vassaṃ upagacchanti. tesam samaggānaṃ . . . adhigato hoti. tatra ce bhikkhūnaṃ evaṃ hoti: amhākaṃ kho samaggānaṃ . . . paribāhirā bhavissāmā 'ti. anujānāmi bhikkhave tehi bhikkhūhi pavāraṇāsaṃgahaṃ kātum. ||2|| evañ ca pana bhikkhave kātabbo. sabbehe' eva ekajjhaṃ sannipatitabbaṃ, sannipatitvā vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. amhākaṃ samaggānaṃ sammadamānānaṃ avivadamānānaṃ viharataṃ aññataro phāsuvihāro adhigato. sace mayaṃ idāni pavāressāma, siyāpi bhikkhū pavāretvā cārikaṃ pakkameyyum, evaṃ mayaṃ imambhā phāsuvihārā paribāhirā bhavissāma. yadi saṃghassa pattakallaṃ, saṃgho pavāraṇāsaṃgahaṃ kareyya, idāni uposathaṃ kareyya pātimokkhaṃ uddiseyya, āgame komudiyā cātumāsiniyā saṃgho pavāreyya. esā ñatti. ||3|| suṇātu me bhante saṃgho. amhākaṃ samaggānaṃ . . . paribāhirā bhavissāma. saṃgho pavāraṇāsaṃgahaṃ karoti, idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. yassāyasmato khamati pavāraṇāsaṃgahassa karaṇaṃ idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati, so tuṇh' assa. yassa na khamati, so bhāseyya. kato saṃghena pavāraṇāsaṃgaho idāni uposathaṃ karissati pātimokkhaṃ uddisissati, āgame komudiyā cātumāsiniyā pavāressati. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||4|| tehi ce bhikkhave bhikkhūhi kate pavāraṇāsaṃgahe aññataro bhikkhu evaṃ vadeyya: icchāmi ahaṃ āvuso janapadacārikaṃ pakkamituṃ, atthi me janapade karaṇiyan ti, so evaṃ assa vacaniyo: sādhi' āvuso pavāretvā gacchāhi. so

ce bhikkhave bhikkhu pavārayamāno aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaṇīyo : anissaro kho me tvaṃ āvuso pavāraṇāya, na tāvāhaṃ pavāressāmīti. tassa ce bhikkhave bhikkhuno pavārayamānassa aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyūñjitvā samanuggāhitvā yathādhammaṃ kārāpetabbā. ||5|| so ce bhikkhave bhikkhu janapade taṃ karaṇīyaṃ tīretvā punad eva añto komudiyā cātumāsiniyā taṃ āvāsaṃ āgacchati, tehi ce bhikkhave bhikkhūhi pavāriyamāne aññataro bhikkhu tassa bhikkhuno pavāraṇaṃ ṭhapeti, so evam assa vacaṇīyo : anissaro kho me tvaṃ āvuso pavāraṇāya, pavārito ahan ti. tehi ce bhikkhave bhikkhūhi pavāriyamāne so bhikkhu aññatarassa bhikkhuno pavāraṇaṃ ṭhapeti, ubho saṃghena samanuyūñjitvā samanuggāhitvā yathādhammaṃ kārāpetvā saṃghena pavāretabban ti. ||6||18||
pavāraṇakkhandhakam catuttham.

imamhi khandhake vatthu chacattārisā. tassa uddānaṃ :

vassaṃ vutthā Kosalesu agamaṃ satthu dassanaṃ
aphāsūpasusaṃvāsaṃ aññamaññānulomatā,
pavārentāpaṇā, dve ca, kammaṃ, gilāna-ññatakā,
rājā, corā ca, dhuttā ca, bhikkhū paccatthikā tathā,
pañca, catu, tayo, dve, 'ko, āpanno, vemati, sari,
sabbo saṃgho, vematiko, bahū samā ca thokikā,
āvāsikā, cātuddasā, līṅga-saṃvāsakā ubho,
gantabbam, na nisinnāya, chandadān', apavāraṇā,
savarehi, khepitā, meggho, antarā ca, pavāraṇā,

5 na karonti, pur' amhākaṃ, aṭṭhapitā ca, bhikkhuno,
kimhi vā 'ti katamañi ca diṭṭhena sutasaṅkāya,
codako cuditako ca, thullaccaya-vatthu-bhaṇḍanaṃ,
pavāraṇāsaṃgaho ca, anissaro, pavāraye 'ti.

MAHÂVAGGA.

V.

Tena samayena buddho bhagavâ Râjagahe viharati Gijjhakûṭṭe pabbate. tena kho pana samayena râjâ Mâgadho Seniyo Bimbisâro asîtiyâ gâmasahassesu issarâdhipaccam rajjam kâreti. tena kho pana samayena Campâyam Soṇo nâma Koḷiviso setṭhiputto sukhumâlo hoti, tassa pâdatalesu lomâni jâtâni honti. atha kho râjâ Mâgadho Seniyo Bimbisâro tâni asîtim gâmikasahassâni sannipâtâpetvâ kenacid eva karaṇiyena Soṇassa Koḷivisassa santike dûtam pâhesi, âgacchatu Soṇo icchâmi Soṇassa âgatan ti. ||1|| atha kho Soṇassa Koḷivisassa mâtâpitaro Soṇam Koḷivisaṃ etad avocum: râjâ te tâta Soṇa pâde dakkhitukâmo. mâ kho tvam tâta Soṇa yena râjâ tena pâde abhippasâreyyâsi, rañño purato pallaṅkena nisîda, nisinnassa te râjâ pâde dakkhissatîti. atha kho Soṇam Koḷivisaṃ sivikâya ânesum. atha kho Soṇo Koḷiviso yena râjâ Mâgadho Seniyo Bimbisâro ten' upasaṃkami, upasaṃkamitvâ râjânam Mâgadham Seniyam Bimbisâram abhivâdetvâ rañño purato pallaṅkena nisîdi. addasa kho râjâ Mâgadho Seniyo Bimbisâro Soṇassa Koḷivisassa pâdatalesu lomâni jâtâni. ||2|| atha kho râjâ Mâgadho Seniyo Bimbisâro tâni asîtim gâmikasahassâni diṭṭhadhammike atthe anusâsitvâ uyyojesi: tumhe khv atha bhane mayâ diṭṭhadhammike atthe anusâsitâ, gacchatha tam bhagavantam payirupâsatha, so no bhagavâ samparâyike atthe anusâsissatîti. atha kho tâni asîti gâmikasahassâni yena Gijjhakûṭṭo pabbato ten' upasaṃkamimsu. ||3|| tena kho pana samayena âyasmâ Sâgato bhagavato upatṭhâko hoti. atha kho tâni asîti gâmikasahassâni yenâyasmâ Sâgato ten' upasaṃkamimsu, upasaṃkamitvâ âyasmantam Sâgataṃ

etad avocum : imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya. sādhu mayam bhante labheyyāma bhagavantam dassanāya 'ti. tena hi tumhe āyasmanto muhuttam idh' eva tāva hotha yāvāham bhagavantam paṭivedemīti. ||4|| atha kho āyasmā Sāgato tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya nimujjivā bhagavato purato ummujjivā bhagavantam etad avoca : imāni bhante asīti gāmikasahassāni idh' upasamkantāni bhagavantam dassanāya, yassa dāni bhante bhagavā kalam maññatīti. tena hi tvam Sāgata vihārapacchāyāyam āsanam paññāpehīti. ||5|| evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunivā piṭham gahetvā bhagavato purato nimujjivā tesam asītiyā gāmikasahassānam purato pekkhamānānam pāṭikāya ummujjivā vihārapacchāyāyam āsanam paññāpesi. atha kho bhagavā vihārā nikkhamitvā vihārapacchāyāyam paññatte āsane nisīdi. ||6|| atha kho tāni asīti gāmikasahassāni yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. atha kho tāni asīti gāmikasahassāni āyasmantam yeva Sāgataṃ samannāharanti, no tathā bhagavantam. atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya āyasmantam Sāgataṃ āmanatesi : tena hi tvam Sāgata bhiyyosomattāya uttarimanussadhammam iddhipāṭihāriyam dassēhīti. evam bhante 'ti kho āyasmā Sāgato bhagavato paṭisunivā vehāsam abbhuggantvā ākāse antalikkhe caṅkamati pi tiṭṭhati pi nisīdati pi seyyam pi kappeti dhūpāyati pi pajjalati pi antaradhāyati pi. ||7|| atha kho āyasmā Sāgato ākāse antalikkhe anekavihitam uttarimanussadhammam iddhipāṭihāriyam dassetvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : satthā me bhante bhagavā, sāvako 'ham asmi, satthā me bhante bhagavā, sāvako 'ham asmīti. atha kho tāni asīti gāmikasahassāni acchariyam vata bho, abbhutam vata bho, sāvako pi nāma evam mahiddhiko bhavissati evam mahānubhāvo, aho nūna satthā 'ti bhagavantam yeva samannāharanti, no tathā āyasmantam Sāgataṃ. ||8|| atha kho bhagavā tesam asītiyā gāmikasahassānam cetasā cetoparivitakkam aññāya anupubbikatham kathesi seyyath' idaṃ : dānakatham sīlakatham

saggakatham kāmānaṃ ādīnaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā te bhagavā aññāsi kallacitte muducitte vinivaraṇacitte udaggacitte pasannacitte, atha yā buddhānaṃ sāmukhaṃsikaṃ dhammadesanā taṃ pakāsesi, dukkhaṃ samudayaṃ nirodhaṃ maggaṃ. seyyathāpi nāma suddhaṃ vatthaṃ apagatakālakam sammad eva rajanaṃ patigaṇheyya, evam eva tesam asitiyā gāmikasahassānaṃ tasmim yeva āsane virajaṃ vītamalaṃ dhammacakkaṃ udapādi yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhammaṃ ti. ||9|| te ditṭhadhammā patta-dhammā veditadhammā pariyoḡāhadhammā tiṇṇavicikicchā vigatakathamkāthā vesārajjappattā aparappaccayā satthu sāsane bhagavantaṃ etad avocaṃ : abhikkantaṃ bhante, abhikkantaṃ bhante, seyyathāpi bhante nikkujjitaṃ vā ukkujjeya, paṭicchannaṃ vā vivareyya, mūlhasa vā maggaṃ ācikkheyya, andhakāre vā telapajjotaṃ dhāreyya cakkuhanta rūpāni dakkhintīti, evam eva bhagavatā anekapariyāyena dhammo pakāsito. ete mayaṃ bhante bhagavantaṃ saraṇaṃ gacchāma dhammaṃ ca bhikkhusaṃghaṃ ca, upāsake no bhagavā dhāretu ajjatagge paṇupete saraṇaṃ gate 'ti. ||10|| atha kho Soṇassa Koḷivissa etad ahoṣi : yathā-yathā kho ahaṃ bhagavatā dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipunnāṃ ekantaparisuddhaṃ saṅkhalikhiṭaṃ brahmacariyaṃ caritaṃ. yaṃ nūnāhaṃ kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyyaṃ ti. atha kho tāni asīti gāmikasahassāni bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu. ||11|| atha kho Soṇo Koḷiviso acirapa-kkantesu tesu asitiyā gāmikasahassesu yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho Soṇo Koḷiviso bhagavantaṃ etad avoca : yathā-yathāhaṃ bhante bhagavatā dhammaṃ desitaṃ . . . brahmacariyaṃ caritaṃ. icchāmi ahaṃ bhante kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitūṃ, pabbājetu maṃ bhante bhagavā 'ti. alatta kho Soṇo Koḷiviso bhagavato santike pabbajjaṃ, alatta upasampadaṃ. acirūpasampanno

ca panāyasmā Soṇo Sītavane viharati. ||12|| tassa accāradhaviyiyassa caṅkamato pādā bhijjimsu, caṅkamo lohiteṇa phuṭo hoti seyyathāpi gavāghātanaṃ. atha kho āyasmato Soṇassa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: ye kho keci bhagavato sāvaka āradhaviyiyā viharanti, ahaṃ tesam aññataro, atha ca pana me nānupādāya āsavehi cittaṃ vimuccati, saṃvijjanti kho pana me kule bhoga. sakkā bhoge ca bhuñjitum puññāni ca kātum. yaṃ nūnāhaṃ hināyāvattitvā bhoge ca bhuñjeyyaṃ puññāni ca kareyyan ti. ||13|| atha kho bhagavā āyasmato Soṇassa cetasā cetoparivitaṅkaṃ aññāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evaṃ eva Gijjhakūṭe pabbate antarahito Sītavane pāturahosi. atha kho bhagavā sambahulehi bhikkhūhi saddhiṃ senāsanacārikaṃ āhiṇḍanto yenāyasmato Soṇassa caṅkamo ten' upasaṅkami. addasa kho bhagavā āyasmato Soṇassa caṅkamaṃ lohiteṇa phuṭaṃ, disvāna bhikkhū āmanatesi: kassa nū āyaṃ bhikkhave caṅkamo lohiteṇa phuṭo seyyathāpi gavāghātanaṃ ti. āyasmato bhante Soṇassa accāradhaviyiyassa caṅkamato pādā bhijjimsu, tassāyaṃ caṅkamo lohiteṇa phuṭo seyyathāpi gavāghātanaṃ ti. ||14|| atha kho bhagavā yenāyasmato Soṇassa vihāro ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. āyasmāpi kho Soṇo bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho āyasmantaṃ Soṇaṃ bhagavā etad avoca: nanu te Soṇa rahogatassa paṭisallīnassa evaṃ cetaso parivitaṅko udapādi: ye kho keci . . . puññāni ca kareyyan ti. evaṃ bhante 'ti. taṃ kiṃ maññasi Soṇa, kusalo tvaṃ pubbe agārikabhūto vīṇāya tantissare 'ti. evaṃ bhante. taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo accāyatā honti, api nu te vīṇā tasmim samaye saravatī vā hoti kammaññā vā 'ti. no h' etaṃ bhante. ||15|| taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo atisithilā honti, api nu te vīṇā tasmim samaye savaratī vā hoti kammaññā vā 'ti. no h' etaṃ bhante. taṃ kiṃ maññasi Soṇa, yadā te vīṇāya tantiyo n' eva accāyatā honti nātisithilā same guṇe patitṭhitā, api nu te vīṇā tasmim samaye saravatī va hoti kammaññā vā 'ti. evaṃ bhante. evaṃ eva kho Soṇa accāradhaviyiyam uddhaccāya saṃvatta-

ti, atilīnaviriyaṃ kosajjāya samvattati. ||16|| tasmāt iha tvam Soṇa viriyasamatam adhiṭṭhaha indriyānaṃ ca samatam paṭivijjha tattha ca nimittam gaṇhāhiti. evaṃ bhante 'ti kho āyasmā Soṇo bhagavato paccassosi. atha kho bhagavā āyasantam Soṇam iminā ovādena ovaditvā seyyathāpi nāma balavā puriso sammiñjitam vā bāhaṃ pasāreyya pasāritam vā bāhaṃ sammiñjeyya, evaṃ eva Sītavane āyasmato Soṇassa sammukhe antarahito Gijjhakūṭe pabbate pāturaḥosi. ||17|| atha kho āyasmā Soṇo aparena samayena viriyasamatam adhiṭṭhāsi indriyānaṃ ca samatam paṭivijjhi tattha ca nimittam aggahesi. atha kho āyasmā Soṇo eko vūpakattho appamatto ātāpi pahitatto viharanto na cirass' eva yass' atthāya kulaputtā sammad eva agārasmā anagāriyaṃ pabbajanti, tad anuttaraṃ brahmacariyapariyosānaṃ diṭṭheva dhamme sayam abhiññā sacchikatvā upasampajja vihāsi, khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā 'ti abbhaññāsi, aññataro ca panāyasmā Soṇo arahataṃ ahoṣi. ||18|| atha kho āyasmato Soṇassa arahattaṃ pattassa etad ahoṣi: yaṃ nūnāhaṃ bhagavato santike aññaṃ vyākareyyan ti. atha kho āyasmā Soṇo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho āyasmā Soṇo bhagavantam etad avoca: ||19|| yo so bhante bhikkhu araham khīṇāsavo vusitavā katakaraṇīyo ohitabhāro anuppatasadattho parikkhīnabhavasamyojano sammadaññāvimutto, so cha tṭhānāni adhimutto hoti: nekkhammādhimutto hoti, pavivekādhimutto hoti, avyāpajjhādhimutto hoti, upādānakkhayādhimutto hoti, taṇhakkhayādhimutto hoti, asammohādhimutto hoti. ||20|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: kevalaṃ saddhāmatṭakaṃ nūna ayaṃ āyasmā nissāya nekkhammādhimutto 'ti. na kho pan' etaṃ bhante evaṃ datṭhabbam. khīṇāsavo bhante bhikkhu vusitavā katakaraṇīyo karaṇīyaṃ attānaṃ asamanupassanto katassa vā paṭicayaṃ khayā rāgassa vītarāgattā nekkhammādhimutto hoti, khayā dosassa vītadosattā nekkhammādhimutto hoti, khayā mohassa vītamohattā nekkhammādhimutto hoti. ||21|| siyā kho pana bhante idh' ekaccassa āyasmato evam assa: lābhasakkārasilokaṃ nūna ayaṃ āyasmā nikā-

mayamāno pavivekādhimutto 'ti. na kho pan' etaṃ . . .
 khayā rāgassa vītārāgattā pavivekādhimutto hoti, khayā do-
 sassa vītadosattā pavivekādhimutto hoti, khayā mohassa vī-
 tamohattā pavivekādhimutto hoti. ||22|| siyā kho pana
 bhante idh' ekaccassa āyasmato evaṃ assa: sīlabbataparā-
 māsaṃ nūna ayam āyasmā sārato paccāgacchanto avyāpajjhā-
 dhimutto 'ti. na kho pan' etaṃ . . . khayā rāgassa vītārā-
 gattā avyāpajjhādhimutto hoti, khayā dosassa vītadosattā
 avyāpajjhādhimutto hoti, khayā mohassa vītamohattā avyā-
 pajjhādhimutto hoti, ||23|| khayā rāgassa vītārāgattā
 upādānakkhayādhimutto hoti, khayā dosassa vītadosattā
 upādānakkhayādhimutto hoti, khayā mohassa vītamohattā
 upādānakkhayādhimutto hoti, khayā rāgassa vītārāgattā
 taṇhakkhayādhimutto hoti, khayā dosassa vītadosattā taṇha-
 kkhayādhimutto hoti, khayā mohassa vītamohattā taṇhakkha-
 yādhimutto hoti, khayā rāgassa vītārāgattā asammohādhi-
 mutto hoti, khayā dosassa vītadosattā asammohādhi-
 mutto hoti, khayā mohassa vītamohattā asammohādhi-
 mutto hoti. ||24|| evaṃ sammāvimuttacittassa bhante bhikkhuno bhusā
 ce pi cakkhaviññeyyā rūpā cakkhussa āpāthaṃ āgacchanti,
 n' ev' assa cittaṃ pariyādiyanti, amissikatam ev' assa cittaṃ
 hoti t̥hitaṃ ānejjappattaṃ vayaṇi c' assānupassati. bhusā ce
 pi sotaviññeyyā saddā, ghānaviññeyyā gandhā, jivhāviññeyyā
 rasā, kāyaviññeyyā phoṭṭhabbā, manoviññeyyā dhammā ma-
 nassa āpāthaṃ āgacchanti, n' ev' assa cittaṃ pariyādiyanti,
 amissikatam ev' assa cittaṃ hoti t̥hitaṃ ānejjappattaṃ
 vayaṇi c' assānupassati. ||25|| seyyathāpi bhante selo pabba-
 to acchiddo asusiro ekaghano puratthimāya ce pi disāya
 āgaccheyya bhusā vātavut̥ṭhi, n' eva naṃ saṃkampeyya na
 sampakampeyya na sampavedheyya, pacchimāya ce pi disāya
 — la — uttarāya ce pi disāya — la — dakkhiṇāya ce pi disā-
 ya . . . na sampavedheyya, evaṃ eva kho bhante evaṃ
 sammāvimuttacittassa bhikkhuno bhusā ce pi cakkhaviññey-
 yā rūpā . . . manoviññeyyā dhammā manassa āpāthaṃ
 āgacchanti, n' ev' assa cittaṃ . . . vayaṇi c' assānupassa-
 titi. ||26||

nekkhammaṃ adhimuttassa pavivekaṇi ca cetaso
 avyāpajjhādhimuttassa upādānakkhayassa ca |

tanhakkhayādhimuttassa asammohañ ca cetaso
 disvā āyatanuppādaṃ sammā cittaṃ vimuccati.
 tassa sammāvimuttassa santacittassa bhikkhuno
 katassa paṭicayo n' atthi karaṇīyañ ca na vijjati.
 selo yathā ekaghano vātena na samīrati,
 evaṃ rūpā rasā saddā gandhā phassā ca kevalā |
 iṭṭhā dhammā anīṭṭhā ca na pavedhenti tādino.
 ṭhitam cittaṃ vippamuttam vayañ c' assānupassatīti. || 27 ||

atha kho bhagavā bhikkhū āmantesi: evaṃ kho bhikkhave
 kulaputtā aññaṃ vyākaronti. attho ca vutto attā ca anupaniito.
 atha ca pan' idh' ekacce moghapurisā hasamānakam maññe
 aññaṃ vyākaronti, te pacchā vighātaṃ āpajjantīti. || 28 || atha
 kho bhagavā āyasmantaṃ Soṇaṃ āmantesi: tvaṃ kho 'si
 Soṇa sukhumālo. anujānāmi te Soṇa ekapālāsikam upāhanan
 ti. ahaṃ kho bhante asītisakaṭavāhehi raññaṃ ohāya agā-
 rasmā anagāriyaṃ pabbajito sattahatthikañ ca anīkam. tassa
 me bhavissanti vattāro: Soṇo Koḷiviso asītisakaṭavāhehi
 raññaṃ ohāya agārasmā anagāriyaṃ pabbajito sattahatthi-
 kañ ca anīkam, so dān' āyaṃ ekapālāsikāsu upāhanāsu satto
 'ti. || 29 || sace bhagavā bhikkhusaṃghassa anujānissati,
 ahaṃ pi paribhuñjissāmi, no ce bhagavā bhikkhusaṃghassa
 anujānissati, ahaṃ pi na paribhuñjissāmiti. atha kho bha-
 gavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āman-
 tesi: anujānāmi bhikkhave ekapālāsikam upāhanam. na
 bhikkhave diguṇā upāhanā dhāretabbā, na tiguṇā upāhanā
 dhāretabbā, na gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya,
 āpatti dukkaṭassā 'ti. || 30 || 1 ||

tena kho pana samayena chabbaggiyā bhikkhū sabba-
 nīlikā upāhanāyo dhārenti — la — sabbapītikā upāhanāyo
 dhārenti, sabbalohitikā up. dh., sabbamañjeṭṭhikā up. dh.,
 sabbakaṇhā up. dh., sabbamahāraṅgarattā up. dh., sabbama-
 hānāmarattā up. dhārenti. manussā ujjhāyanti khīyanti vi-
 pācenti: seyyathāpi gihi kāmabhogino 'ti. bhagavato etam
 atthaṃ ārocesum. na bhikkhave sabbanīlikā upāhanā dhā-
 retabbā, na sabbapītikā upāhanā dhāretabbā . . . na sabba-
 mahānāmarattā upāhanā dhāretabbā. yo dhāreyya, āpatti
 dukkaṭassā 'ti. || 1 || tena kho pana samayena chabbaggi-

yā bhikkhū nīlakavattikā upāhanāyo dhārenti, pītakavattikā up. dh., lohita-kavattikā up. dh., mañjetthakavattikā up. dh., kaṇhavattikā up. dh., mahāraṅgarattavattikā up. dh., mahānāmarattavattikā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave nīlakavattikā upāhanā dhāretabbā . . . na mahānāmarattavattikā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū khallakabaddhā upāhanāyo dhārenti, puṭabaddhā up. dhārenti, pāliguṇṭhimā up. dh., tūlapuṇṇikā up. dh., tittirapattikā up. dh., meṇḍavisāṇabandhikā up. dh., ajavisāṇabandhikā up. dh., vicchikālikā up. dh., morapicchaparisibbitā up. dh., citrā up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave khallakabaddhā upāhanā dhāretabbā . . . na citrā upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū sīhacamma-parikkhaṭā upāhanāyo dhārenti, vyagghacamma-parikkhaṭā up. dh., dīpicamma. up. dh., ajinacamma. up. dh., uddacamma. up. dh., majjāricamma. up. dh., kālācamma. up. dh., ulūkacamma. up. dhārenti. manussā ujjhāyanti khīyanti vipācenti : seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sīhacamma-parikkhaṭā upāhanā dhāretabbā . . . na ulūkacamma. up. dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. ||4||2||

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya Rājagaham piṇḍāya pāvīsi aññātarena bhikkhuna pacchāsamaṇena. atha kho so bhikkhu khañjamāno bhagavantam piṭṭhito-piṭṭhito anubandhi. addasa kho aññātaro upāsako gaṇamgaṇūpāhanam ārohitvā bhagavantam dūrato 'va āgacchantam, disvā upāhanā orohitvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā tam bhikkhum abhivādetvā etad avoca : ||1|| kissa bhante ayyo khañjatīti. pādā me āvuso phālītā 'ti. handa bhante upāhanāyo 'ti.

alam āvuso paṭikkhittā bhagavatā gaṇaṃgaṇupāhanā 'ti. gaṇhāh' etā bhikkhu upāhanāyo 'ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave omukkaṃ gaṇaṃgaṇupāhanaṃ. na bhikkhave navā gaṇaṃgaṇupāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 2 || 3 ||

tena kho pana samayena bhagavā ajjhokāse anupāhano caṅkamati. satthā anupāhano caṅkamatīti therāpi bhikkhū anupāhanā caṅkamanti. chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesesu pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamanti. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū satthari anupāhane caṅkamamāne thesesu pi bhikkhūsu anupāhanesu caṅkamamānesu saupāhanā caṅkamissanti. || 1 || atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū satthari . . . saupāhanā caṅkamantīti. saccam bhagavā 'ti. vigarahi buddho bhagavā: kathaṃ hi nāma te bhikkhave moghapurisā satthari . . . saupāhanā caṅkamissanti. ime hi nāma bhikkhave gihī odātavasanā abhijjivanikassa sippassa kāraṇā ācariyesu sagāravā sappatissā sabhāgavuttikā viharissanti. || 2 || idha kho taṃ bhikkhave sobhetha yaṃ tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu sagāravā sappatissā sabhāgavuttikā vihareyyātha. n' etaṃ bhikkhave appasannānaṃ vā pasādāya — la — vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ācariyesu ācariyamattesu upajjhāyesu upajjhāyamattesu anupāhanesu caṅkamamānesu saupāhanena caṅkamitabbam. yo caṅkameyya, āpatti dukkaṭassa. na ca bhikkhave ajjhārāme upāhanā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 3 || 4 ||

tena kho pana samayena aññatarassa bhikkhuno pâdakhīlābādho hoti. taṃ bhikkhum pariggahetvā uccāram pi passāvam pi nikkhāmenti. addasa kho bhagavā senāsana-cārikaṃ āhiṇḍanto te bhikkhū taṃ bhikkhum pariggahetvā

uccāram pi passāvam pi nikkhāmente, disvāna yena te bhikkhū ten' upasamkami, upasamkamitvā te bhikkhū etad avoca : ||1|| kim imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante āyasmato pādakhilābādho, imaṃ mayam pariggahetvā uccāram pi passāvam pi nikkhāmemā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave yassa pādā vā dukkhā pādā vā phālītā pādakhilā vā ābādho upāhanam dhāretun ti. ||2||5||

tena kho pana samayena bhikkhū adhotēhi pādehi mañcam pi piṭham pi abhirūhanti, cīvaram pi senāsanam pi dussati. bhagavato etam attham ārocesum. anujānāmi bhikkhave idāni mañcam vā piṭham vā abhirūhissāmiti upāhanam dhāretun ti. ||1|| tena kho pana samayena bhikkhū rattiya uposathaggam pi sannisajjam pi gacchantā andhakāre khānum pi kaṇṭakam pi akkamanti, pādā dukkhā honti. bhagavato etam attham ārocesum. anujānāmi bhikkhave ajjhārāme upāhanam dhāretum ukkam padipam kattaradaṇḍan ti. ||2|| tena kho pana samayena chabbaggiyā bhikkhū rattiya paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamanti uccāsaddā mahāsaddā khaṭa-khaṭasaddā anekavihitam tiracchānakatham kathentā seyyath' idaṃ : rājakatham, corakatham, mahāmattak., senāk., bhayak., yuddhak., annak., pānak., vatthak., sayanak., mālāk., gandhak., ṇātik., yānak., gāmak., nigamak., nagarak., janapadak., itthik., sūrak., visikhāk., kumbhatthānak., pubbapetak., nānatthak., lokakkhāyikam samuddakkhāyikam itibhavābhavakatham iti vā kīṭakam pi akkamitvā mārenti bhikkhū pi samādhimhā cāventi. ||3|| ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti : katham hi nāma chabbaggiyā bhikkhū rattiya paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamissanti uccāsaddā . . . akkamitvā māressanti bhikkhū pi samādhimhā cāvessantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū rattiya paccūsasamayam paccutthāya kaṭṭhapādukāyo abhirūhitvā ajjhokāse caṅkamanti uccāsaddā . . . akkamitvā mārenti bhikkhū pi

samādhimhā cāventitī. saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave kaṭṭhapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 4 || 6 ||

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Bārāṇasī tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bārāṇasī tad avasari. tatra sudam bhagavā Bārāṇasiyam viharati Isipatane migadāye. tena kho pana samayena chabbaggiyā bhikkhū bhagavatā kaṭṭhapādukā paṭikkhittā 'ti tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. manussā ujjhāyanti khīyanti vipācenti: katham hi nāma samanā Sakyaputtiyā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. ekindriyam samanā Sakyaputtiyā jivam vihetthentī. || 1 || assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave chabbaggiyā bhikkhū tālataruṇe chedāpetvā tālapattapādukāyo dhārenti, tāni tālataruṇāni chinnāni milāyanti. saccam bhagavā. vigharahi buddho bhagavā: katham hi nāma te bhikkhave moghapurissā tālataruṇe chedāpetvā tālapattapādukāyo dhāressanti, tāni tālataruṇāni chinnāni milāyanti. jīvasaññino hi bhikkhave manussā rukkhasmiṃ. n' etam bhikkhave appasannānam vā pasādāya — la — vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tālapattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 2 || tena kho pana samayena chabbaggiyā bhikkhū bhagavatā tālapattapādukā paṭikkhittā 'ti velutaruṇe chedāpetvā velupattapādukāyo dhārenti, tāni . . . (= § 1. 2. *Read velu° instead of tāla°*) . . . na bhikkhave velupattapādukā dhāretabbā. yo dhāreyya, āpatti dukkaṭassā 'ti. || 3 || 7 ||

atha kho bhagavā Bārāṇasiyam yathābhirantam viharitvā yena Bhaddiyam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Bhaddiyam tad avasari. tatra sudam bhagavā Bhaddiye viharati Jātiyāvane. tena

kho pana samayena Bhaddiyā bhikkhū anekavihitam pâdukam maṇḍanānuyogam anuyuttā viharanti, tiṇapâdukam karonti pi kârâpenti pi, muñjapâd. k. pi k. pi, babbajapâd. k. pi k. pi, hintâlapâd. k. pi k. pi, kamalapâd. k. pi k. pi, kambalapâd. k. pi k. pi, riñcanti uddesam paripuccham adhisīlam adhiccittam adhipaññam. ||1|| ye te bhikkhū appicchā, te ujjhāyanti khiyanti vipâcenti: katham hi nāma Bhaddiyā bhikkhū anekavihitam pâdukam maṇḍanānuyogam anuyuttā viharissanti, tiṇapâdukam karissanti pi kârâpessanti pi . . . riñcissanti uddesam paripuccham adhisīlam adhiccittam adhipaññan ti. atha kho te bhikkhū bhagavato etam attham ârocesum. saccam kira bhikkhave Bhaddiyā bhikkhū anekavihitam pâdukam maṇḍanānuyogam anuyuttā viharanti, tiṇapâdukam karonti pi kârâpenti pi — la — riñcanti uddesam . . . adhipaññan ti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisā anekavihitam pâdukam maṇḍanānuyogam anuyuttā viharissanti, tiṇapâdukam karissanti pi kârâpessanti pi — la — riñcissanti uddesam paripuccham adhisīlam adhiccittam adhipaññam. n' etam bhikkhave appasannānam vā pasādāya. ||2|| vigarahitvā dhammikatham katvā bhikkhū āmantesi: na bhikkhave tiṇapâdukā dhâretabbā, na muñjapâdukā dhâretabbā, na babbajap. dh., na hintâlap. dh., na kamalap. dh., na kambalap. dh., na sovaṇṇamayā p. dh., na rūpiyamayā p. dh., na maṇimayā p. dh., na veḷuriyamayā p. dh., na phalīkamayā p. dh., na kamsamayā p. dh., na kâcamayā p. dh., na tipumayā p. dh., na sīsamayā p. dh., na tambalohamayā p. dhâretabbā. yo dhâreyya, âpatti dukkaṭassa. na ca bhikkhave kâci saṃkamanīyā pâdukā dhâretabbā. yo dhâreyya, âpatti dukkaṭassa. anujānāmi bhikkhave tisso pâdukāyo dhuvaṭṭhānīyā asaṃkamanīyāyo, vaccapâdukam, passāvapâdukam, âcamanapâdukan ti. ||3|| 8 ||

atha kho bhagavā Bhaddiye yathābhirantam viharitvā yena Sāvatti tena cārikam pakkāmi. anupubbena cārikam caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena chabbaggiyā

bhikkhū Aciravatiyā nadiyā gāvinaṃ tarantīnaṃ visāṇesu pi gaṇhanti, kaṇṇesu pi gaṇhanti, gīvāya pi gaṇhanti, cheppāya pi gaṇhanti, piṭṭhim pi abhirūhanti, rattacittāpi aṅgajātaṃ chupanti, vacchatarī pi ogāhetvā mārenti. ||1|| manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā gāvinaṃ tarantīnaṃ visāṇesu pi gahessanti — gha — seyyathāpi gihī kāmabhogino 'ti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khīyantānaṃ vipācentānaṃ. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccam kira bhikkhave — la — saccam bhagavā. ||2|| vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave gāvinaṃ visāṇesu gahetabbam, na kaṇṇesu gahetabbam, na gīvāya gahetabbam, na cheppāya gahetabbam, na piṭṭhi abhirūhitabbā. yo abhirūheyya, āpatti dukkaṭassa. na ca bhikkhave rattacittena aṅgajātaṃ chupitabbam. yo chupeyya, āpatti thullaccayassa. na vacchatarī māretabbā. yo māreyya, yathādhammo kāretabbo 'ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū yānena yāyanti, itthiyuttana pi purisantarena, purisayuttana pi itthantarena. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi Gaṅgāmahiyāyā 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave yānena yāyitabbam. yo yāyeyya, āpatti dukkaṭassā 'ti. ||4|| 9||

tena kho pana samayena aññataro bhikkhu Kosalesu janapadesu Sāvattthiṃ gacchanto bhagavantam dassanāya antarā magge gilāno hoti. atha kho so bhikkhu maggā okkamma aññatarasmim rukkhamaṇḍale nisīdi. manussā taṃ bhikkhum disvā etad avocum: kahaṃ ayyo bhante gamissatīti. Sāvattthiṃ kho ahaṃ āvuso gamissāmi bhagavantam dassanāya 'ti. ||1|| ehi bhante gamissāma 'ti. nāhaṃ āvuso sakkomi, gilāno 'mhīti. ehi bhante yānaṃ abhirūhā 'ti. alaṃ āvuso paṭikkhittam bhagavatā yānaṃ ti kukkucāyanto yānaṃ nābhirūhi. atha kho so bhikkhu Sāvattthiṃ gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gilānassa yānaṃ ti. ||2|| atha kho bhikkhūnaṃ etad ahosi: itthiyuttam nu kho purisayuttam nu kho 'ti. bhagavato etam atthaṃ ārocesum.

anujānāmi bhikkhave purisayuttam hatthavattakan ti. tena kho pana samayena aññatarassa bhikkhuno yānugghātena bālhataram aphāsu ahoṣi. bhagavato etam attham ārocesum. anujānāmi bhikkhave sivikaṃ pāṭaṅkin ti. ||3|| tena kho pana samayena chabbaggiyā bhikkhū uccāsayanamahāsayanāni dhārenti seyyath' idam: āsandim, pallaṅkam, gonakam, cittakam, paṭikam, paṭalikam, tūlikam, vikatikam, uddhalomim, ekantalomim, kaṭṭhissam, koseyyam, kuttakam, hatthatharam, assattharam, rathattharam, ajinappavenim, kadali-migapavarapaccattharanam, sauttaracchadam, ubhatolohita-kūpadhānam. manussā viharacārikam āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. ||4|| na bhikkhave uccāsayanamahāsayanāni dhāretabbāni seyyath' idam: āsandi, pallaṅko, gonako, cittakā, paṭikā, paṭalikā, tūlikā, vikatikā, uddhalomī, ekantalomī, kaṭṭhissam, koseyyam, kuttakam, hatthattharam, assattharam, rathattharam, ajinappaveni, kadali-migapavarapaccattharanam, sauttaracchadam, ubhatolohitakūpadhānam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā uccāsayanamahāsayanāni paṭikkhittānī mahācammāni dhārenti, sīhacammam, vyagghacammam, dīpicammam. tāni mañcappamāṇena pi chinnāni honti, piṭhappamāṇena pi chinnāni honti, anto pi mañce paññattāni honti, bahi pi mañce paññattāni honti, anto pi piṭhe paññattāni honti, bahi pi piṭhe paññattāni honti. manussā viharacārikam āhiṇḍantā passitvā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam attham ārocesum. na bhikkhave mahācammāni dhāretabbāni, sīhacammam, vyagghacammam, dīpicammam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||6|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā mahācammāni paṭikkhittānī gocammāni dhārenti. tāni mañcappamāṇena pi chinnāni honti . . . bahi pi piṭhe paññattāni honti. aññataro pāpabhikkhu aññatarassa pāpupāsakassa kulūpako hoti. atha kho so pāpabhikkhu pubbaṇhasamayam nivāsetvā pattacīvaram ādāya yena tassa papupāsakassa nivesanam ten' upasamkamī, upasamkamitvā paññatthe āsane nisīdi. atha kho

so pāpupāsako yena so pāpabhikkhu ten' upasamkamī, upasamkamitvā taṃ pāpabhikkhuṃ abhivādetvā ekamantaṃ nisīdi. ||7|| tena kho pana samayena tassa papupāsakassa vacchako hoti tarunako abhirūpo dassaniyo pāsādiko citro seyyathāpi dipicchāpo. atha kho so pāpabhikkhu taṃ vacchakaṃ sakkaccaṃ upanijjhāyati. atha kho so pāpupāsako taṃ pāpabhikkhuṃ etad avoca : kissa bhante ayyo imaṃ vacchakaṃ sakkaccaṃ upanijjhāyatīti. attho me āvuso imassa vacchakassa cammenā 'ti. atha kho so pāpupāsako taṃ vacchakaṃ vadhivā cammaṃ vidhūnitvā tassa pāpabhikkhuno pādāsi. atha kho so pāpabhikkhu taṃ cammaṃ saṃghāṭiyā paṭicchādetvā agamāsi. ||8|| atha kho sā gāvī vacchagiddhinī taṃ pāpabhikkhuṃ piṭṭhito-piṭṭhito anubandhi. bhikkhū evaṃ āhaṃsu : kissa ty āyaṃ āvuso gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. aham pi kho āvuso na jānāmi kena may āyaṃ gāvī piṭṭhito-piṭṭhito anubaddhā 'ti. tena kho pana samayena tassa pāpabhikkhuno saṃghāṭī lohiteṇa makkhitā hoti. bhikkhū evaṃ āhaṃsu : ayaṃ pana te avuso saṃghāṭī kiṃ katā 'ti. atha kho so pāpabhikkhu bhikkhūnaṃ etaṃ atthaṃ ārocesi. kiṃ pana tvaṃ āvuso pānātipāte samādapesīti. evaṃ āvuso 'ti. ye te bhikkhū appicchā, te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma bhikkhu pānātipāte samādapessati. nanu bhagavatā anekapariyāyena pānātipāto garahito pānātipātā veramaṇī pasatthā 'ti. atha kho te bhikkhū bhagavato etaṃ atthaṃ ārocesuṃ. ||9|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusaṃghaṃ sannipātāpetvā taṃ pāpabhikkhuṃ paṭipucchi : saccam kira tvaṃ bhikkhu pānātipāte samādapesīti. saccam bhagavā. kathaṃ hi nāma tvaṃ moghapurisa pānātipāte samādapessasi. nanu mayā moghapurisa anekapariyāyena pānātipāto garahito, pānātipātā veramaṇī pasatthā. n' etaṃ moghapurisa appasannānaṃ vā pasādāya. vigarhitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave pānātipāte samādapetabbam. yo samādapeyya, yathā dhammo karetabbo. na bhikkhave gocammaṃ dhāretabbam. yo dhāreyya, āpatti dukkaṭassa. na ca bhikkhave kiñci cammaṃ dhāretabbam. yo dhāreyya, āpatti dukkaṭassā 'ti. ||10|| **10** ||

tena kho pana samayena manussānaṃ mañcam pi pīṭham pi cammonaddhāni honti cammavinaddhāni. bhikkhū kukkuccāyanta nābhiniśidanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave gihivikataṃ abhinisīditum, na tv eva abhinipajjitum ti. tena kho pana samayena viharā cammabandhehi ogumphiyanti. bhikkhū kukkuccāyanta nābhiniśidanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave bandhanamattaṃ abhinisīditum ti. ||1||11||

tena kho pana samayena chabbaggiyā bhikkhū saupāhanā gāmaṃ pavisanti. manussā ujjhāyanti khiyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etam atthaṃ ārocesum. na bhikkhave saupāhanena gāmo pavisītabbo. yo paviseyya, āpatti dukkaṭassā 'ti. tena kho pana samayena aññatara bhikkhu gilāno hoti, na sakkoti upāhanena vinā gāmaṃ pavisitum. bhagavato etam atthaṃ ārocesum. anajānāmi bhikkhave gilānena bhikkhunā saupāhanena gāmaṃ pavisitum ti. ||1||12||

tena kho pana samayena āyasmā Mahākaccāno Avantīsu viharati Kuraraghare Papāte pabbate. tena kho pana samayena Soṇo upāsako Kuṭikaṇṇo āyasmato Mahākaccānassa upatṭhāko hoti. atha kho Soṇo upāsako Kuṭikaṇṇo yenāyasmā Mahākaccāno ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Soṇo upāsako Kuṭikaṇṇo āyasmantaṃ Mahākaccānaṃ etad avoca: yathā-yathāhaṃ bhante ayyena Mahākaccānena dhammaṃ desitaṃ ājānāmi, na yidaṃ sukaraṃ agāraṃ ajjhāvasatā ekantaparipuṇṇaṃ ekantapari-suddhaṃ saṅkhalikhitāṃ brahmacariyaṃ caritum. icchāmaṃ bhante kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajitum, pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. ||1|| dukkaraṃ kho Soṇa yāvajjīvaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ, iṅgha tvam Soṇa tatth' eva agārikabhūto buddhānaṃ sāsanaṃ anuyuñja kālāyuttaṃ ekaseyyaṃ ekabhattaṃ brahmacariyaṃ ti. atha kho Soṇassa upāsakassa Kuṭikaṇṇassa yo ahoṣi pabbajjābhisamkhāro so paṭippassambhi. dutiyaṃ pi kho Soṇo upāsako

Kuṭikanno — la — tatiyam pi kho Soṇo up. Kuṭ. yenāyasmā Mahākaccāno ten' upasaṃkhami . . . pabbājetu maṃ bhante ayyo Mahākaccāno 'ti. atha kho āyasmā Mahākaccāno Soṇaṃ upāsakaṃ Kuṭikannaṃ pabbājesi. tena kho pana samayena Avantidakkhiṇāpatho appabhikkhuko hoti. atha kho āyasmā Mahākaccāno tiṇṇaṃ vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusaṃghaṃ sannipātāpetvā āyasmantaṃ Soṇaṃ upasampādesi. ||2|| atha kho āyasmato Soṇassa vassaṃ vutthassa rahogatassa paṭisallīnassa evaṃ cetaso parivatakkko udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. atha kho āyasmā Soṇo sāyaṇhasamayam paṭisallānā vutṭhito yenāyasmā Mahākaccāno ten' upasaṃkhami, upasaṃkhamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinna kho āyasmā Soṇo āyasmantaṃ Mahākaccānaṃ etad avoca: ||3|| idha mayhaṃ bhante rahogatassa paṭisallīnassa evaṃ cetaso parivatakkko udapādi: suto yeva kho me so bhagavā ediso ca ediso cā 'ti, na ca mayā sammukhā diṭṭho. gaccheyyāhaṃ taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujāneyyā 'ti. gaccheyyāhaṃ bhante taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ sace maṃ upajjhāyo anujānātīti. sādhu sādhu Soṇa, gaccha tvam Soṇa taṃ bhagavantaṃ dassanāya arahantaṃ sammāsambuddhaṃ. ||4|| dakkhissasi tvam Soṇa taṃ bhagavantaṃ pāsādikam pāsādānīyam santindriyam santamānasam uttamadamathasamathaṃ anuppatṭaṃ dantaṃ guttaṃ yatindriyam nāgaṃ. tena hi tvam Soṇa mama vacanena bhagavato pāde sirasā vanda upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandatīti, evañ ca vadehi: Avantidakkhiṇāpatho bhante appabhikkhuko, tiṇṇaṃ me vassānaṃ accayena kicchena kasirena tato-tato dasavaggaṃ bhikkhusaṃghaṃ sannipātāpetvā upasampadam alatthaṃ. app eva nāma bhagavā Avantidakkhiṇāpathe appatarena gaṇena upasampadam anujāneyya. ||5|| Avantidakkhiṇāpathe bhante kaṇhuttarā bhūmi kharā gokaṇṭakahatā. app eva nāma bhagavā Avantidakkhiṇāpa-

the gaṇaṃgaṇūpāhanam anujāneyya. Avantidakkhiṇāpathe bhante nahānagarukā manussā udakasuddhikā. app eva nāma bhagavā Avantidakkhiṇāpathe dhuvanahānam anujāneyya. Avantidakkhiṇāpathe bhante cammāni attharaṇāni ḷakacammaṃ ajacammaṃ migacammaṃ. seyyathāpi bhante majjhimesu janapadesu eragu moragu majjhāru jantu, evam eva kho bhante Avantidakkhiṇāpathe cammāni attharaṇāni ḷakacammaṃ ajacammaṃ migacammaṃ. app eva nāma bhagavā Avantidakkhiṇāpathe cammāni attharaṇāni anujāneyya ḷakacammaṃ ajacammaṃ migacammaṃ. ||6|| etarahi bhante manussā nissimagatānaṃ bhikkhūnaṃ cīvaraṃ denti imaṃ cīvaraṃ itthannāmassa demā 'ti, te āgantvā ārocenti itthannāmehi te āvuso manussehi cīvaraṃ dinnan ti, te kukkucāyantaṃ na sādīyanti mā no nissaggiyaṃ ahoṣīti. app eva nāma bhagavā cīvare pariyāyaṃ ācikkheyyā 'ti. evaṃ bhante 'ti kho āyasmā Soṇo āyasmato Mahākaccānassa paṭisunītvā utṭhāyāsanaṃ āyasmantaṃ Mahākaccānaṃ abhivādetvā padakkhiṇaṃ katvā senāsaṇaṃ saṃsāmetvā pattacīvaraṃ ādāya yena Sāvattī tena pakkāmi. ||7|| anupubbena yena Sāvattī Jetavanaṃ Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: imassānanda āgantukassa bhikkhuno senāsaṇaṃ paññāpehīti. atha kho āyasmā Ānando yassa kho maṃ bhagavā āṇāpeti imassa Ānanda āgantukassa bhikkhuno senāsaṇaṃ paññāpehīti, icchati bhagavā tena bhikkhunā saddhiṃ ekavīhāre vatthun, icchati bhagavā āyasmatā Soṇena saddhiṃ ekavīhāre vatthun ti yasmiṃ vīhāre bhagavā viharati tasmīṃ vīhāre āyasmato Soṇassa senāsaṇaṃ paññāpesi. ||8|| atha kho bhagavā bahud eva rattim ajjhokāse vītināmetvā vīhāraṃ pāvisi. āyasmāpi kho Soṇo bahud eva rattim ajjhokāse vītināmetvā vīhāraṃ pāvisi. atha kho bhagavā rattiyā paccūsasamayaṃ paccuṭṭhāya āyasmantaṃ Soṇaṃ ajjhesi: paṭibhātu taṃ bhikkhu dhammo bhāsituṃ ti. evaṃ bhante 'ti kho āyasmā Soṇo bhagavato paṭisunītvā sabbān' eva atṭhakavaggikāni sarena abbāsi. atha kho bhagavā āyasmato Soṇassa sarabhaññāpariyosāne abbhanumodi: sādhu sādhu bhikkhu suggahitāni kho te bhikkhu atṭhaka-

vaggikāni sumanasikatāni sūpadhāritāni kalyāṇiyāpi 'si vācāya samannāgato vissatṭhāya aneḷagalāya atthassa viññāpaniyā. kativasso si tvam bhikkhū 'ti. ekavasso aham bhagavā 'ti. ||9|| kissa pana tvam bhikkhu evam ciraṃ akāsiti. ciraṃ diṭṭho me bhante kāmesu ādinavo, api ca sambādhā gharāvāsā bahukiccā bahukaraṇiyā 'ti. atha kho bhagavā etam atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

disvā ādinavaṃ loke ñatvā dhammaṃ nirūpadhi
ariyo na ramati pāpe sāsane ramati sucīti. ||10||

atha kho āyasmā Soṇo paṭisammodati kho maṃ bhagavā, ayaṃ khv assa kālo yaṃ me upajjhāyo paridassīti utṭhāyāsānā ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantam etad avoca : upajjhāyo me bhante āyasmā Mahākaccāno bhagavato pāde sirasā vandati evaṃ ca vadati: Avanti-dakkhiṇāpatho . . . pariyāyaṃ ācikkheyyā 'ti. atha kho bhagavā etasmim nidāne etasmim pakaraṇe dhammikathaṃ katvā bhikkhū āmantesi: Avanti-dakkhiṇāpatho bhikkhave appabbikkhuko. anujānāmi bhikkhave sabbapaccantimesu janapadesu vinayadharapañcāmena gaṇeṇa upasampadam. ||11|| tatr' ime paccantimā janapadā: puratthimāya disāya Kajaṅgalaṃ nāma nigamo, tassa pareṇa Mahāsālā, tato parā paccantimā janapadā, orato majjhe. puratthimadakkhiṇāya disāya Sallavatī nāma nadī, tato parā paccantimā janapadā, orato majjhe. dakkhiṇāya disāya Setakaṇṇikaṃ nāma nigamo, tato parā paccantimā janapadā, orato majjhe. pacchimāya disāya Thūnaṃ nāma brāhmaṇagāmo, tato parā paccantimā janapadā, orato majjhe. uttarāya disāya Usīraddhajo nāma pabbato, tato parā paccantimā janapadā, orato majjhe. anujānāmi bhikkhave evarūpesu paccantimesu janapadesu vinayadharapañcāmena gaṇeṇa upasampadam. ||12|| Avanti-dakkhiṇāpathe bhikkhave kaṇhuttarā bhūmi kharā gokaṇṭakahatā. anujānāmi bhikkhave sabbapaccantimesu janapadesu gaṇaṃgaṇūpāhanam. Avanti-dakkhiṇāpathe bhikkhave nahānagarukā manussā udakasuddhikā. anujānāmi bhikkhave sabbapaccantimesu janapadesu dhuvanahānam. Avanti-dakkhiṇāpathe bhikkhave cammāni attharaṇāni eḷakacammaṃ

ajacammaṃ migacammaṃ. seyyathāpi bhikkhave majjhi-
mesu janapadesu eragu moragu majjhāru jantu, evam eva
kho bhikkhave Avantidakkhināpathe cammāni attharaṇāni
elakacammaṃ ajacammaṃ migacammaṃ. anujānāmi bhi-
kkhave sabbapaccantimesu janapadesu cammāni attharaṇāni
elakacammaṃ ajacammaṃ migacammaṃ. idha pana bhi-
kkhave manussā nissimagatānaṃ bhikkhūnaṃ cīvaraṃ denti
imaṃ cīvaraṃ itthannāmassa demā 'ti. anujānāmi bhi-
kkhave sādītum. na tāva taṃ gaṇanūpagam yāva na ha-
tthaṃ gacchatīti. ||13||**13**||

cammakkhandhakam pañcamam.

imamhi khandhake vatthu tesatthi. tass' uddānaṃ :

rājā Māgadho Soṇo ca asītisahassissaro
Sāgato Gijjhakūṭasmiṃ bahum dassesi uttarim |
pabbajjāraddha-bhijjimsu vīnaṃ ekapalāsikam,
nīlā, pītā, lohikā, mañjetthā, kaṇham eva ca, |
mahāraṅga-mahānāmā vaṭṭikā ca paṭikkhipi,
khallakā, puṭa-pālī ca, tūla-tittira-meṇḍ'-ajā, |
vicchikā mora-citrā ca, sīha-vyagghā ca, dīpikā,
ajin'-uddā, majjārī ca, kāla-luvaparikkhatā, |
phālīt-upāhanā, khilā, 'dhotā-khānu-khatākhatā,
5 tāla-veḷu-tiṇaṃ c' eva, muñja-babbaja-hintalā, |
kamala-kambala-sovaṇṇā, rūpikā, maṇi, veḷuriyā,
phalikā, kaṃsa-kācā ca, tipu-sīsaṇi ca, tambakā, |
gāvī, yānaṃ, gilāno ca, purisayutta-sivikā,
sayanāni, mahācammā, gocammehi ca pāpako, |
gihīnaṃ, cammabaddhehi, pavisanti, gilāyano,
Mahākaccāyano Soṇo saren' atthakavaggikam |
upasampadam pañcagaṇam gaṇaṃgaṇā dhuvasinā
cammattaraṇānuññāsi na tāva gaṇanūpagam
adās' ime vare pañca Soṇattherassa nāyako 'ti.

MAHĀVAGGA.

VI.

Tena samayena buddho bhagavā Sāvattthiyam viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena bhikkhūnam sārādikena ābādhena phutṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā honti lūkhā dubbannā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā. addasa kho bhagavā te bhikkhū kisse lūkhe dubbanne uppaṇḍuppaṇḍukajāte dhammanisanthatagatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kim nu kho Ānanda etarahi bhikkhū kisā lūkhā . . . dhammanisanthatagattā 'ti. etarahi bhante bhikkhūnam sārādikena ābādhena phutṭhānam yāgu pi pītā uggacchati bhattam pi bhuttam uggacchati, te tena kisā lūkhā dubbannā uppaṇḍuppaṇḍukajātā dhammanisanthatagattā 'ti. ||1|| atha kho bhagavato rahogatassa paṭisallinassa evaṃ cetaso parivitaṅko udapādi: etarahi kho bhikkhūnam sārādikena ābādhena phutṭhānam — la — dhammanisanthatagattā. kim nu kho ahaṃ bhikkhūnam bhesajjam anujāneyyam, yaṃ bhesajjañ c' eva assa bhesajjasammatañ ca lokassa āhārattañ ca phareyya na ca olāriko āhāro paññāyeyyā 'ti. atha kho bhagavato etad ahoṣi: imāni kho pañca bhesajjāni seyyath' idaṃ sappi navanītaṃ telaṃ madhu phāṇitaṃ bhesajjāni c' eva bhesajjasammataṇi ca lokassa āhārattañ ca pharanti na ca olāriko āhāro paññāyati. yaṃ nūnāhaṃ bhikkhūnam imāni pañca bhesajjāni anujāneyyam kāle paṭiggahetvā kāle paribhuñjitun ti. ||2|| atha kho bhagavā sāyaṇhasamayam paṭisallānā vutṭhito etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: idha mayhaṃ bhikkhave rahogatassa . . . paññāyeyyā 'ti. tassa mayhaṃ bhikkhave etad ahoṣi: imāni kho pañca bhe-

sajjāni — la — yaṃ nūnāhaṃ bhikkhūnaṃ imāni pañca bhesajjāni anujāneyyaṃ kāle paṭiggahetvā kāle paribhuñjitun ti. anujānāmi bhikkhave tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjitun ti. ||3|| tena kho pana samayena bhikkhū tāni pañca bhesajjāni kāle paṭiggahetvā kāle paribhuñjanti. tesam yāni pi tāni pākātikāni lūkhāni bhojanāni tāni pi na cchādentī, paṇa eva senesikāni. te tena c' eva sārādikena ābādhena phutthā iminā ca bhattācchanda-kena tadubhayena bhiyyosomattāya kisā honti lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā. addasa kho bhagavā te bhikkhū bhiyyosomattāya — la — dhamanisanthataḡatte, disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ nu kho Ānanda etarahi bhikkhū bhiyyosomattāya kisā — la — dhamanisanthataḡattā 'ti. ||4|| etarahi bhante bhikkhū tāni ca pañca bhesajjāni kāle . . . tadubhayena bhiyyosomattāya kisā lūkhā dubbhaṇṇā uppaṇḍuppaṇḍukajātā dhamanisanthataḡattā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave tāni pañca bhesajjāni paṭiggahetvā kāle pi vikāle pi paribhuñjitun ti. ||5||1||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ vasehi bhesajjehi attho hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave vasāni bhesajjāni acchavasāṃ macchavasāṃ susukāvasāṃ sūkaravasāṃ gadrabhavasāṃ kāle paṭiggahitaṃ kāle nipakkaṃ kāle saṃsatṭhaṃ telaparibhogena paribhuñjituṃ. ||1|| vikāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti tinnāṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, vikāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti dvinnāṃ dukkaṭānaṃ. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, vikāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, āpatti dukkaṭassa. kāle ce bhikkhave paṭiggahitaṃ, kāle nipakkaṃ, kāle saṃsatṭhaṃ, taṃ ce paribhuñjeyya, anāpattīti. ||2||2||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ mūlehi bhesajjehi attho hoti. bhagavato etam atthaṃ ārocesuṃ.

anujānāmi bhikkhave mûlāni bhesajjāni haliddaṃ siṅgi-veraṃ vacaṃ vacatthaṃ ativisaṃ kaṭukarohiṇiṃ usiraṃ bhaddamuttakaṃ yāni vā pan' aññāni pi atthi mûlāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti, na bhojaniye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yāvajīvaṃ pariharitum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1|| tena kho pana samayena gilānānaṃ bhikkhūnaṃ mûlehi bhesajjehi piṭṭhehi attho hoti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave nisadaṃ nisadapotaṃ ti. ||2||3||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ kasāvehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave kasāvāni bhesajjāni nimbakasāvaṃ kuṭajak. pakkavak. nattamālak. yāni vā pan' aññāni pi atthi kasāvabhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti na bhojaniye bhojaniyattaṃ pharanti, tāni paṭiggahetvā yāvajīvaṃ pariharitum, sati paccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti dukkaṭassā 'ti. ||1||4||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ paṇṇehi bhesajjehi attho hoti. bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave paṇṇāni bhesajjāni nimbapaṇṇaṃ kuṭajap. paṭolap. sulasip. kappāsikap. yāni vā pan' aññāni pi atthi paṇṇāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti na bhojaniye bhojaniyattaṃ pharanti — la —. ||1||5||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ phalehi bhesajjehi attho hoti — la — anujānāmi bhikkhave phalāni bhesajjāni vilaṅgaṃ pippalaṃ maricaṃ haritakaṃ vibhītaṃ āmalakaṃ goṭhaphalaṃ yāni vā pan' aññāni pi atthi phalāni bhesajjāni, n' eva khādaniye khādaniyattaṃ pharanti, na bhojaniye bhojaniyattaṃ pharanti — la —. ||1||6||

tena kho pana samayena gilānānaṃ bhikkhūnaṃ jatūhi bhesajjehi attho hoti — la — anujānāmi bhikkhave jatūni bhesajjāni hiṅgu hiṅgujatu hiṅgusipāṭikaṃ takāṃ takapattim

takapaṇṇim sajjulasam yāni vā pan' aññāni pi atthi jatūni
bhesajjāni, n' eva khādaniye khādaniyattam pharanti — la —
|| 1 || 7 ||

tena kho pana samayena gilānānam bhikkhūnam loṇehi
bhesajjehi attho hoti — la — anujānāmi bhikkhave loṇāni
bhesajjāni sāmuddam kālaloṇam sīdhavaṃ ubbhidaṃ bilaṃ
yāni vā pan' aññāni pi atthi loṇāni bhesajjāni, n' eva khā-
daniye khādaniyattam pharanti, na bhojaniye bhojaniyattam
pharanti, tāni patiggahetvā yāvajjivam pariharitum, sati pa-
ccaye paribhuñjitum. asati paccaye paribhuñjantassa āpatti
dukkatassā 'ti. || 1 || 8 ||

tena kho pana samayena āyasmato Ānandassa upajjhā-
yassa āyasmato Belaṭṭhasāsassa thullakacchābādho hoti.
tassa lasikāya cīvarāni kāye lagganti. tāni bhikkhū uda-
kena temetvā-temetvā apakadḍhanti. addasa kho bhagavā
senāsanacārikaṃ āhiṇḍanto te bhikkhū tāni cīvarāni uda-
kena temetvā-temetvā apakadḍhante, disvāna yena te bhi-
kkhū ten' upasamkami, upasamkamitvā te bhikkhū etad
avoca: kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa
bhante āyasmato thullakacchābādho, lasikāya cīvarāni kāye
lagganti, tāni mayam udakena temetvā-temetvā apakadḍhā-
mā 'ti. || 1 || atha kho bhagavā etasmim nidāne dhammi-
kathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave
yassa kaṇḍu vā piḷakā vā assāvo vā thullakacchā vā ābādho
kāyo vā duggandho, cuṇṇāni bhesajjāni, agilānassa cha-
kanam mattikaṃ rajananipakkam. anujānāmi bhikkhave
udukkhalam musalan ti. || 2 || 9 ||

tena kho pana samayena gilānānam bhikkhūnam cuṇṇehi
bhesajjehi cālītehi attho hoti — la — anujānāmi bhikkhave
cuṇṇacālanin ti. saṃhehi attho hoti. anujānāmi bhikkhave
dussacālanin ti. || 1 || tena kho pana samayena aññatarassa
bhikkhuno amanussikābādho hoti. tam ācariyupajjhāyā
upaṭṭhahantā nāsakkhimsu ārogaṃ kātum. so sūkarasūnam
gantvā āmakamamsam khādi āmakalohitam pivi, tassa so
amanussikābādho paṭippassambhi. bhagavato etam attham

ârocesum. anujânâmi bhikkhave amanussikâbâdhe âmakamamsam âmakalohitan ti. ||2||10||

tena kho pana samayena aññatarassa bhikkhuno cakkhurogâbâdho hoti. tam bhikkhum pariggahetvâ uccâram pi passâvam pi nikkhâmenti. addasa kho bhagavâ senâsanacârikam âhiṇḍanto te bhikkhû tam bhikkhum pariggahetvâ uccâram pi passâvam pi nikkhâmente, disvâna yena te bhikkhû ten' upasaṃkami, upasaṃkamitvâ te bhikkhû etad avoca: kiṃ imassa bhikkhave bhikkhuno âbâdho 'ti. ||1|| imassa bhante âyasmato cakkhurogâbâdho, imaṃ mayam pariggahetvâ uccâram pi passâvam pi nikkhâmemâ 'ti. atha kho bhagavâ etasmim niddhâne dhammikatham katvâ bhikkhû âmantesi: anujânâmi bhikkhave añjanam kâlâñjanam rasañjanam sotañjanam gerukam kapallan ti. añjanupapisanehi attho hoti — gha — anujânâmi bhikkhave candanam tagaram kâlânusâriyam tâlîsam bhaddamuttakan ti. ||2||11||

tena kho pana samayena bhikkhû piṭṭhâni añjanâni thâlîkesu pi sarâvakesu pi nikkhipanti. tiṇacunnehi pi paṃsukehi pi okiriyanti — gha — anujânâmi bhikkhave añjanin ti. tena kho pana samayena chabbaggiyâ bhikkhû uccâvacâ añjaniyo dhârenti sovaṇṇamayam rūpiyamayam. manussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihi kâmbhogino 'ti. bhagavato etam attham ârocesum. na bhikkhave uccâvacâ añjanî dhâretabbâ. yo dhâreyya, âpatti dukkaṭassa. anujânâmi bhikkhave atṭhimayam dantamayam visâṇamayam nalamayam velumayam kaṭṭhamayam jatumayam phalamayam lohamayam saṅkhanâbhimayan ti. ||1|| tena kho pana samayena añjanî apârutâ honti. tiṇacunnehi pi paṃsukehi pi okiriyanti — la — anujânâmi bhikkhave apidhânan ti. apidhânam nipatati. anujânâmi bhikkhave suttakena bandhitvâ añjaniyâ bandhitun ti. añjanî nipatati. anujânâmi bhikkhave suttakena sibbetun ti. ||2|| tena kho pana samayena bhikkhû aṅguliyâ añjanti. akkhîni dukkhâni honti — la — anujânâmi bhikkhave añjanisalâkan ti. tena kho pana samayena chabbaggiyâ bhikkhû uccâvacâ añjanisalâkâyo dhârenti sovaṇṇamayam rūpiyamayam. ma-

nussâ ujjhâyanti khîyanti vipâcenti: seyyathâpi gihî kâma-
bhogino 'ti — la — na bhikkhave uccâvacâ añjanisalâkâ
dhâretabbâ. yo dhâreyya, âpatti dukkaṭassa. anujânâmi bhi-
kkhave atthimayaṃ — la — sañkhanâbhimayan ti. ||3|| tena
kho pana samayena añjanisalâkâ bhûmiyaṃ patitâ pharusâ
hoti — la — anujânâmi bhikkhave salâkodhâniyan ti.
tena kho pana samayena bhikkhû añjanim pi añjanisalâkam pi
hatthena pariharanti — la — anujânâmi bhikkhave añjani-
thavikan ti. amsabandhako na hoti — la — anujânâmi bhi-
kkhave amsabandhakaṃ bandhanasuttakan ti. ||4||12||

tena kho pana samayena âyasmato Pilindavacchassa
sisâbhitâpo hoti — la — anujânâmi bhikkhave muddhani
telakan ti. na kkhamaniyo hoti — la — anujânâmi bhi-
kkhave natthukamman ti. natthu galati — la — anu-
jânâmi bhikkhave natthukaraṇin ti. tena kho pana sam-
ayena chabbaggiyâ bhikkhû uccâvacâ natthukaraṇiyo
dhârenti sovaṇṇamayayaṃ rūpiyamayaṃ. manussâ ujjhâyanti
khîyanti vipâcenti: seyyathâpi gihî kâma-bhogino 'ti. na
bhikkhave uccâvacâ natthukaraṇi dhâretabbâ. yo dhâreyya,
âpatti dukkaṭassa. anujânâmi bhikkhave atthimayaṃ — la —
sañkhanâbhimayan ti. ||1|| natthum visamaṃ âsiñcanti.
anujânâmi bhikkhave yamakanatthukaraṇin ti. na
kkhamaniyo hoti. anujânâmi bhikkhave dhûmaṃ pâṭun
ti. tañ ñeva vaṭṭim âlimpetvâ pivanti. kaṇṭhaṃ dahati
— la — anujânâmi bhikkhave dhûmanettan ti. tena kho
pana samayena chabbaggiyâ bhikkhû uccâvacâni dhû-
manettâni dhârenti . . . (comp. § 1.) . . . sañkhanâbhi-
mayan ti. tena kho pana samayena dhûmanettâni apârutâni
honti, pâṇakâ pavisanti — la — anujânâmi bhikkhave api-
dhânan ti. tena kho pana samayena bhikkhû dhûmanettâni
hatthena pariharanti. anujânâmi bhikkhave dhûmanetta-
thavikan ti. ekato ghaṃsiyanti — la — anujânâmi bhi-
kkhave yamakathavikan ti. amsabandhako na hoti
— la — anujânâmi bhikkhave amsabandhakaṃ bandha-
nasuttakan ti. ||2||13||

tena kho pana samayena âyasmato Pilindavacchassa

vātābādho hoti. vejjā evaṃ āhamsu : telam pacitabban ti. anujānāmi bhikkhave telapākan ti. tasmim kho pana telapāke majjam pakkhipitabbam hoti. anujānāmi bhikkhave telapāke majjam pakkhipitun ti. tena kho pana samayena chabbaggiyā bhikkhū atipakkhittamajjāni telāni pacanti. tāni pivitvā majjanti. na bhikkhave atipakkhittamajjam telam pātabbam. ye piveyya, yathāddhammo kāretabbo. anujānāmi bhikkhave yasmim telapāke majjassa na vaṇṇo na gandho na raso paññāyati, evarūpaṃ majjapakkhittam telam pātun ti. ||1|| tena kho pana samayena bhikkhūnaṃ bahum atipakkhittamajjam telam pakkaṃ hoti. atha kho bhikkhūnaṃ etad ahoṣi : katham nu kho atipakkhittamajje tele paṭipajjitabban ti. anujānāmi bhikkhave abbañjanam adhiṭṭhātun ti. tena kho pana samayena āyasmato Pilindavacchassa bahutaram telam pakkaṃ hoti, telabhājanam na samvijjati. anujānāmi bhikkhave tiṇi tumbāni lohatumbaṃ kaṭṭhatumbaṃ phalatumban ti. ||2|| tena kho pana samayena āyasmato Pilindavacchassa aṅgavāto hoti. anujānāmi bhikkhave sedakamman ti. na kkhamanīyo hoti. anujānāmi bhikkhave sambhārasedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave mahāsedan ti. na kkhamanīyo hoti. anujānāmi bhikkhave bhaṅgodakan ti. na kkhamanīyo hoti. anujānāmi bhikkhave udakakoṭṭhakan ti. ||3|| tena kho pana samayena āyasmato Pilindavacchassa pabbavāto hoti. anujānāmi bhikkhave lohitaṃ mocetun ti. na kkhamanīyo hoti. anujānāmi bhikkhave lohitaṃ mocetvā visāpēna gahetun ti. tena kho pana samayena āyasmato Pilindavacchassa pādā phālitaṃ honti. anujānāmi bhikkhave pādabbhañjanan ti. na kkhamanīyo hoti. anujānāmi bhikkhave pajjam abhisamkharitun ti. tena kho pana samayena aññatarassa bhikkhuno gaṇḍābādho hoti. anujānāmi bhikkhave satthakammam. kasāvodakena attho hoti. anujānāmi bhikkhave kasāvodakan ti. tilakakkena attho hoti. anujānāmi bhikkhave tilakakkan ti. ||4|| kabalikāya attho hoti. anujānāmi bhikkhave kabalikan ti. vaṇabandhanacolena attho hoti. anujānāmi bhikkhave vaṇabandhanacolan ti. vaṇo kaṇḍuvati. anujānāmi bhikkhave sāsapakutṭena phositun ti. vaṇo kilijjittha.

anujānāmi bhikkhave dhūmaṃ kātun ti. vaṇamamsaṃ
 vuttāhi. anujānāmi bhikkhave loṇasaṃkharikāya
 chinditun ti. vaṇo na rūhati. anujānāmi bhikkhave va-
 natelan ti. telaṃ galati. bhagavato etam atthaṃ āroce-
 sum. anujānāmi bhikkhave vikāsikaṃ sabbaṃ vaṇapaṭi-
 kamman ti. ||5|| tena kho pana samayena aññataro bhikkhu
 ahinā dattho hoti. bhagavato etam atthaṃ ārocesum. anu-
 jānāmi bhikkhave cattāri mahāvikaṭāni dātum gūthaṃ
 muttaṃ chārikaṃ mattikan ti. atha kho bhikkhūnaṃ etad
 ahosi : appaṭiggahitāni nu kho udāhu paṭiggahetabbāni.
 bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave
 sati kappiyakārake paṭiggahāpetum, asati kappiyakārake
 sāmāṃ gahetvā paribhuñjitun ti. tena kho pana samayena
 aññatarena bhikkhunaṃ visāṃ pītaṃ hoti. anujānāmi bhi-
 kkhave gūthaṃ pāyetun ti. atha kho bhikkhūnaṃ etad
 ahosi : appaṭiggahito nu kho udāhu paṭiggahāpetabbo 'ti.
 anujānāmi bhikkhave yaṃ karonto paṭiggaṇhāti sv eva
 paṭiggaho kato, na puna paṭiggahāpetabbo 'ti. ||6|| tena
 kho pana samayena aññatarassa bhikkhuno gharadinnakā-
 bādho hoti. anujānāmi bhikkhave sitāloḷiṃ pāyetun ti.
 tena kho pana samayena aññataro bhikkhu dutthagahaṇiko
 hoti. anujānāmi bhikkhave āmisakhāraṃ pāyetun ti.
 tena kho pana samayena aññatarassa bhikkhuno paṇduro-
 gābādho hoti. anujānāmi bhikkhave muttahaṇitakāṃ
 pāyetun ti. tena kho pana samayena aññatarassa bhikkhuno
 chavidosābādho hoti. anujānāmi bhikkhave gandhālepāṃ
 kātun ti. tena kho pana samayena aññataro bhikkhu abhi-
 sannakāyo hoti. anujānāmi bhikkhave virecanāṃ pātun
 ti. acchakañjiyā attho hoti. anujānāmi bhikkhave accha-
 kañjikaṃ ti. akatayūsenā attho hoti. anujānāmi bhi-
 kkhave akatayūsaṃ ti. katākaṭena attho hoti. anujānāmi
 bhikkhave katākaṭaṃ ti. paṭicchādaniyena attho hoti.
 anujānāmi bhikkhave paṭicchādaniyaṃ ti. ||7||14||

tena kho pana samayena āyasmā Pilindavaccho Rājā-
 gahe pabbhāraṃ sodhāpeti leṇaṃ kattukāmo. atha kho
 rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilinda-
 vaccho ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Pilin-

davacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilindavacchaṃ etad avoca : kiṃ bhante thero kārāpetīti. pabbhāraṃ mahārāja sodhāpemi leṇaṃ kattukāmo 'ti. attho bhante ayyassa ārāmikenā 'ti. na kho mahārāja bhagavatā ārāmiko anuññāto 'ti. tena hi bhante bhagavantaṃ paṭipucchitvā mama āroceyyāthā 'ti. evaṃ mahārāja 'ti kho āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbisārassa paccassosi. ||1|| atha kho āyasmā Pilindavaccho rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. atha kho rājā Māgadho Seniyo Bimbisāro āyasmatā Pilindavacchena dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utṭhāyāsanaṃ āyasmantaṃ Pilindavacchaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho āyasmā Pilindavaccho bhagavato santike dūtaṃ pāhesi : rājā bhante Māgadho Seniyo Bimbisāro ārāmikaṃ dātukāmo. kathaṃ nu kho bhante paṭipajjitabban ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave ārāmikaṃ ti. ||2|| dutiyam pi kho rājā Māgadho Seniyo Bimbisāro yenāyasmā Pilindavaccho ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Pilindavacchaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho rājā Māgadho Seniyo Bimbisāro āyasmantaṃ Pilindavacchaṃ etad avoca : anuññāto bhante bhagavatā ārāmiko 'ti. evaṃ mahārāja 'ti. tena hi bhante ayyassa ārāmikaṃ dammīti. atha kho rājā Māgadho Seniyo Bimbisāro āyasmato Pilindavacchassa ārāmikaṃ paṭisunītvā vissaritvā cirena satim paṭilabbhitvā aññātaraṃ sabbatthakaṃ mahāmatthaṃ āmantesi : yo mayā bhāṇe ayyassa ārāmiko paṭissuto dinno so ārāmiko 'ti. na kho deva ayyassa ārāmiko dinno 'ti. kīvāciraṃ nu kho bhāṇe ito hitaṃ hotīti. ||3|| atha kho so mahāmatto rattiyo vigaṇetvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : pañca deva rattisatānīti. tena hi bhāṇe ayyassa pañca ārāmikasatāni dethā 'ti. evaṃ devā 'ti kho so mahāmatto rañño Māgadhasa Seniyassa Bimbisārassa paṭisunītvā āyasmato Pilindavacchassa pañca ārāmikasatāni pādāsi, paṭiyekko gāmo nivisi. Ārāmikagāmo 'ti pi naṃ

âhamsu, Pilindagâmo 'ti pi nam âhamsu. tena kho pana samayena âyasmâ Pilindavaccho tasmim gâmake kulûpako hoti. atha kho âyasmâ Pilindavaccho pubbañhasamayam nivâsetvâ pattacivaram âdâya Pilindagâmam piñḍâya pâvisi. ||4|| tena kho pana samayena tasmim gâmake ussavo hoti, dârikâ alamkatâ mālâkitâ kilānti. atha kho âyasmâ Pilindavaccho Pilindagâmake sapadānam piñḍâya caramāno yena aññatarassa ârâmikassa nivesanam ten' upasamkami, upasamkamitvâ paññatte âsane nisīdi. tena kho pana samayena tassâ ârâmikiniyâ dhītâ aññe dârake alamkate mālâkite passivâ rodati: mālā me detha, alamkāram me dethâ 'ti. atha kho âyasmâ Pilindavaccho tam ârâmikinim etad avoca: kissāyam dârikâ rodātīti. ayam bhante dârikâ aññe dârake alamkate mālâkite passivâ rodati: mālā me detha, alamkāram me dethâ 'ti. kuto amhākam duggatānam mālā, kuto alamkāro 'ti. ||5|| atha kho âyasmâ Pilindavaccho aññataram tinaṇḍupakam gahetvâ tam ârâmikinim etad avoca: hand' imam tinaṇḍupakam tassâ dârikāya sise paṭimuñcā 'ti. atha kho sâ ârâmikinī tam tinaṇḍupakam gahetvâ tassâ dârikāya sise paṭimuñci. sâ ahosi suvaṇṇamālā abhirûpâ dassaniyâ pâsâdikâ, n' atthi tâdisâ rañño pi antepure suvaṇṇamālā. manussâ rañño Mâgadhasa Seniyassa Bimbisârassa ârocesum: amukassa deva ârâmikassa ghare suvaṇṇamālā abhirûpâ dassaniyâ pâsâdikâ, n' atthi tâdisâ devassa pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamsayam corikāya âbhatâ 'ti. atha kho râjâ Mâgadho Seniyo Bimbisâro tam ârâmikakulam bandhâpesi. ||6|| dutiyam pi kho âyasmâ Pilindavaccho pubbañhasamayam nivâsetvâ pattacivaram âdâya Pilindagâmam piñḍâya pâvisi. Pilindagâmake sapadānam piñḍâya caramāno yena tassâ ârâmikassa nivesanam ten' upasamkami, upasamkamitvâ paṭivissake pucchi: kham imam ârâmikakulam gatan ti. etissâ bhante suvaṇṇamālāya kâraṇā raññā bandhâpitan ti. atha kho âyasmâ Pilindavaccho yena rañño Mâgadhasa Seniyassa Bimbisârassa nivesanam ten' upasamkami, upasamkamitvâ paññatte âsane nisīdi. atha kho râjâ Mâgadho Seniyo Bimbisâro yenâyasmâ Pilindavaccho ten' upasamkami, upasamkamitvâ âyasantam Pilindavaccham abbhivâdetvâ ekamantam nisīdi. ekamantam nisinnam

kho rājanam Māgadham Seniyam Bimbisāram āyasmā Pilindavaccho etad avoca: ||7|| kissa mahārāja ārāmikakulam bandhāpitan ti. tassa bhante ārāmikassa ghare suvaṇṇamālā abhirūpā dassanīyā pāsādikā, n' atthi tādisā ambhākam pi antepure suvaṇṇamālā. kuto tassa duggatassa. nissamsayam corikāya ābhatā 'ti. atha kho āyasmā Pilindavaccho rañño Māgadhasa Seniyassa Bimbisārassa pāsadam suvaṇṇan ti adhimucci, so ahosi sabbo sovaṇṇamayo. idam pana te mahārāja tāvabahuṃ suvaṇṇam kuto 'ti. aññātam bhante, ayyassa eso iddhānubhāvo 'ti tam ārāmikakulam muñcāpesi. ||8|| manussā ayyena kira Pilindavacchena sarājikāya parisāya uttarimanussadhammam iddhipātihāriyam dassitan ti attamanā abhippasannā āyasmato Pilindavacchassa pañca bhesajjāni abhiharimṣu seyyath' idam: sappiṃ navanītam telam madhum phānitam ti. pakatīyāpi ca āyasmā Pilindavaccho lābhī hoti, pañcannam bhesajjānam laddham-laddham parisāya vissajjesi. parisā c' assa hoti bāhullikā, laddham-laddham kolambe pi ghaṭe pi pūretvā paṭisāmeti, parissāvānāni pi thavikāyo pi pūretvā vātapānesu lagganti, tāni olīnavilīnāni tiṭṭhanti, undurehi pi viharā okiṇṇavikiṇṇā honti. manussā viharacārikam āhiṇḍantā passivā ujjhāyanti khīyanti vipācenti: antokoṭṭhāgārikā ime samānā Sakyaputtiyā seyyathāpi rājā Māgadho Seniyo Bimbisāro 'ti. ||9|| assosum kho bhikkhū tesam manussānam ujjhāyantānam khīyantānam vipācentānam. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: katham hi nāma bhikkhū evarūpāya bāhullāya cetessantīti. atha kho te bhikkhū bhagavato etam attham ārocesum. saccam kira bhikkhave bhikkhū evarūpāya bāhullāya cetentīti. saccam bhagavā. vigarahitvā dhammikatham katvā bhikkhū āmantesi: yāni kho pana tāni gilānānam bhikkhūnam paṭisāyaniyāni bhesajjāni seyyath' idam: sappiṃ navanītam telam madhu phānitam, tāni paṭiggahetvā sattāhaparamam sannidhikārakam paribhuñjitabbāni, tam atikkāmayato yathāddhammo kāretabbo 'ti. ||10||15||

bhesajjaanuññātabhāṇavāram paṭhamam.

atha kho bhagavā Sāvattthiyam yathābhirantam viha-

ritvā yena Rājagaham tena cārikam pakkāmi. addasa kho āyasmā Kaṅkhārevato antarā magge gulakaraṇam okkamitvā gule piṭṭham pi chārikam pi pakkhipante, disvāna akappiyo guḷo sāmiso, na kappati guḷo vikāle paribhuñjitun ti kukkucāyanto saporiso gulam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi gulam na paribhuñjanti. bhagavato etam attham ārocesum. kimatthiyā bhikkhave gule piṭṭham pi chārikam pi pakkhipantīti. thaddhanatthāya bhagavā 'ti. sace bhikkhave thaddhanatthāya gule piṭṭham pi chārikam pi pakkhipanti so ca guḷo tv eva samkham gacchati, anujānāmi bhikkhave yathāsukham gulam paribhuñjitun ti. ||1|| addasa kho āyasmā Kaṅkhārevato antarā magge vacce muggam jātam, passitvā akappiyā muggā, pakkāpi muggā jāyantīti kukkucāyanto saporiso muggam na paribhuñjati, ye pi 'ssa sotabbam maññanti, te pi muggam na paribhuñjanti. bhagavato etam attham ārocesum. sace bhikkhave pakkāpi muggā jāyanti, anujānāmi bhikkhave yathāsukham muggam paribhuñjitun ti. ||2|| tena kho pana samayena aññatarassa bhikkhuno udaravātābādho hoti, so loṇasovīrakam apāyi, tassa so udaravātābādho paṭippassambhi. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānassa loṇasovīrakam, agilānassa udakasambhinnaṃ pānaparibhogena paribhuñjitun ti. ||3||16||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena bhagavato udaravātābādho hoti. atha kho āyasmā Ānando pubbe pi bhagavato udaravātābādho tekaṭulāya yāgyā phāsu hotīti sāmam tilam pi taṇḍulam pi muggam pi paññāpetvā anto vāsetvā anto sāmam pacitvā bhagavato upanāmesi pivatu bhagavā tekaṭulayāgun ti. ||1|| jānantāpi tathāgatā pucchanti, jānantāpi na pucchanti, kālam viditvā pucchanti, kālam viditvā na pucchanti, atthasamhitam tathāgatā pucchanti no anattasamhitam, anattasamhite setu ghāto tathāgatānam. dvīhi ākārehi buddhā bhagavanto bhikkhū paṭipucchanti, dhammam vā desessāma, sāvakanam vā sikkhāpadam paññāpessāmā 'ti. atha kho bhagavā āyas-

mantam Ānandam āmantesi : kut' āyam Ānanda yāgū 'ti.
 atha kho āyasmā Ānando bhagavato etam attham ārocesi.
 ||2|| vigarahi buddho bhagavā : ananucchaviyam Ānanda
 ananulomikam appatirūpam assāmanakam akappiyam aka-
 ranīyam. katham hi nāma tvam Ānanda evarūpāya bāhullāya
 cetessasi. yad api Ānanda anto vuttham tad api akappiyam,
 yad api anto pakkam tad api akappiyam, yad api sāmam
 pakkam tad api akappiyam. n' etam Ānanda appasannānam
 vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū
 āmantesi : na bhikkhave anto vuttham anto pakkam
 sāmam pakkam paribhuñjitabbam. yo paribhuñjeyya,
 āpatti dukkaṭassa. ||3|| anto ce bhikkhave vuttham anto
 pakkam sāmam pakkam, tañ ce paribhuñjeyya, āpatti tiṇṇam
 dukkaṭānam. anto ce bhikkhave vuttham anto pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, āpatti dvinnam
 dukkaṭānam. anto ce bhikkhave vuttham bahi pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-
 ṭānam. ||4|| bahi ce bhikkhave vuttham anto pakkam
 sāmam pakkam, tañ ce paribhuñjeyya, āpatti dvinnam dukka-
 ṭānam. anto ce bhikkhave vuttham bahi pakkam aññehi
 pakkam, tañ ce paribhuñjeyya, āpatti dukkaṭassa. bahi ce
 bhikkhave vuttham anto pakkam aññehi pakkam, tañ ce
 paribhuñjeyya, āpatti dukkaṭassa. bahi ce bhikkhave vu-
 ttham bahi pakkam sāmam pakkam, tañ ce paribhuñjeyya,
 āpatti dukkaṭassa. bahi ce bhikkhave vuttham bahi pakkam
 aññehi pakkam, tañ ce paribhuñjeyya, anāpattīti. ||5|| tena
 kho pana samayena bhikkhū bhagavatā sāmampāko paṭi-
 kkhitto 'ti punapāke kukkucāyanti. bhagavato etam attham
 ārocesum. anujānāmi bhikkhave punapākam pacitun ti.
 ||6|| tena kho pana samayena Rājagaham dubbhikkham ho-
 ti. manussā loṇam pi telam pi taṇḍulam pi khādaniyam pi
 ārāmaṃ āharanti, tāni bhikkhū bahi vāseṇti, ukkaṇḍakāpi
 khādanti corāpi haranti. bhagavato etam attham ārocesum.
 anujānāmi bhikkhave anto vāsetun ti. anto vāsetvā bahi
 pācenti, damakā parivārenti. bhikkhū avissatthā pari-
 bhuñjanti. bhagavato etam attham ārocesum. anujānāmi
 bhikkhave anto pacitun ti. dubbhikkhe kappiyakārakā
 bahutaram haranti, appataram bhikkhūnam denti. bhaga-

vato etam attham ārocesum. anujānāmi bhikkhave sāmam pacitum. anujānāmi bhikkhave anto vuttham anto pakkam sāmam pakkam ti. ||7|| tena kho pana samayena sambahulā bhikkhū Kāsīsu vassam vutthā Rājagaham gacchantā bhagavantam dassanāya antarā magge na labhimsu lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi. atha kho te bhikkhū kilantarūpā yena Rājagaham Veluvanam Kalandakanivāpo yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisidimsu. āciṇṇam kho pan' etam buddhānam bhagavantānam āgantukehi bhikkhūhi saddhim paṭissammoditum. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamaniyam, kacci yāpaniyam, kacci 'ttha appakilamathena addhānam āgatā, kuto ca tumhe bñikkhave āgacchathā 'ti. ||8|| khamaniyam bhagavā, idha mayam bhante Kāsīsu vassam vutthā Rājagaham āgacchantā bhagavantam dassanāya antarā magge na labhimhā lūkhassa vā paṇitassa vā bhojanassa yāvadattham pāripūrim, bahuñ ca phalakhādaniyam ahosi, kappiyakārako ca na ahosi, tena mayam kilantarūpā addhānam āgatā 'ti. atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave yattha phalakhādaniyam passati kappiyakārako ca na hoti, sāmam gahetvā haritvā kappiyakārakam passitvā bhūmiyam nikkhipitvā paṭiggahāpetvā paribhuñjitum. anujānāmi bhikkhave uggahitam paṭiggahitum ti. ||9||17||

tena kho pana samayena aññatarassa brāhmaṇassa navā ca tilā navañ ca madhum uppannā honti. atha kho tassa brāhmaṇassa etad ahosi: yam nūnāham nave ca tile navañ ca madhum buddhapamukhassa bhikkhusamghassa dadeyyan ti. atha kho so brāhmaṇo yena bhagavā ten' upasamkami, upasamkamitvā bhagavatā saddhim sammodi. sammodaniyam katham saraṇiyam vitisāretvā ekamantam atthāsi, ekamantam tñito kho so brāhmaṇo bhagavantam etad avoca: adhivāsetu me bhante bhavam Gotamo svātanaṇya bhattam saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuñhi-

bhāvena. atha kho so brāhmaṇo bhagavato adbhivāsanaṃ veditvā pakkāmi. ||1|| atha kho so brāhmaṇo tassa rattiya accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesi: kālo bho Gotama, niṭṭhitaṃ bhaddanta ti. atha kho bhagavā pubbaṇhasamayāṃ nīvāsetvā pattacivaraṃ ādāya yena tassa brāhmaṇassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusaṃghaṃ paṇitena khādaniyena bhojaniyena sahattā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onītapattapaṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahaṃsetvā utthāyāsanā pakkāmi. ||2|| atha kho tassa brāhmaṇassa acirapakkantassa bhagavato etad ahoṣi: yesaṃ kho mayā atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navaṇi ca madhuraṃ dassāmi, te mayā pamuttā dātum. yaṃ nūnaṃ nave ca tile navaṇi ca madhuraṃ kolambehi ca ghaṭehi ca āramaṃ harāpeyya ti. atha kho so brāhmaṇo nave ca tile navaṇi ca madhuraṃ kolambehi ca ghaṭehi ca āramaṃ āharāpetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā ekamantaṃ atthāsi, ekamantaṃ tīto kho so brāhmaṇo bhagavantaṃ etad avoca: ||3|| yesaṃ kho mayā bho Gotama atthāya buddhapamukho bhikkhusaṃgho nimantito nave ca tile navaṇi ca madhuraṃ dassāmi, te mayā pamuttā dātum. paṭigaṇhātu me bhavaṃ Gotamo nave ca tile navaṇi ca madhura ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkuccāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave tato nīhantaṃ bhuttāvinā pavāritena anāritantaṃ paribhuñjitum ti. ||4||18||

tena kho pana samayena āyasmato Upanandassa Sakya-puttassa upatthākakulaṃ saṃghassa' atthāya khādaniyaṃ pāhesi: ayyassa Upanandassa dassetvā saṃghassa dātabba ti. tena kho pana samayena āyasmā Upanando

Sakyaputto gāmaṃ piṇḍāya pavittṭho hoti. atha kho te manussā ārāmaṃ gantvā bhikkhū pucchimsu: kamaṃ bhante ayyo Upanando 'ti. esāvuso āyasmā Upanando Sakyaputto gāmaṃ piṇḍāya pavittṭho 'ti. idam bhante khādaniyaṃ ayyassa Upanandassa dassetvā saṃghassa dātabban ti. bhagavato etaṃ atthaṃ ārocesuṃ. tena hi bhikkhave paṭiggahe tvā nikkhipatha yāva Upanando āgacchatīti. ||1|| atha kho āyasmā Upanando Sakyaputto purebhattaṃ kulāni payirupāsītva divā āgacchi. tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkucāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave purebhattaṃ paṭiggaḥitaṃ bhuttāvinā pavāritena anātirittaṃ paribhuñjitun ti. ||2|| **19**

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyam viharati Jetavane Anāthapiṇḍikassa ārame. tena kho pana samayena āyasmato Sāriputtassa kāyaḍāhābādho hoti. atha kho āyasmā Mahāmoggallāno yenāyasmā Sāriputto ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Sāriputtaṃ etaḍ avoca: pubbe te āvuso Sāriputta kāyaḍāhābādho kena phāsu hotīti. bhisehi ca me āvuso muḍḍalikāhi cā 'ti. atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Jetavane antarahito Mandākinīyā pokkharaniyā tīre pāturahosi. ||1|| addasa kho aññātaro nāgo āyasmantaṃ Mahāmoggallānaṃ dūrato 'va āgacchantam, disvāna āyasmantaṃ Mahāmoggallānaṃ etaḍ avoca: etu kho bhante ayyo Mahāmoggallāno, svāgataṃ bhante ayyassa Mahāmoggallānassa, kena bhante ayyassa attho, kiṃ dammīti. bhisehi ca me āvuso attho muḍḍalikāhi cā 'ti. atha kho so nāgo aññātaraṃ nāgaṃ ānāpesi: tena hi bhāṇe ayyassa bhise ca muḍḍalikāyo ca yāvadatthaṃ dehīti. atha kho so nāgo Mandākinīm pokkharaniṃ ogāhetvā soṇḍāya bhiṣaṇi ca muḍḍaliṇi ca abbāhitvā suvi-

kkhālitam vikkhāletvā bhaṇḍikam bandhītvā yenāyasmā Mahāmoggallāno ten' upasaṃkami. || 2 || atha kho āyasmā Mahāmoggallāno seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya, evam eva Mandākinīyā pokkharaniyā tīre antarahito Jetavane pāturahosi, so pi kho nāgo Mandākinīyā pokkharaniyā tīre antarahito Jetavane pāturahosi. atha kho so nāgo āyasmato Mahāmoggallānassa bhise ca muḷālikāyo ca paṭiggahāpetvā Jetavane antarahito Mandākinīyā pokkharaniyā tīre pāturahosi. atha kho āyasmā Mahāmoggallāno āyasmato Sāriputtassa bhise ca muḷālikāyo ca upanāmesi. atha kho āyasmato Sāriputtassa bhise ca muḷālikāyo ca paribhuttassa kāyaḍāhābādho paṭippassambhi. bahū bhisā ca muḷālikāyo ca avasitṭhā honti. || 3 || tena kho pana samayena bhikkhū dubbhikkhe appamattake pi pavārenti paṭisaṃkhāpi paṭikkhipanti, sabbo ca saṃgho pavārito hoti, bhikkhū kukkucāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjatha. anujānāmi bhikkhave vanaṭṭhaṃ pokkharatṭhaṃ bhuttāvinā pavāritena anātirittaṃ paribhuñjitun ti. || 4 || 20 ||

tena kho pana samayena Sāvattthiyaṃ bahum phalakhādaniyaṃ ussannaṃ hoti kappiyakārako ca na hoti. bhikkhū kukkucāyantaṃ phalaṃ na paribhuñjanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave abijaṃ nibbatta-bijaṃ akata-kappaṃ phalaṃ paribhuñjitun ti. || 1 || 21 ||

atha kho bhagavā Sāvattthiyaṃ yathābhirantaṃ viharitvā yena Rājagahaṃ tena cārikaṃ pakkāmi. anupubbe na cārikaṃ caramāno yena Rājagahaṃ tad avasari. tatra sudam bhagavā Rājagahe viharati Veḷuvane Kalanda-kanivāpe. tena kho pana samayena aññatarassa bhikkhuno bhagandalābādho hoti. Ākāśagotto vejjo satthakammaṃ karoti. atha kho bhagavā senāsana-cārikaṃ āhīṇanto yena tassa bhikkhuno vihāro ten' upasaṃkami. || 1 || addasa kho Ākāśagotto vejjo bhagavantaṃ dūrato 'va āgacchantam, disvāna bhagavantaṃ etad avoca : āgacchatu bhavaṃ Gotamo imassa bhikkhuno vaccaṃaggam passatu seyyathāpi godhā-

mukhan ti. atha kho bhagavā mamaṃ khv āyaṃ moghapuri-
so uppaṇḍetīti tuṇhibhūto 'va paṭinivattitvā etasmim nidāne
etasmim pakarane bhikkhusamggham sannipâtâpetvā bhikkhū
paṭipucchi: atthi kira bhikkhave amukasmim vihare bhikkhu
gilāno 'ti. atthi bhagavā 'ti. kim tassa bhikkhave bhikkhuno
âbâdho 'ti. tassa bhante āyasmato bhagandalâbâdho, Âkâ-
sagotto vejjo satthakammaṃ karotīti. ||2|| vigarahi buddho
bhagavā: ananucchaviyaṃ bhikkhave tassa moghapurisassa
ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ aka-
raṇiyaṃ. kathaṃ hi nāma so bhikkhave moghapuriso
sambâdhe satthakammaṃ kârâpessatīti. sambâdhe bhikkha-
ve sukhumā chavi, duropayo vaṇo, dupparihāraṃ satthaṃ.
n' etaṃ bhikkhave appasannānaṃ vā pasâdāya. vigara-
hitvā dhammikathaṃ katvā bhikkhū âmantesi: na bhi-
kkhave sambâdhe satthakammaṃ kârâpetabbaṃ. yo
kârâpeyya, âpatti thullaccayassā 'ti. ||3|| tena kho pana
samayena chabbaggiyā bhikkhū bhagavatā sattha-
kammaṃ paṭikkhittan ti vatthikammaṃ kârâpentī. ye
te bhikkhū appicchā te ujjhāyanti khīyanti vipâcenti:
kathaṃ hi nāma chabbaggiyā bhikkhū vatthikammaṃ kârâ-
pessantīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ
ârocesuṃ. saccaṃ kira bhikkhave chabbaggiyā bhikkhū
vatthikammaṃ kârâpentīti. saccaṃ bhagavā. vigarahitvā
dhammikathaṃ katvā bhikkhū âmantesi: na bhikkhave
sambâdhassa sâmantā dvaṅgulā satthakammaṃ vā
vatthikammaṃ vā kârâpetabbaṃ. yo kârâpeyya, âpatti
thullaccayassā 'ti. ||4||22||

atha kho bhagavā Rājagahe yathâbhirantaṃ viharitvā
yena Bârâṇasī tena cārikaṃ pakkāmi. anupubbena cāri-
kaṃ caramāno yena Bârâṇasī tad avasari. tatra sudam bha-
gavā Bârâṇasiyaṃ viharati Isipatane migadāye. tena
kho pana समयena Bârâṇasiyaṃ Suppiyo ca upāsako
Suppiyā ca upāsikā ubhatopasannā hontī dāyaka kārakā
samghupaṭṭhākā. atha kho Suppiyā upāsikā ârāmaṃ gantvā
vihārena vihāraṃ parivenena parivenaṃ upasaṃkamitvā bhi-
kkhū pucchati: ko bhante gilāno, kassa kim âhariyyatū
'ti. ||1|| tena kho pana समयena aññātarena bhikkhunā

virecanam pītaṃ hoti. atha kho so bhikkhu Suppiyaṃ upāsikaṃ etad avoca : mayā kho bhagini virecanam pītaṃ, attho me paṭicchādaniyenā 'ti. sutthū ayya āhariyissatīti gharaṃ gantvā antevāsim ānāpesi : gaccha bhane pavattamamsaṃ jānāhīti. evaṃ ayye 'ti kho so puriso Suppiyāya upāsikāya paṭisunitvā kevalakappaṃ Bārānasim āhiṇḍanto na addasa pavattamamsaṃ. atha kho so puriso yena Suppiyā upāsikā ten' upasaṃkami, upasaṃkamitvā Suppiyaṃ upāsikaṃ etad avoca : n' atth' ayye pavattamamsaṃ, māghāto ajjā 'ti. ||2|| atha kho Suppiyāya upāsikāya etad ahosi : tassa kho gilānassa bhikkhuno paṭicchādaniyaṃ alabhantassa ābādho vā abhivaḍḍhissati kālāṃkiriyaṃ vā bhavissati, na kho me taṃ paṭirūpaṃ yāhaṃ paṭisunitvā na harāpeyyaṃ ti potthanikaṃ gahetvā ūrumamsaṃ ukkantitvā dāsiyā adāsi : banda je imaṃ maṃsaṃ sampādetvā amukasmaṃ vihāre bhikkhu gilāno tassa dajjehi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti uttarāsaṅgena ūruṃ vethetvā ovarakaṃ pavisitvā mañcake nipajji. ||3|| atha kho Suppiyo upāsako gharaṃ gantvā dāsim pucchi : kahaṃ Suppiyā 'ti. esāyya ovarake nipannā 'ti. atha kho Suppiyo upāsako yena Suppiyā upāsikā ten' upasaṃkami, upasaṃkamitvā Suppiyaṃ upāsikaṃ etad avoca : kissa nipannāsīti. gilān' amhīti. kin te ābādho 'ti. atha kho Suppiyā upāsikā Suppiyassa upāsakassa etam atthaṃ ārocesi. atha kho Suppiyo upāsako acchariyaṃ vata bho abbhutaṃ vata bho yāva saddhāyaṃ Suppiyā pasannā, yatra hi nāma attano pi maṃsāni pariccattāni, kim pana imāya aññaṃ kiñci adeyyaṃ bhavissatīti haṭṭho udaggo yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||4|| ekamantaṃ nisinno kho Suppiyo upāsako bhagavantam etad avoca : adhivāsetu me bhante bhagavā svātanāya bhattam saddhiṃ bhikkhusaṃghena 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Suppiyo upāsako bhagavato adhivāsanaṃ veditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho Suppiyo upāsako tassā rattiyā accayena pañītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālāṃ ārocāpesi : kālo bhante niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacivaraṃ ādāya yena

Suppiyassa upāsakassa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusamghena. ||5|| atha kho Suppiyo upāsako yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam atthāsi. ekamantam tthitam kho Suppiyam upāsakam bhagavā etad avoca: kham Suppiyā 'ti. gilānā bhagavā 'ti. tena hi āgacchatū 'ti. na bhagavā ussatthi. tena hi pariggahetvāpi ānethā 'ti. atha kho Suppiyo upāsako Suppiyam upāsikam pariggahetvā ānesi. tassā saha dassanena bhagavato tāvamahā vaṇo rūlho ahosi succhavi lomajāto. ||6|| atha kho Suppiyo ca upāsako Suppiyā ca upāsikā acchariyam vata bho abbhutam vata bho tathāgatassa mahiddhikā mahānubhāvatā, yatra hi nāma saha dassanena bhagavato tāvamahā vaṇo rūlho bhavissati succhavi lomajāto 'ti hatthā udaggā buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapaṇim ekamantam nisīdīsu. atha kho bhagavā Suppiyam upāsakam Suppiyañ ca upāsikam dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi. ||7|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchī: ko bhikkhave Suppiyam upāsikam maṃsam viññāpesīti. evaṃ vutte so bhikkhu bhagavantam etad avoca: aham kho bhante Suppiyam upāsikam maṃsam viññāpesin ti. āhāriyittha bhikkhū 'ti. āhāriyittha bhagavā 'ti. paribhuñji tvam bhikkhū 'ti. paribhuñj' aham bhagavā 'ti. paṭivekkhi tvam bhikkhū 'ti. nāham bhagavā paṭivekkhin ti. ||8|| vigarahi buddho bhagavā: katham hi nāma tvam moghapurisa appaṭivekkhitvā maṃsam paribhuñjissasi. manussamaṃsam kho taya moghapurisa paribhutam. n' etam moghapurisa appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi: santi bhikkhave manussā saddhā pasannā, tehi attano pi maṃsāni pariccattāni. na bhikkhave manussamaṃsam paribhuñjitaḥ. yo paribhuñjeyya, āpatti thullaccayassa. na ca bhikkhave appaṭivekkhitvā maṃsam paribhuñjitaḥ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||9|| tena kho pana samayena rañño hatthi ma-

ranti. manussā dubbhikkhe hatthimamsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ hatthimamsaṃ denti, bhikkhū hatthimamsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā hatthimamsaṃ paribhuñjissanti. rājaṅgaṃ hatthi, sace rājā jāneyya, na nesaṃ attamano assā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave hatthimamsaṃ paribhuñjitabbaṃ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||10|| tena kho pana samayena rañño assā maranti. manussā dubbhikkhe assamamsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ assamamsaṃ denti, bhikkhū assamamsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā assamamsaṃ paribhuñjissanti. rājaṅgaṃ assā, sace rājā jāneyya, na nesaṃ attamano assā 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave assamamsaṃ paribhuñjitabbaṃ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||11|| tena kho pana samayena manussā dubbhikkhe sunakhamamsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sunakhamamsaṃ denti, bhikkhū sunakhamamsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā sunakhamamsaṃ paribhuñjissanti, jeguccho sunakho paṭikkūlo 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sunakhamamsaṃ paribhuñjitabbaṃ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||12|| tena kho pana samayena manussā dubbhikkhe ahimamsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ ahimamsaṃ denti, bhikkhū ahimamsaṃ paribhuñjanti. manussā ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā ahimamsaṃ paribhuñjissanti, jeguccho ahi paṭikkūlo 'ti. Supasso pi nāgarājā yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ atṭhāsi. ekamantaṃ t̥hito kho Supasso nāgarājā bhagavantam etad avoca: santi bhante nāgā assaddhā appasannā, te appamattake pi bhikkhū viheṭheyyuṃ. sādhu bhante ayyā ahimamsaṃ na paribhuñjeyyun ti. atha kho bhagavā Supassaṃ nāgarājānaṃ dhammiyā kathāya sandassesī — la — padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmim nīdāne

dhammikatham katvā bhikkhū āmantesi: na bhikkhave ahimaṃsaṃ paribhuñjitabbaṃ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||13|| tena kho pana samayena luddakā sīhaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ sīhamamsaṃ denti. bhikkhū sīhamamsaṃ paribhuñjitvā araññe viharanti, sīhā sīhamamsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave sīhamamsaṃ paribhuñjitabbaṃ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||14|| tena kho pana samayena luddakā vyagghaṃ hantvā, dīpiṃ hantvā, acchaṃ hantvā, taracchaṃ hantvā maṃsaṃ paribhuñjanti, bhikkhūnaṃ piṇḍāya carantānaṃ taracchamamsaṃ denti. bhikkhū taracchamamsaṃ paribhuñjitvā araññe viharanti, taracchā taracchamamsagandhena bhikkhū paripātentī. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave taracchamamsaṃ paribhuñjitabbaṃ. yo paribhuñjeyya, āpatti dukkaṭassā 'ti. ||15||**23**||

atha kho bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā yena Andhakavindaṃ tena cārikaṃ pakkāmi mahatā bhikkhusaṃghena saddhiṃ adḍhatelasehi bhikkhusatehi. tena kho pana samayena jānapadā manussā bahū loṇaṃ pi telā pi taṇḍulā pi khadaniyaṃ pi sakātesu āropetvā buddhapamukhassa bhikkhusaṃghassa piṭṭhito-piṭṭhito anubaddhā honti yadā paṭipāṭiṃ labhissāma tadā bhattaṃ karissāma 'ti, pañcamattāni ca vighāsādasatāni. atha kho bhagavā anupubbena cārikaṃ caramāno yena Andhakavindaṃ tad avasari. ||1|| atha kho aññatarassa brāhmaṇassa paṭipāṭiṃ alabhantassa etad ahoṣi: atītāni kho me dve māsāni buddhapamukhaṃ bhikkhusaṃghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmi, na ca me paṭipāṭi labbhati, ahañ c' amhi ekako, bahu ca me gharāvāsatto hāyati. yaṃ nūnāhaṃ bhattaḡgaṃ olokeyyaṃ, yaṃ bhattaḡge na addasaṃ taṃ paṭiyādeyyaṃ ti. atha kho so brāhmaṇo bhattaḡgaṃ olovento dve nāddasa yāguṇi ca madhugolakaṇi ca. ||2|| atha kho so brāhmaṇo yenāyasmā Ānando ten' upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānandaṃ etad avoca: idha me bho Ānanda paṭipāṭiṃ alabhantassa etad ahoṣi: atītāni kho

me dve māsāni buddhapamukhaṃ bhikkhusamghaṃ anubaddhassa yadā paṭipāṭiṃ labhissāmi tadā bhattaṃ karissāmīti, na ca me paṭipāṭi labbhati, ahañi c' amhi ekako, bahu ca me gharāvāsatto hāyati. yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge na addasaṃ taṃ paṭiyādeyyaṃ ti. so kho ahaṃ bho Ānanda bhattaggaṃ olokento dve na addasaṃ yāguṇi ca madhugolakaṇi ca. sac' āhaṃ bho Ānanda paṭiyādeyyaṃ yāguṇi ca madhugolakaṇi ca, paṭigaṇheyya me bhavaṃ Gotamo 'ti. tena hi brāhmaṇa bhagavantaṃ pucchissāmīti. || 3 || atha kho āyasmā Ānando bhagavato etaṃ atthaṃ ārocesi. tena h' Ānanda paṭiyādetu 'ti. tena hi brāhmaṇa paṭiyādehīti. atha kho so brāhmaṇo tassā rattiyaṃ accayena pahūtaṃ yāguṇi ca madhugolakaṇi ca paṭiyādāpetvā bhagavato upanāmesi : paṭigaṇhātu me bhavaṃ Gotamo yāguṇi ca madhugolakaṇi ca 'ti. tena hi brāhmaṇa bhikkhūnaṃ dehīti. bhikkhū kukkucāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. atha kho so brāhmaṇo buddhapamukhaṃ bhikkhusamghaṃ pahūtāya yāguyā ca madhugolakena ca sahatthā santappetvā sampavāretvā bhagavantaṃ dhotahatthaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. || 4 || ekamantaṃ nisinnaṃ kho taṃ brāhmaṇaṃ bhagavā etaḍ avoca : das' ime brāhmaṇa ānisaṃsā yāguyā, katame dasa. yaḡuṃ dento āyuṃ deti, vaṇṇaṃ deti, sukhaṃ deti, balāṃ deti, paṭibhānaṃ deti, yāgu pītā khudaṃ paṭiṇhanati, pipāsaṃ vinodeti, vātaṃ anulometi, vatthiṃ sodheti, āmāvasesaṃ pāceti. ime kho brāhmaṇa dasānisaṃsā yāguyā 'ti. || 5 ||

yo saññātānaṃ paradattabhojinaṃ kālena sakkaccaṃ dadāti yāguṃ

das' assa ṭhānāni anuppavacchati : āyuṇi ca vaṇṇaṇi ca sukhaṃ balaṇi ca, |

paṭibhānaṃ assa upājayati tato, khudaṃ pipāsaṇi ca vyapaneti vātaṃ,

sodheti vatthiṃ, pariṇāmeti bhattaṃ. bhesajjaṃ etaṃ sugatena vaṇṇitaṃ. |

tasmā hi yāguṃ alaṃ eva dātum niccaṃ manussena sukhathhikena

dibbāni vā patthayatā sukhāni manussasobhāgyataṃ icchatā vā 'ti. || 6 ||



atha kho bhagavā taṃ brāhmaṇaṃ imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmimnidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave yāguṇi ca madhugolakaṇi cā 'ti. ||7||24||

assosum kho manussā : bhagavatā kira yāgu anuññatā madhugolakaṇi cā 'ti. te kālāssa' eva bhojjayāgum paṭiyādentī madhugolakaṇi ca. bhikkhū kālāssa' eva bhojjayāguyā dhātā madhugolakena ca bhattagge na cittarūpaṃ bhuñjanti. tena kho pana samayena aññatarena taruṇapasannena mahāmatte-
na svātanaṃ buddhapamukho bhikkhusaṃgho nimantito hoti. atha kho tassa taruṇapasannassa mahāmattassa etad ahoṣi : yaṃ nūnāhaṃ aḍḍhatelasannaṃ bhikkhusatānaṃ aḍḍhatelasāni maṃsapātīsātāni paṭiyādeyyaṃ ekamekassa bhikkhuno ekamekaṃ maṃsapātiṃ upanāmeyyaṃ ti. ||1||
atha kho so taruṇapasanno mahāmatto tassā rattiyaṃ accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādapetvā aḍḍhatelasāni ca maṃsapātīsātāni bhagavato kālaṃ ārocāpesi : kālo bhante, nitthitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena tassa taruṇapasannassa mahāmattassa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhīṃ bhikkhusaṃghena. ||2||
atha kho so taruṇapasanno mahāmatto bhattagge bhikkhū parivāsīti. bhikkhū evaṃ āhamsu : thokaṃ āvuso dehi thokaṃ āvuso dehīti. mā kho tumhe bhante ayaṃ taruṇapasanno mahāmatto 'ti thokaṃ-thokaṃ paṭigaṇhatha. bahuṃ me khādaniyaṃ bhojaniyaṃ paṭiyattaṃ aḍḍhatelasāni ca maṃsapātīsātāni, ekamekassa bhikkhuno ekamekaṃ maṃsapātiṃ upanāme-
ssāmīti. paṭigaṇhatha bhante yāvadatthaṃ ti. na kho mayaṃ āvuso etaṃkāraṇā thokaṃ-thokaṃ paṭigaṇhāma, api ca mayaṃ kālāssa' eva bhojjayāguyā dhātā madhugolakena ca, tena mayaṃ thokaṃ-thokaṃ paṭigaṇhāmā 'ti. ||3||
atha kho so taruṇapasanno mahāmatto ujjhāyati khīyati vipāceti : kathaṃ hi nāma bhaddantā mayā nimantitā aññassa bhojjayāgum paribhuñjissanti, na cāhaṃ na paṭibalo yāvadatthaṃ dātun ti kupito anattamano āsādanāpekkho bhikkhūnaṃ patte pūrento agamāsi bhuñjatha vā haratha vā 'ti. atha kho so taruṇapasanno mahāmatto buddhapamukhaṃ bhikkhusaṃghaṃ pa-

ñitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapānim ekamantam nisīdi. ekamantam nisinnam kho taruṇapasannam mahāmattam bhagavā dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā utthāyāsanaṃ pakkāmi. ||4|| atha kho tassa taruṇapasannassa mahāmattassa acirapakkantassa bhagavato ahud eva kukkucam ahu vippaṭisāro: alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā bahum pasūtam puññam vā apuññam vā 'ti. atha kho so taruṇapasanno mahāmatto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinno kho so taruṇapasanno mahāmatto bhagavantam etad avoca: idha mayham bhante acirapakkantassa bhagavato ahud eva kukkucam ahu vippaṭisāro: alābhā vata me, na vata me lābhā, dulladdham vata me, na vata me suladdham, yo 'ham kupito anattamano āsādanāpekkho bhikkhūnam patte pūrento agamāsim bhuñjatha vā haratha vā 'ti. kiṃ nu kho mayā bahum pasūtam puññam vā apuññam vā 'ti. kiṃ nu kho mayā bhante bahum pasūtam puññam vā apuññam vā 'ti. ||5|| yadaggena tayā āvuso svātanāya buddhapamukho bhikkhusamgho nimantito, tadaggena te bahum puññam pasūtam, yadaggena te ekamekena bhikkhunā ekamekam siṭṭham paṭiggahitam, tadaggena te bahum puññam pasūtam, saggā te āraddhā 'ti. atha kho so taruṇapasanno mahāmatto lābhā kira me, suladdham kira me, bahum kira mayā puññam pasūtam, saggā kira me āraddhā 'ti haṭṭho udaggo utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||6|| atha kho bhagavā etasmim nidāne etasmim pakaraṇe bhikkhusamgham sannipātāpetvā bhikkhū paṭipucchi: saccam kira bhikkhave bhikkhū aññatra nimantitā aññassa bhojjayāgum paribhuñjantīti. saccam bhagavā. vigarahi buddho bhagavā: katham hi nāma te bhikkhave moghapurisā aññatra nimantitā aññassa bhojjayāgum paribhuñjissanti. n' etaṃ bhikkhave appasannānam vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmante-

si: na bhikkhave aññatra nimantitena aññassa bhojjayâgu paribhuñjitabbâ. yo paribhuñjeyya, yathâdhammo kâretabbo 'ti. ||7||**25**||

atha kho bhagavâ Andhakavinde yathâbhirantam viharitvâ yena Râjagaham tena cārikam pakkāmi mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehi. tena kho pana samayena Belatṭho Kaccāno Râjagahâ Andhakavindam addhānamaggapaṭipanno hoti pañcamattehi sakatasatehi sabbeḥ' eva gulakumbhapûrehi. addasa kho bhagavâ Belatṭham Kaccānam dūrato 'va āgacchantam, disvāna maggā okkamma aññatarasmim rukkhamûle nisīdi. ||1|| atha kho Belatṭho Kaccāno yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam abhivâdetvâ ekamantam atṭhāsi. ekamantam tṭhito kho Belatṭho Kaccāno bhagavantam etad avoca: icchām' aham bhante ekamekassa bhikkhuno ekamekam gulakumbham dātun ti. tena hi tvam Kaccāna ekam yeva gulakumbham āharā 'ti. evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunitvâ ekam yeva gulakumbham ādāya yena bhagavâ ten' upasamkami, upasamkamitvâ bhagavantam etad avoca: āhaṇo bhante gulakumbho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhūnam gulam dehīti. ||2|| evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunitvâ bhikkhūnam gulam datvâ bhagavantam etad avoca: dinno bhante bhikkhūnam guḷo bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhūnam gulam yāvadattham dehīti. evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunitvâ bhikkhūnam gulam yāvadattham datvâ bhagavantam etad avoca: dinno bhante bhikkhūnam guḷo yāvadattho bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena hi tvam Kaccāna bhikkhū gulehi santappēhīti. evam bhante 'ti kho Belatṭho Kaccāno bhagavato paṭisunitvâ bhikkhū gulehi santappesi. ekacce bhikkhū patte pi pūresum parissāvanāni pi thavikāyo pi pūresum. ||3|| atha kho Belatṭho Kaccāno bhikkhū gulehi santappetvâ bhagavantam etad avoca: santappitā bhante bhikkhū gulehi bahu cāyam guḷo avasiṭṭho, kathāham bhante paṭipajjāmīti. tena

hi tvaṃ Kaccāna vighāsādānaṃ guḷaṃ dehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsādānaṃ guḷaṃ datvā bhagavantam etad avoca: dinno bhante vighāsādānaṃ guḷo bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmiti. tena hi tvaṃ Kaccāna vighāsādānaṃ yāvadattham guḷaṃ dehīti. ||4|| evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsādānaṃ yāvadattham guḷaṃ datvā bhagavantam etad avoca: dinno bhante vighāsādānaṃ guḷo yāvadattho bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmiti. tena hi tvaṃ Kaccāna vighāsāde guḷehi santappehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā vighāsāde guḷehi santappesi. ekacce vighāsādā kolambe pi ghaṭe pi pūresuṃ piṭakāni pi ucchaṅge pi pūresuṃ. ||5|| atha kho Belaṭṭho Kaccāno vighāsāde guḷehi santappetvā bhagavantam etad avoca: santappitā bhante vighāsādā guḷehi bahu cāyaṃ guḷo avasiṭṭho, kathāhaṃ bhante paṭipajjāmiti. nāhaṃ taṃ Kaccāna passāmi sadevake loke samārake sabrahmake sassamaṇabrāhmaṇi-yā pajāya sadevamanussāya yassa so guḷo paribhutto sammā parināmaṃ gaccheyya aññatra tathāgatassa vā tathāgatasāvakaassa vā. tena hi tvaṃ Kaccāna taṃ guḷaṃ appaharite vā chaḍḍehi appānake vā udae opilāpehīti. evaṃ bhante 'ti kho Belaṭṭho Kaccāno bhagavato paṭisunītvā taṃ guḷaṃ appānake udae opilāpesi. ||6|| atha kho so guḷo udae pakkhitto ciccīṭayati cīcīṭayati saṃdhūpāyati sampadhūpāyati. seyyathāpi nāma phālo divasaṃ santatto udae pakkhitto ciccīṭayati cīcīṭayati saṃdhūpāyati sampadhūpāyati, evaṃ eva so guḷo udae pakkhitto ciccīṭayati cīcīṭayati saṃdhūpāyati sampadhūpāyati. atha kho Belaṭṭho Kaccāno saṃviggo lomahatṭhajāto yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnassa kho Belaṭṭhassa Kaccānassa bhagavā anupubbikathaṃ katesi seyyath' idaṃ: dānakathaṃ sīlakathaṃ saggakathaṃ kāmānaṃ ādinavaṃ okāraṃ saṃkilesaṃ nekkhamme ānisaṃsaṃ pakāsesi. yadā bhagavā aññāsi Belaṭṭhaṃ Kaccānaṃ kallacittaṃ muducittaṃ vinīvaraṇacittaṃ udaggacittaṃ pasannacittaṃ, atha yā buddhānaṃ sāmukkaṃsikā dhammadesanā taṃ pakāsesi — la — evaṃ eva Bela-

tṭhassa Kaccānassa tasmim yeva āsane virajam vītamalam dhammacakkhum udapādi yaṃ kiñci samudayadhammam sabbam taṃ nirodhadhamman ti. ||8|| atha kho Belaṭṭho Kaccāno dīṭṭhadhammo pattadhammo viditadhammo pariyo-gāḷhadhammo tiṇṇavicikiecho vigatakathamkatho vesārajja-ppatto aparappaccayo satthu sāsane bhagavantam etad avoca: abhikkantam bhante, abhikkantam bhante, seyyathāpi bhante nikkujjitam vā ukkujjeyya — la — evam eva bhagavatā anekapariyāyena dhammo pakāsito. es' āham bhante bhagavantam saraṇam gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakam maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇam gatan ti. ||9|| **26** ||

atha kho bhagavā anupubbena cārikam caramāno yena Rājagaham tad avasari. tatra sudam bhagavā Rājagahe viharati Veḷuvane Kalandakanivāpe. tena kho pana samayena Rājagahe guḷo ussanno hoti. bhikkhū gilānass' eva bhagavatā guḷo anuññāto no agilānassā 'ti kukkucāyantaḷ guḷam na bhuñjanti. bhagavato etam atthaṃ ārocesum. anuññāmi bhikkhave gilānassa guḷam, agilānassa guḷodakan ti. ||1|| **27** ||

atha kho bhagavā Rājagahe yathābhirantam viharitvā yena Pāṭaligāmo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim aḍḍhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikam caramāno yena Pāṭaligāmo tad avasari. assosum kho Pāṭaligāmikā upāsakā: bhagavā kira Pāṭaligāmam anuppatto 'ti. atha kho Pāṭaligāmikā upāsakā yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu, ekamantaṃ nisinne kho Pāṭaligāmike upāsake bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahamsesi. ||1|| atha kho Pāṭaligāmikā upāsakā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahamsitā bhagavantam etad avocum: adhivāsetu no bhante bhagavā āvasathāgāram saddhim bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Pāṭaligāmikā upāsakā bhagavato adhivāsanam viditvā utthāyāsanā bhagavantam abhivādetvā

padakkhiṇaṃ katvā yena āvasathāgāraṃ ten' upasaṃkamim-su, upasaṃkamitvā sabbasanthariṃ santhatāṃ āvasathāgāraṃ santharitvā āsanāni paññāpetvā udakamaṇikaṃ patitṭhāpetvā telapadīpaṃ āropetvā yena bhagavā ten' upasaṃkamim-su, upasaṃkamitvā bhagavantāṃ abhivādetvā ekamantaṃ atṭhamsu. ||2|| ekamantaṃ tṭhitā kho Pāṭaligāmikā upāsakā bhagavantāṃ etad avocum: sabbasanthariṃ santhatāṃ bhante āvasathāgāraṃ, āsanāni paññattāni, udakamaṇiko patitṭhāpi-to, telapadīpo āropito, yassa dāni bhante bhagavā kālāṃ maññatīti. atha kho bhagavā pubbaṇhasamayāṃ nivāsetvā pattacīvaraṃ ādāya saddhiṃ bhikkhusaṃghena yena āvasathāgāraṃ ten' upasaṃkami, upasaṃkamitvā pāde pakkhāletvā āvasathāgāraṃ pavisitvā majjhimāṃ thambhaṃ nissāya puratthimābhimukho nisīdi. bhikkhusaṃgho pi kho pāde pakkhāletvā āvasathāgāraṃ pavisitvā pacchimaṃ bhitṭim nissāya puratthimābhimukho nisīdi bhagavantāṃ yeva pura-kkhatvā. Pāṭaligāmikāpi kho upāsakā pāde pakkhāletvā āvasathāgāraṃ pavisitvā puratthimaṃ bhitṭim nissāya pa-cchimābhimukhā nisīdim-su bhagavantāṃ yeva purakkahtvā. ||3||

atha kho bhagavā Pāṭaligāmike upāsake āmantesi: pañc' ime gahapatayo ādīnavā dussīlassa sīlavipattiyā. katame pañca. idha gahapatayo dussīlo sīlavipanno pamādhikara-ṇaṃ mahatiṃ bhogajāniṃ nigacchati, ayaṃ paṭhamo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlassa sīlavipannassa pāpako kittisaddo abbhuggacchati, ayaṃ duttiyo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno yañ ñad eva parisāṃ upasaṃkamati yadi khattiyaparisāṃ yadi brāhmaṇaparisāṃ yadi gahapatiparisāṃ yadi samaṇaparisāṃ avisārado upasaṃkamati maṅkubbhūto, ayaṃ tatiyo ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno sammūlho kālāṃ karoti, ayaṃ catuttho ādīnavo dussīlassa sīlavipattiyā. puna ca paraṃ gahapatayo dussīlo sīlavipanno kāyassa bhedā paraṃ maraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati, ayaṃ pañcama ādīnavo dussīlassa sīlavipattiyā. ime kho gahapatayo pañca ādīnavā dussīlassa sīlavipattiyā. ||4||

pañc' ime gahapatayo ānisaṃsā sīlavato sīlasampadāya.

katame pañca. idha gahapatayo sīlavā sīlasampanno appamādhādhikaraṇaṃ mahantaṃ bhogakkhandhaṃ adhigacchati, ayaṃ paṭhamo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavato sīlasampannassa kalyāṇo kittisaddo abbhuggacchati, ayaṃ dutiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno yaññāda eva parisāṃ upasaṃkamati yadi khattiyaparisāṃ yadi brāhmaṇaparisāṃ yadi gahapatiparisāṃ yadi samaṇaparisāṃ visārado upasaṃkamati amaṇkubhūto, ayaṃ tatiyo ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno asammūlho kālaṃ karoti, ayaṃ catuttho ānisaṃso sīlavato sīlasampadāya. puna ca paraṃ gahapatayo sīlavā sīlasampanno kāyassa bhedā paraṃ maraṇā sugatiṃ saggaṃ lokaṃ upapajjati, ayaṃ pañcama ānisaṃso sīlavato sīlasampadāya. ime kho gahapatayo pañca ānisaṃsā sīlavato sīlasampadāyā 'ti. ||5||

atha kho bhagavā Pāṭaligāṃmike upāsake bahud eva rattiṃ dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā uyyojesi: abhikkantā kho gahapatayo ratti, yassa dāni kālaṃ maññāthā 'ti. evaṃ bhante 'ti kho Pāṭaligāṃmika upāsakā bhagavato paṭisunītvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkamimsu. ||6||

atha kho bhagavā acirapakkantesu Pāṭaligāṃmikesu upāsakesu suññāgāraṃ pāvisi. tena kho pana samayena Sunidhāvassakāraṃ Magadhamahāmattā Pāṭaligāme nagaraṃ māpenti Vajjīnaṃ paṭibāhāya. addasa kho bhagavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya dibbena cakkhunā visuddhena atikkāntamānusakena sambahulā devatāyo Pāṭaligāme vatthūni parigaṇhantiyo. yasmim padese mahesakkhā devatā vatthūni parigaṇhanti, mahesakkhānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetum, yasmim padese majjhimā devatā vatthūni parigaṇhanti, majjhimānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetum, yasmim padese nīcā devatā vatthūni parigaṇhanti, nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetum. ||7|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: ke nu kho te Ānanda Pāṭaligāme nagaraṃ māpentīti. Sunidhāvassakā-

rā bhante Magadhamahāmattā Pāṭaligāme nagaraṃ māpentī Vajjīnaṃ paṭibāhāya 'ti. seyyathāpi Ānanda devehi Tāvatiṃsehi saddhiṃ mantetvā evaṃ eva kho Ānanda Sunidhavassakārā Magadhamahāmattā Pāṭaligāme nagaraṃ māpentī Vajjīnaṃ paṭibāhāya. idhāhaṃ Ānanda rattiyā paccūsasamaṃ paccuṭṭhāya addasaṃ dibbena cakkhunā visuddhena atikkantaṃānusakena sambahulā devatāyo . . . nīcānaṃ tattha rājūnaṃ rājamahāmattānaṃ cittāni namanti nivesanāni māpetuṃ. yāvataṃ Ānanda ariyaṃ āyatanam yāvataṃ vaṇṇipatho idaṃ agganagaraṃ bhavissati Pāṭaliputtaṃ puṭabhedanaṃ. Pāṭaliputtassa kho Ānanda tayo antarāyā bhavissanti, aggito vā udakato vā abbhantarato vā mithubhedā 'ti. ||8||

atha kho Sunidhavassakārā Magadhamahāmattā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavatā saddhiṃ sammodimsu, sammodanīyaṃ kathaṃ saraṇīyaṃ vītisaṛetvā ekamantaṃ atṭhaṃsu, ekamantaṃ ṭhitā kho Sunidhavassakārā Magadhamahāmattā bhagavantaṃ etad avocum : adhivāsetu no bhavaṃ Gotamo ajjatanāya bhattaṃ saddhiṃ bhikkhusaṃghenā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Sunidhavassakārā Magadhamahāmattā bhagavato adhivāsanaṃ viditvā pakkamimsu. ||9|| atha kho Sunidhavassakārā Magadhamahāmattā paṇītaṃ khādaniyaṃ bhojanīyaṃ paṭiyādāpetvā bhagavato kālaṃ ārocāpesum : kālo kho Gotama, niṭṭhitaṃ bhattaṃ ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacīvaraṃ ādāya yena Sunidhavassakārānaṃ Magadhamahāmattānaṃ parivesanā ten' upasaṃkami, upasaṃkamitvā paṇītatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho Sunidhavassakārā Magadhamahāmattā buddhapamukhaṃ bhikkhusaṃghaṃ paṇītena khādaniyena bhojanīyena sahatthā santappetvā sampavāretvā bhagavantaṃ bhuttāvaṃ onītapattapāṇiṃ ekamantaṃ nisīdīmu, ekamantaṃ nisinne kho Sunidhavassakāre Magadhamahāmattaṃ bhagavā imāhi gāthāhi anumodi : ||10||

yasmim padese kappeti vāsaṃ paṇḍitajātiyo,
sīlavantettha bhojetvā saññate brahmacariye |
yā tattha devatā āsum tāsaṃ dakkhiṇaṃ ādise,
tā pūjitā pūjayanti, mānitā mānayanti naṃ, |

tato naṃ anukampanti mātā puttāṃ va orasāṃ.
devatānukampito poso sadā bhadrāni passatīti.

atha kho bhagavā Sunidhavassakāre Magadhamahāmatte imāhi gāthāhi anumoditvā utthāyāsanaṃ pakkāmi. ||11|| tena kho pana samayena Sunidhavassakārā Magadhamahāmatā bhagavantāṃ piṭṭhito-piṭṭhito anubaddhā honti, yen' ajja samaṇo Gotamo dvārena nikkhamissati taṃ Gotamadvāraṃ nāma bhavissati, yena titthena Gaṅgaṃ nadiṃ uttarissati taṃ Gotamatitthaṃ nāma bhavissatīti. atha kho bhagavā yena dvārena nikkhami taṃ Gotamadvāraṃ nāma ahosi. atha kho bhagavā yena Gaṅgā nadi ten' upasaṃkhami. tena kho pana samayena Gaṅgā nadi pūrā hoti samatitthikā kāka-peyyā. manussā aññe nāvaṃ pariyesanti aññe uḷumpāṃ pariyesanti aññe kullaṃ bandhanti orā pāraṃ gantukāma. ||12|| addasa kho bhagavā te manusse aññe nāvaṃ pariyesante aññe uḷumpāṃ pariyesante aññe kullaṃ bandhante orā pāraṃ gantukāme, disvāna seyyathāpi nāma balavā puriso sammiñjitāṃ vā bāhaṃ pasāreyya pasāritāṃ vā bāhaṃ samm-iñjeyya, evaṃ eva Gaṅgāya nadiyā orimatīre antarahito pārimatīre paccuttāsi saddhiṃ bhikkhusamghena. atha kho bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

ye taranti aṇṇavaṃ saraṃ setuṃ katvāna vissajja pallalāni,
kullaṃ hi jano bandhati, tiṇṇā medhāvino janā 'ti. ||13|| 28 ||

atho kho bhagavā yena Koṭigāmo ten' upasaṃkhami. tatra sudāṃ bhagavā Koṭigāme viharati. tatra kho bhagavā bhikkhū āmantesi : catunnaṃ bhikkhave ariyasaccānaṃ ananubodhā appaṭivedhā eva idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritāṃ mamañi c' eva tumhākañi ca. katamesaṃ catunnaṃ. dukkhassa bhikkhave ariyasaccassa ananubodhā appaṭivedhā eva idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritāṃ mamañi c' eva tumhākañi ca. dukkhasamudayassa ariyasaccassa, dukkhanirodhassa ariyasaccassa, dukkhanirodhagāminipaṭipadāriyasaccassa ananubodhā appaṭivedhā eva idaṃ dīghaṃ addhānaṃ sandhāvitāṃ saṃsaritāṃ mamañi c' eva tumhākañi ca. ||1|| tayidaṃ bhikkhave dukkhaṃ ariya-

saccam anubuddham paṭividdham, dukkhasamudayaṃ ariya-saccam anubuddham paṭividdham, dukkhanirodham ariya-saccam anubuddham paṭividdham, dukkhanirodhagāminī pa-paṭipadā ariyasaccam anubuddham paṭividdham, ucchinnā bhavataṇhā, khīṇā bhavanetti, n' atthi dāni punabbhavo 'ti.

catunnam ariyasaccānaṃ yathābhūtaṃ adassanā
saṃsitam dīgham addhānaṃ tāsu-tāsv eva jātisū.
tāni etāni diṭṭhāni, bhavanetti samūhatā,
ucchinnam mūlam dukkhassa, n' atthi dāni punabbhavo
'ti. ||2||29||

assosi kho Ambapālī gaṇikā: bhagavā kira Koṭigā-maṃ anuppatto 'ti. atha kho Ambapālī gaṇikā bhadraṇi-bhadraṇi yānāni yojāpetvā bhadraṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyaṃ niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattikā 'va yena bhagavā ten' upasaṃkami, upasaṃkamtivā bhagavantam abhivādetvā ekamantaṃ nisīdi. ||1|| ekamantaṃ nisinnaṃ kho Ambapālīm gaṇikaṃ bhagavā dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho Ambapālī gaṇikā bhagavatā dhammiyā kathāya sandassitā samādapitā samuttejitā sampahaṃsitā bhagavantam etad avoca: adhivāsetu me bhante bhagavā svātanaṃ bhattam saddhim bhikkhusaṃghena 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho Ambapālī gaṇikā bhagavato adhivāsaṃ viditvā utthāyāsanā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||2|| assosum kho Vesālikā Licchavī: bhagavā kira Koṭigāmaṃ anuppatto 'ti. atha kho Vesālikā Licchavī bhadraṇi-bhadraṇi yānāni yojāpetvā bhadraṃ-bhadraṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Vesāliyaṃ niyyāsum bhagavantam dassanāya. appekacce Licchavī nīlā honti nīlavannaṃ nīlavatthā nīlālamkāra, appekacce Licchavī pītā honti pītavannaṃ pītavatthā pītālamkāra, appekacce Licchavī lohitaṃ honti lohitaṃ nīlālamkāra, appekacce Licchavī odātā honti odātavannaṃ odātavatthā odātālamkāra. atha kho Ambapālī gaṇikā daharānaṃ-daharānaṃ Licchaviṇaṃ isāya isam yugena yugam cakkena cakkam akkhena akkham paṭivaṭṭesi. ||3||

atha kho te Licchavī Ambapālim gaṇikaṃ etad avocum :
 kissa je Ambapāli daharānaṃ-daharānaṃ Licchavīnaṃ isāya
 isam yugena yugaṃ cakkena cakkam akkhena akkham
 paṭivaṭṭesi. tathā hi pana mayā ayyaputtā svātanāya
 buddhapamukho bhikkhusaṃgho nimantito 'ti. dehi je
 Ambapāli ambhākaṃ etaṃ bhattaṃ satasahassenā 'ti. sace pi
 ayyaputtā Vesālim sāhāraṃ dajjeyyātha, n' eva dajjāhaṃ
 taṃ bhattaṃ ti. atha kho te Licchavī aṅgulī poṭhesum :
 jit' amhā vata bho ambakāya, parājit' amhā vata bho
 ambakāya 'ti. ||4|| atha kho te Licchavī yena bhagavā
 ten' upasaṃkamimsu. addasa kho bhagavā te Licchavī dū-
 rato 'va āgacchante, disvāna bhikkhū āmantesi: yehi bhi-
 kkhave bhikkhūhi devā Tāvatisā aditṭhapubbā, oloketha
 bhikkhave Licchaviparisam apaloketha bhikkhave Licchavi-
 parisam upasaṃharatha bhikkhave Licchaviparisam Tāvatiṃ-
 sapisan ti. atha kho te Licchavī yāvatikā yānassa bhūmi
 yānena ganvā yānā paccorohitvā pattikā 'va yena bhagavā
 ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivā-
 detvā ekamantaṃ nisīdimsu. ekamantaṃ nisinne kho te
 Licchavī bhagavā dhammiyā kathāya sandassesi samādapesi
 samuttejesi sampahamsesi. atha kho te Licchavī bhagavatā
 dhammiyā kathāya sandassitā samādapitā samuttejitā sampa-
 hamsitā bhagavantam etad avocum : adhiṇṇāsetu no bhante
 bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṃghenā 'ti.
 adhiṇṇuttho 'mhi Licchavī svātanāya Ambapāliyā gaṇikāya
 bhattaṃ ti. atha kho te Licchavī aṅgulī poṭhesum : jit'
 amhā vata kho ambakāya, parājit' amhā vata bho ambakāya
 'ti. atha kho te Licchavī bhagavato bhāsitaṃ abhinanditvā
 anumoditvā utṭhāyāsanaṃ bhagavantam abhivādetvā padakkhi-
 ñaṃ katvā pakkamimsu. ||5|| atha kho bhagavā Koṭigāme
 yathābhirantaṃ viharitvā yena Nātika ten' upasaṃkami.
 tatra sudam bhagavā Nātike viharati Giṇṇakāvasathe.
 atha kho Ambapāli gaṇikā tassā rattiya accayena sake ārame
 paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato
 kālam ārocāpesi: kālo bhante, niṭṭhitaṃ bhattaṃ ti. atha
 kho bhagavā pubbanhasamayam nivāsetvā pattacivaram ādā-
 ya yena Ambapāliyā gaṇikāya parivesanā ten' upasaṃkami,
 upasaṃkamitvā paṇiṭṭatte āsane nisīdi saddhiṃ bhikkhu-

saṃghena. atha kho Ambapālī gaṇikā buddhapamukhaṃ bhikkhusaṃghaṃ pañītena khādaniyena bhojaniyena saha-tthā santappetvā sampavāretvā bhagavantam bhuttāvim onī-tapattapaṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnā kho Ambapālī gaṇikā bhagavantam etad avoca: imāhaṃ bhante Ambapālivanam buddhapamukhassa bhikkhusaṃghassa dammīti. paṭiggahesi bhagavā ārāmaṃ. atha kho bhagavā Ambapālīṃ gaṇikaṃ dhammiyā kathāya sandassetvā . . . sampahaṃsetvā utthāyāsanaṃ yena Mahāvanaṃ ten' upa-saṃkami. tatra sudam bhagavā Vesāliyaṃ viharati Ma-hāvane Kūṭāgārasālāyaṃ. ||6|| **30**||

Licchavibhāṇavāraṃ niṭṭhitam.

tena kho pana samayena abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṃghassa vaṇṇam bhāsanti. tena kho pana samayena Sīho senāpati nigaṇṭhasāvako tassam parisāyaṃ nisinno hoti. atha kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ kho so bhagavā araham sammāsambuddho bhavissati, tathā h' ime abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā aneka-pariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṃghassa vaṇṇam bhāsanti. yaṃ nūnāhaṃ tam bhagavantam dassanāya upasaṃkameyyam arahantaṃ sammāsambuddhan ti. ||1|| atha kho Sīho senāpati yena nigaṇṭho Nātaputto ten' upasaṃkami, upasaṃkamitvā nigaṇṭham Nātaputtaṃ etad avoca: icchāmi ahaṃ bhante samaṇam Gotamaṃ dassanāya upasaṃkamitun ti. kiṃ pana tvam Sīha kiriyavādo samāno akiriyavādaṃ samaṇam Gotamaṃ dassanāya upasaṃkamissasi. samaṇo hi Sīha Gotamo akiri-yavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. atha kho Sīhassa senāpatissa yo ahosi gamikābhisamkhāro bhagavantam dassanāya so paṭippassambhi. ||2|| dutiyam pi kho abhiññātā-abhiññātā Licchavi santhāgāre sannisinnā sannipatitā anekapariyāyena buddhassa vaṇṇam bhāsanti, dhammassa vaṇṇam bhāsanti, saṃghassa vaṇṇam bhāsanti. dutiyam pi kho Sīhassa senāpatissa etad ahosi: nissamsayaṃ . . . sammāsambuddhan ti. dutiyam pi kho Sīho senāpati

yena nigaṇṭho Nātaputto . . . vineti. dutiyam pi kho Sīhassa senāpatissa . . . paṭippassambhi. tatiyam pi kho abhiññātā . . . vaṇṇam bhāsanti. tatiyam pi kho Sīhassa senāpatissa etad ahoṣi: nissamsayam . . . saṃghassa vaṇṇam bhāsanti. kim hi me karissanti nigaṇṭhā apalokitā vā anapalokitā vā. yaṃ nūnāhaṃ anapaloketvā 'va nigaṇṭhe taṃ bhagavantam dassanāya upasaṃkameyyam arahantaṃ sammāsambuddhan ti. ||3|| atha kho Sīho senāpati pañcahi rathasatehi divādivassa Vesāliyā niyyāsi bhagavantam dassanāya. yāvatikā yānassa bhūmi yānena gantvā yānā paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Sīho senāpati bhagavantam etad avoca: sutam metaṃ bhante: akiriyavādo samaṇo Gotamo, akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. ye te bhante evam āhaṃsu: akiriyavādo samaṇo Gotamo, akiriyāya dhammaṃ deseti tena ca sāvake vinetīti, kacci te bhante bhagavato vuttavādī na ca bhagavantam abhūtena abbhācikkhanti dhammassa ca anudhammaṃ vyākaronṭi. na ca koci sahadhammiko vādānuvādo gārayhatthānaṃ āgacchatī, anabbhakkhātukāmā hi mayam bhante bhagavantaṃ ti. ||4||

atthi Sīha pariyāyo yena maṃ pariyāyena sammā vadamaṇo vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. atthi Sīha pariyāyo yena maṃ pariyāyena sammā vadamaṇo vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: jegucchī samaṇo Gotamo, jegucchitāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: tapassī samaṇo Gotamo, tapassitāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. atthi Sīha pariyāyo yena maṃ . . . vadeyya: assattho samaṇo Gotamo, assāsāya . . . vinetīti. ||5|| kataṃ ca Sīha pariyāyo yena maṃ pariyāyena sammā vadamaṇo vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya dhammaṃ

deseti tena ca sāvake vinetīti. ahaṃ hi Sīha akiriyaṃ vadāmi kâyaduccaritassa vacîduccaritassa manoduccaritassa anekavihitānaṃ pâpakânaṃ akusalânaṃ dhammânaṃ akiriyaṃ vadāmi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: akiriyavādo samaṇo Gotamo, akiriyāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. ahaṃ hi Sīha kiriyaṃ vadāmi kâyasucaritassa vacîsucaritassa manosucaritassa anekavihitānaṃ kusâlânaṃ dhammânaṃ kiriyaṃ vadāmi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: kiriyavādo samaṇo Gotamo, kiriyāya . . . vinetīti. ||6|| katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. ahaṃ hi Sīha ucchedaṃ vadāmi râgassa dosassa mohassa anekavihitānaṃ pâpakânaṃ akusalânaṃ dhammânaṃ ucchedaṃ vadāmi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: ucchedavādo samaṇo Gotamo, ucchedāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: jegucchî samaṇo Gotamo, jegucchitāya . . . vinetīti. ahaṃ hi Sīha jigucchāmi kâyaduccaritena vacîduccaritena manoduccaritena anekavihitānaṃ pâpakânaṃ akusalânaṃ dhammânaṃ samâpattiyâ jegucchitāya dhammaṃ desemi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: jegucchî samaṇo Gotamo, jegucchitāya . . . vinetīti. ||7|| katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. ahaṃ hi Sīha vinayāya dhammaṃ desemi râgassa dosassa mohassa anekavihitānaṃ pâpakânaṃ akusalânaṃ dhammânaṃ vinayāya dhammaṃ desemi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: venayiko samaṇo Gotamo, vinayāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya: tapassî samaṇo Gotamo, tapassitāya . . . vinetīti. tapaniṃ' ahaṃ Sīha pâpake akusale dhamme vadāmi kâyaduccaritaṃ vacîduccaritaṃ manoduccaritaṃ. yassa kho Sīha tapaniṃ pâpakâ akusalâ dhammâ pahinâ ucchinnamûlâ tâlâ vatthukatâ anabhâvaṃ katâ âyatim anuppâdadhammâ taṃ ahaṃ tapassîti vadāmi. tathâgatassa kho Sīha tapaniṃ pâpakâ akusalâ dhammâ . . . anuppâdadhammâ. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya: tapassî samaṇo

Gotamo, tapassitāya . . . vinetīti. ||8|| katamo ca Sīha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. yassa kho Sīha āyatim gabbhaseyyā punabbhavābhiniḃbatti pahīnā ucchinnamūlā tālā vattthukatā anabhāvaṃ katā āyatim anuppādadhammā, tam ahaṃ apagabbho 'ti vadāmi. tathāgatassa kho Sīha āyatim gabbhaseyyā . . . anuppādadhammā. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya : apagabbho samaṇo Gotamo, apagabbhatāya . . . vinetīti. katamo ca Sīha pariyāyo yena maṃ . . . vadeyya : assattho samaṇo Gotamo, assāsāya . . . vinetīti. ahaṃ hi Sīha assattho paramena assāsena assāsāya ca dhammaṃ desemi tena ca sāvake vinemi. ayaṃ kho Sīha pariyāyo yena maṃ . . . vadeyya : assattho samaṇo Gotamo, assāsāya dhammaṃ deseti tena ca sāvake vinetīti. ||9|| evaṃ vutte Sīho senāpati bhagavantam etad avoca : abhikkantaṃ bhante — la — upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evaṃ āha : anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. mamaṃ hi bhante aññatitthiyā sāvakaṃ labhitvā kevalakappaṃ Vesālīṃ patākaṃ parihareyyuṃ Sīho amhākaṃ senāpati sāvakattaṃ upagato 'ti. atha ca pana maṃ bhagavā evaṃ āha : anuvijjakāraṃ kho Sīha karohi, anuvijjakāro tumhādisānaṃ nātamanussānaṃ sādhu hotīti. es' āhaṃ bhante dutiyam pi bhagavantam saraṇaṃ gacchāmi dhammañ ca bhikkhusamghañ ca, upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ gatan ti. ||10|| dīgharattaṃ kho te Sīha nigaṇṭhānaṃ opānabhūtaṃ kulam yena nesam upagatānaṃ piṇḍapātaṃ dātabbam maññeyyāsīti. iminā p' āhaṃ bhante bhagavato bhiyyosomattāya attamano abhiraddho yaṃ maṃ bhagavā evaṃ āha : dīgharattaṃ kho te Sīha nigaṇṭhānaṃ opānabhūtaṃ kulam yena nesam upagatānaṃ piṇḍapātaṃ dātabbam maññeyyāsīti. sutam metaṃ bhante : samaṇo Gotamo evaṃ āha : mayham eva dānaṃ dātabbam, na aññesam dānaṃ dātabbam, mayham eva sāvakaṇaṃ dānaṃ dātabbam, na aññesam sāvakaṇaṃ dānaṃ dā-

tabbam, mayham eva dinnam mahapphalam, na aññesam dinnam mahapphalam, mayham eva sāvakānam dinnam mahapphalam, na aññesam sāvakānam dinnam mahapphalan ti. atha ca pana maṃ bhagavā nigaṇṭhesu pi dāne samādapeti. api ca bhante mayam ettha kālam jānissāma. es' āham bhante tatiyam pi bhagavantam saraṇam gacchāmi . . . saraṇam gatan ti. ||11|| atha kho bhagavā Sīhassa senāpatissa anupubbikatham kathesi seyyath' idam: dānakatham — la — aparappaccayo satthu sāsane bhagavantam etad avoca: adhivāsetu me bhante bhagavā svātānāya bhattam saddhiṃ bhikkhusamghenā 'ti. adhivāsesi bhagavā tuṇḍibhāvena. atha kho Sīho senāpati bhagavato adhivāsanaṃ viditvā utthāyāsanaṃ bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. atha kho Sīho senāpati aññataram purisaṃ ānāpesi: gaccha bhane pavattamamsam jānāhīti. atha kho Sīho senāpati tassā rattiyā accayena paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayaṃ nivāsetvā pattacivaraṃ ādāya yena Sīhassa senāpatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhiṃ bhikkhusamghena. ||12|| tena kho pana samayena sambahulā nigaṇṭhā Vesāliyaṃ rathiyāya rathiyaṃ siṅghātakena siṅghātakam bāhā paggayha kandan ti: ajja Sīhena senāpatinā thullam pasuṃ vadhitvā samassa Gotamassa bhattam katam, taṃ samaṇo Gotamo jānaṃ uddissakataṃ maṃsam paribhuñjati paṭiccakamman ti. atha kho aññataro puriso yena Sīho senāpati ten' upasaṃkami, upasaṃkamitvā Sīhassa senāpatissa upakaṇṇake ārocasi: yagghe bhante jāneyyāsi, ete sambahulā nigaṇṭhā Vesāliyaṃ rathiyāya rathiyaṃ siṅghātakena siṅghātakam bāhā paggayha kanti: ajja . . . uddissakataṃ maṃsam paribhuñjati paṭiccakamman ti. alam ayyo dīgharattam pi te āyasmantā avaṇṇakāmā buddhassa avaṇṇakāmā dhammassa avaṇṇakāmā samghassa, na ca pana te āyasmantā jīranti taṃ bhagavantam asatā tucchā musā 'va abhūtena abbhācikkhantā, na ca mayam jīvitaheṭu pi sañcicca paṇaṃ jīvitaṃ voropeyyāma 'ti. ||13|| atha kho Sīho senāpati buddhapamukhaṃ bhikkhusamghaṃ paṇītena khādaniyena bhojaniyena sahatthā santa-

ppetvā sampavāretvā bhagavantam bhuttāvim onītapattapā-
 nim ekamantam nisīdi, ekamantam nisinnam kho Sīham
 senāpatim bhagavā dhammiyā kathāya sandassetvā . . .
 sampahamsetvā utthāyāsanā pakkāmi. atha kho bhagavā
 etasmim nidāne dhammikatham katvā bhikkhū āmantesi : na
 bhikkhave jānam uddissakatam maṃsam paribhuñji-
 tabbam. yo paribhuñjeyya, āpatti dukkaṭassa. anujānāmi
 bhikkhave tikotiṇisuddham macchamaṃsam adittham
 asutam aparisaṅkitaṇ ti. ||14|| **31**||

tena kho pana samayena Vesālī subhikkhā hoti susassā
 sulabhapiṇḍā sukarā uñchena paggahena yāpetum. atha
 kho bhagavato rahogatassa paṭisallīnassa evaṃ cetaso pa-
 rivitakko udapādi : yāni tāni mayā bhikkhūnam anuññā-
 tāni dubbhikkhe dussasse dullabhapiṇḍe anto vuttham anto
 pakkam sāmam pakkam uggahitapaṭiggahitakam tato nīha-
 tam purebhattam paṭiggahitam vanattham pokkharattham,
 ajjāpi nu kho tāni bhikkhū paribhuñjantīti. atha kho
 bhagavā sāyaṇhasamayam paṭisallānā vutthito āyasmantam
 Ānandam āmantesi : yāni tāni Ānanda mayā bhikkhū-
 nam anuññātāni . . . paribhuñjantīti. paribhuñjanti bha-
 gavā 'ti. ||1|| atha kho bhagavā etasmim nidāne etasmim
 pakarane dhammikatham katvā bhikkhū āmantesi : yāni
 tāni bhikkhave mayā bhikkhūnam anuññātāni dubbhikkhe
 dussasse dullabhapiṇḍe anto vuttham anto pakkam sāmam pa-
 kkam uggahitapaṭiggahitakam tato nīhatam purebhattam pa-
 ṭiggahitam vanattham pokkharattham, tān' āham ajjatagge
 paṭikkhipāmi. na bhikkhave anto vuttham anto pakkam sā-
 mam pakkam uggahitapaṭiggahitakam paribhuñjitabbam. yo
 paribhuñjeyya, āpatti dukkaṭassa. na ca bhikkhave tato nī-
 hatam purebhattam paṭiggahitam vanattham pokkharattham
 bhuttāvinā pavāritena anātirittam paribhuñjitabbam. yo
 paribhuñjeyya, yathādhammo karetabbo 'ti. ||2|| **32**||

tena kho pana samayena jānapadā manussā bahum loṇam
 pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā
 bahārāmakotthake sakataparivaṭṭam karitvā acchanti yadā
 paṭipātīm labhissāma tadā bhattam karissāmā 'ti, mahā ca

megho uggato hoti. atha kho te manussā yenāyasmā
 Ânando ten' upasaṃkamimso, upasaṃkamitvā āyasmantaṃ
 Ânandaṃ etad avocum : idha bhante Ânanda bahuṃ loṇaṃ
 pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā
 tiṭṭhanti mahā ca megho uggato. kathaṃ nu kho bhante
 Ânanda paṭipajjitabban ti. atha kho āyasmā Ânando bhagava-
 to etam atthaṃ ārocesi. ||1|| tena h' Ânanda saṃgho paccanti-
 maṃ vihāraṃ kappiyabhūmiṃ sammannitvā tattha vāse-
 tu yaṃ saṃgho ākaṇkhati vihāraṃ vā aḍḍhayogaṃ vā pāsā-
 daṃ vā hammiyaṃ vā guhaṃ vā. evañ ca pana bhikkhave
 sammannitabbo : vyattena bhikkhunā paṭibalena saṃgho ñā-
 petabbo : suṇātu me bhante saṃgho. yadi saṃghassa patta-
 kallaṃ, saṃgho itthannāmaṃ vihāraṃ kappiyabhūmiṃ sam-
 manneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho
 itthannāmaṃ vihāraṃ kappiyabhūmiṃ sammannati. yassā-
 yasmato khamati itthannāmassa vihārassa kappiyabhūmiyā
 sammuti, so tuṇh' assa, yassa na kkhamati, so bhāseyya.
 sammato saṃghena itthannāmo vihāro kappiyabhūmi. kha-
 mati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmi. ||2||
 tena kho pana samayena manussā tatth' eva sammutiyaṃ ka-
 ppiyabhūmiyā yāguyo pacanti bhattāni pacanti sūpāni sampā-
 denti maṃsāni kottenti kaṭṭhāni phārenti. assosi kho bha-
 gavā rattiyaṃ paccūsasamayaṃ paccuṭṭhāya uccāsaddaṃ mahā-
 saddaṃ kākoravasaddaṃ, sutvāna āyasmantaṃ Ânandaṃ
 āmantesi : kiṃ nu kho so Ânanda uccāsaddo mahāsaddo
 kākoravasaddo 'ti. ||3|| etarahi bhante manussā tatth' eva
 sammutiyaṃ kappiyabhūmiyā yāguyo pacanti bhattāni pacanti
 sūpāni sampādentī maṃsāni kottenti kaṭṭhāni phārenti, so
 eso bhagavā uccāsaddo mahāsaddo kākoravasaddo 'ti. atha
 kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū
 āmantesi : na bhikkhave sammuti kappiyabhūmi pari-
 bhunjitabbā. yo paribhunjeyya, āpatti dukkaṭassa. anujā-
 nāmi bhikkhave tisso kappiyabhūmiyo ussāvanantikaṃ
 gonisādikaṃ gahapatin ti. ||4|| tena kho pana samayena
 āyasmā Yasojo gilāno hoti, tass' atthāya bhesajjāni āhari-
 yyanti, tāni bhikkhū bahi tṭhapenti. ukkapiṇḍakāpi
 khādanti corāpi haranti. bhagavato etam atthaṃ ārocesum.
 anujānāmi bhikkhave sammutiṃ kappiyabhūmiṃ pa-

ribhuñjitum. anujānāmi bhikkhave catasso kappiya-
bhūmiyo ussāvanantikam gonisādikam gahapatim sammu-
tī ti. ||5|| **33**||

catuvīsatibhāṇavāram niṭṭhitam.

tena kho pana samayena Bhaddiyanagare Meṇḍako
gahapati paṭivasati, tassa evarūpo iddhānubhāvo hoti: sīsam
nahāyitvā dhaññāgāram sammajjāpetvā bahidvāre 'va nisī-
dati, antalikkhā dhaññassa dhārā opatitvā dhaññāgāram pū-
reti. bhariyāya evarūpo iddhānubhāvo hoti: ekañ ñeva
āḷhakathālikam upanisīditvā ekañ ca sūpavyañjanakam dāsa-
kammakaraporisam bhattena parivisati, na tāva tam khīyati
yāva sā na vuṭṭhāti. puttassa evarūpo iddhānubhāvo hoti:
ekañ ñeva saḥassatthavikam gahetvā dāsakammakaraporisassa
chammāsikam vetanam deti, na tāva tam khīyati yāv' assa
hatthagatā. ||1|| sunisāya evarūpo iddhānubhāvo hoti: ekañ
ñeva catudonikam piṭakam upanisīditvā dāsakammakarapori-
sassa chammāsikam bhattam deti, na tāva tam khīyati yāva sā
na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo hoti: ekena
naṅgalena kasantassa satta sītāyo gacchanti. ||2|| assosi kho
rājā Māgadho Seniyo Bimbisāro: amhākam kira vijite
Bhaddiyanagare Meṇḍako gahapati paṭivasati, tassa evarūpo
iddhānubhāvo: sīsam nahāyitvā dhaññāgāram sammajjāpetvā
bahidvāre nisīdati, antalikkhā dhaññassa dhārā opatitvā
dhaññāgāram pūreti. bhariyāya evarūpo iddhānubhāvo:
ekañ ñeva āḷhakathālikam upanisīditvā ekañ ca sūpavyañja-
nakam dāsakammakaraporisam bhattena parivisati, na tāva
tam khīyati yāva sā na vuṭṭhāti. puttassa evarūpo iddhānu-
bhāvo: ekañ ñeva saḥassatthavikam gahetvā dāsakamma-
raporisassa chammāsikam vetanam deti, na tāva tam khīyati
yāv' assa hatthagatā. ||3|| sunisāya evarūpo iddhānubhāvo:
ekañ ñeva catudonikam piṭakam upanisīditvā dāsakamma-
raporisassa chammāsikam bhattam deti, na tāva tam khīyati
yāva sā na vuṭṭhāti. dāsassa evarūpo iddhānubhāvo: ekena
naṅgalena kasantassa satta sītāyo gacchanti. ||4|| atha kho
rājā Māgadho Seniyo Bimbisāro aññataram sabbatthakam
mahāmattam āmantesi: amhākam kira bhaṇe vijite Bhaddi-
yanagare Meṇḍako gahapati paṭivasati, tassa evarūpo iddhā-

nubhâvo : sîsam . . . satta sîtâyo gacchanti. gaccha bhaṇe jânâhi, yathâ mayâ sâmaṃ diṭṭho evaṃ tava diṭṭho bhavissatîti. evaṃ devâ 'ti kho so mahâmatto rañño Mâgadhabassa Seniyassa Bimbisârassa paṭisunivâ caturaṅginiyâ senâya yena Bhaddiyaṃ tena pâyâsi. ||5|| anupubbena yena Bhaddiyaṃ yena Meṇḍako gahapati ten' upasaṃkami, upasaṃkamitvâ Meṇḍakaṃ gahapatiṃ etad avoca : ahaṃ hi gahapati rañña âpatto : amhâkaṃ kira bhaṇe vijite . . . diṭṭho bhavissatîti. passâma te gahapati iddhânubhâvan ti. atha kho Meṇḍako gahapati sîsam nahâyitvâ dhaññâgâraṃ sammajjâpetvâ bahidvâre nisîdi, antalikkhâ dhaññassa dhârâ opatitvâ dhaññâgâraṃ pûresi. diṭṭho te gahapati iddhânubhâvo, bhariyâya te iddhânubhâvaṃ passissâmâ 'ti. ||6|| atha kho Meṇḍako gahapati bhariyaṃ âpâpesi : tena hi caturaṅginiṃ senaṃ bhattena parivisâhîti. atha kho Meṇḍakassa gahapatissa bhariyâ ekañ ñeva âlha-kathâlikam upanîsîditvâ ekañ ca sûpavyañjanakaṃ caturaṅginiṃ senaṃ bhattena parivisi, na tâva taṃ khîyati yâva sâ na vuṭṭhâti. diṭṭho te gahapati bhariyâya pi iddhânubhâvo, puttassa te iddhânubhâvaṃ passissâmâ 'ti. ||7|| atha kho Meṇḍako gahapati puttaṃ âpâpesi : tena hi tâta caturaṅginiyâ senâya chammâsikam vetanaṃ dehîti. atha kho Meṇḍakassa gahapatissa putto ekañ ñeva sahasatthavikaṃ gahetvâ caturaṅginiyâ senâya chammâsikam vetanaṃ adâsi, na tâva taṃ khîyati yâv' assa hatthagatâ. diṭṭho te gahapati puttassa pi iddhânubhâvo, sunisâya te iddhânubhâvaṃ passissâmâ 'ti. ||8|| atha kho Meṇḍako gahapati sunisaṃ âpâpesi : tena hi caturaṅginiyâ senâya chammâsikam bhattaṃ dehîti. atha kho Meṇḍakassa gahapatissa sunisâ ekañ ñeva catudonikaṃ piṭakaṃ upanîsîditvâ caturaṅginiyâ senâya chammâsikam bhattaṃ adâsi, na tâva taṃ khîyati yâva sâ na vuṭṭhâti. diṭṭho te gahapati sunisâya pi iddhânubhâvo, dâsassa te iddhânubhâvaṃ passissâmâ 'ti. mayhaṃ kho sâmi dâsassa iddhânubhâvo khethe passitabbo 'ti. alaṃ gahapati diṭṭho te dâsassa pi iddhânubhâvo 'ti. atha kho so mahâmatto caturaṅginiyâ senâya punad eva Râjagahaṃ paccâgacchi, yena râjâ Mâgadho Seniyô Bimbisâro ten' upasaṃkami, upasaṃkamitvâ rañño Mâgadhabassa Seniyassa Bimbisârassa etaṃ atthaṃ ârocesi. ||9||

atha kho bhagavā Vesāliyaṃ yathābhirantaṃ viharitvā yena Bhaddiyaṃ tena cārikaṃ pakkāmi mahatā bhikkhu-saṃghena saddhiṃ aḍḍhatelasehi bhikkhusatehi. atha kho bhagavā anupubbena cārikaṃ caramāno yena Bhaddiyaṃ tad avasari. tatra sudāṃ bhagavā Bhaddiye viharati Jātiyāvane. ||10|| assosi kho Meṇḍako gahapati: samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Bhaddiyaṃ anuppatto Bhaddiye viharati Jātiyāvane. taṃ kho pana bhagavantāṃ Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato iti pi so bhagavā arahāṃ sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadamma-sārathi satthā devamanussānaṃ buddho bhagavā, so imaṃ lokāṃ sadevakāṃ samāraṃ sabrahmakāṃ sassamaṇabrāhmaṇiṃ paṇaṃ sadevamanussaṃ sayāṃ abhiññā sacchikatvā pavedeti, so dhammaṃ deseti ādikalyāṇaṃ majje kalyāṇaṃ pariyośanakalyāṇaṃ satthaṃ savyañjanaṃ kevalaparipuṇṇaṃ parisuddhaṃ brahmacariyaṃ pakāseti. sādhu kho pana ta-thārūpānaṃ arahataṃ dassanaṃ hotīti. ||11|| atha kho Meṇḍako gahapati bhadraṇi-bhadraṇi yānāni yoḍḍpetvā bhadraṃ yānaṃ abhirūhitvā bhadrehi-bhadrehi yānehi Bhaddiyā niyyāsi bhagavantāṃ dassanāya. addasamsu kho sambahulā titthiyā Meṇḍakāṃ gahapatiṃ dūrato 'va āgacchantāṃ, disvāna Meṇḍakāṃ gahapatiṃ etad avocum: kaṃ tvāṃ gahapati gacchasīti. gacchāmi ahaṃ bhante bhagavantāṃ samaṇaṃ Gotamaṃ dassanāya 'ti. kiṃ pana tvāṃ gahapati kiriyavādo samāno akiriyavādaṃ samaṇaṃ Gotamaṃ dassanāya upasaṃkamissasi, samaṇo hi gahapati Gotamo akiriyavādo akiriyāya dhammaṃ deseti tena ca sāvake vinetīti. ||12|| atha kho Meṇḍakassa gahapatissa etad ahosi: nissamsayaṃ kho so bhagavā arahāṃ sammāsambuddho bhavissati yathā yime titthiyā usuyyantīti, yāvatikā yānassa bhūmi yānena gantvā yānaṃ paccorohitvā pattiko 'va yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantāṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Meṇḍakassa gahapatissa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ — la — aparappaccayo satthu sāsane bhagavantāṃ etad avoca: abhikkantaṃ bhante — gha — upāsakaṃ maṃ bhagavā dhāretu ajjatagge paṇupetaṃ saraṇaṃ

gatan ti, adbhivāsetu ca me bhante bhagavā svātānāya bhāttam saddhim bhikkhusamghenā 'ti. adbhivāsesi bhagavā tuṇhibhāvena. || 13 || atha kho Meṇḍako gahapati bhagavato adbhivāsanam veditvā utthāyāsanaṃ bhagavantam abbhivādetvā padakkhiṇam katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiyā accayena paṇitam khādaniyam bhojaniyam paṭiyādapetvā bhagavato kālam ārocāpesi: kālo bhante, niṭṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattācivaram ādāya yena Meṇḍakassa gahapatissa nivesanam ten' upasamkamī, upasamkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. || 14 || atha kho Meṇḍakassa gahapatissa bhariyā ca putto ca sunisā ca dāso ca yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abbhivādetvā ekamantam nisīdīmsu. tesam bhagavā anupubbikaṭham kathesi — la — aparappaccayā satthu sāsane bhagavantam etad avocum: — gha — ete mayam bhante bhagavantam saraṇam gacchāma dhammañ ca bhikkhusamghañ ca, upāsake no bhagavā dhāretu ajjatagge pānupete saraṇam gate 'ti. || 15 || atha kho Meṇḍako gahapati buddhapamukham bhikkhusamgham paṇītena khādaniyena bhojaniyena saha tthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantam nisīdi. ekamantam nisinno kho Meṇḍako gahapati bhagavantam etad avoca: yāva bhante bhagavā Bhaddiye viharatī, tāva aham buddhapamukhassa bhikkhusamghassa dhuvabhattenā 'ti. atha kho bhagavā Meṇḍakam gahapatim dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanaṃ pakkāmi. || 16 ||

atha kho bhagavā Bhaddiye yathābhirantam viharitvā Meṇḍakam gahapatim anāpucchā yena Aṅguttarāpo tena cārikam pakkāmi mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehi. assosi kho Meṇḍako gahapati: bhagavā kira yena Aṅguttarāpo tena cārikam pakkanto mahatā . . . bhikkhusatehīti. atha kho Meṇḍako gahapati dāse ca kammakare ca ānāpesi: tena hi bhāṇe bahum loṇam pi telam pi taṇḍulam pi khādaniyam pi sakātesu āropetvā āgacchatha, adḍhatelasāni ca gopālakasatāni adḍhatelasāni dhenusatāni ādāya āgacchantu, yattha bhagavantam passissāma tattha taruṇena khīrena bhojessāma 'ti. || 17 || atha kho Meṇḍako

gahapati bhagavantam antarā magge kantāre sambhāvesi. atha kho Meṇḍako gahapati yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ t̥hito kho Meṇḍako gahapati bhagavantam etad avoca: adhvāsetu me bhante bhagavā svātanāya bhattaṃ saddhiṃ bhikkhusaṃghena 'ti. adhvāsesi bhagavā tuṇhibhāvena. atha kho Meṇḍako gahapati bhagavato adhvāsanam veditvā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. atha kho Meṇḍako gahapati tassā rattiya accayena paṇitaṃ khādaniyaṃ bhojaniyaṃ paṭiyādapetvā bhagavato kalam ārocāpesi: kālo bhante, nitthitaṃ bhattan ti. ||18|| atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya yena Meṇḍakassa gahapatissa parivesanā ten' upasaṃkami, upasaṃkamitvā paṇṇatte āsane nisīdi saddhiṃ bhikkhusaṃghena. atha kho Meṇḍako gahapati adḍha-telasāni gopālakasatāni āṇāpesi: tena hi bhaṇe ekamekaṃ dhenum gahetvā ekamekassa bhikkhuno upatitthatha taruṇena khīrena bhojessāmā 'ti. atha kho Meṇḍako gahapati buddhapamukhaṃ bhikkhusaṃgham paṇitena khādaniyena bhojaniyena sahatthā santappesi sampavāresi taruṇena ca khīrena. bhikkhū kukkuccāyantā khīram na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||19|| atha kho Meṇḍako gahapati buddhapamukhaṃ bhikkhusaṃgham paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā taruṇena ca khīrena bhagavantam bhuttāvim onīta-pattapāṇim ekamantaṃ nisīdi. ekamantaṃ nisinno kho Meṇḍako gahapati bhagavantam etad avoca: santi bhante maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum. sādhu bhante bhagavā bhikkhūnam pātheyyam anujānātū 'ti. atha kho bhagavā Meṇḍakam gahapatiṃ dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanaṃ pakkāmi. ||20|| atha kho bhagavā etasmiṃ nidāne dhammikatham katvā bhikkhū āmantesi: anujānāmi bhikkhave pañca gorase khīram dadhiṃ takkaṃ navaṇitaṃ sappim. santi bhikkhave maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum. anujānāmi bhikkhave pātheyyam pariyesitum, taṇḍulo taṇḍulatthikena, muggo muggatthikena, māso māsatthikena, loṇam loṇatthi-

kena, guḷo guḷatthikena, telam telatthikena, sappi sappitthikena. santi bhikkhave manussā saddhā pasannā, te kappiyakāraṇaṃ hatthe hiraññaṃ upanikkhipanti iminā ayyassa yaṃ kappiyaṃ taṃ dethā 'ti. anujānāmi bhikkhave yaṃ tato kappiyaṃ taṃ sāditaṃ. na tv evāhaṃ bhikkhave kenaci pariyāyena jātarūparajataṃ sāditaṃ pariyesitabban ti vadāmi. ||21|| **34**||

atha kho bhagavā anupubbena cārikaṃ caramāno yena Āpaṇaṃ tad avasari. assosi kho Keniyo jaṭilo : samaṇo khalu bho Gotamo Sakyaputto Sakyakulā pabbajito Āpaṇaṃ anuppatto Āpaṇe viharati. taṃ kho pana bhagavantam Gotamaṃ evaṃ kalyāṇo kittisaddo abbhuggato — la — sādhu kho pana tathārūpaṇaṃ arahataṃ dassanaṃ hotīti. atha kho Keniyassa jaṭilassa etad ahosi : kiṃ nu kho ahaṃ samānassa Gotamassa harāpeyyan ti. ||1|| atha kho Keniyassa jaṭilassa etad ahosi : ye pi kho te brāhmaṇaṃ pubbakā isayo mantānaṃ kattāro mantānaṃ pavattāro yesaṃ idaṃ etarahi brāhmaṇa porāṇaṃ mantapadaṃ gītaṃ pavuttaṃ samibhitaṃ tad anugāyanti tad anubhāsanti bhāsitaṃ anubhāsanti vācitaṃ anuvācenti, seyyath' idaṃ : Aṭṭhako Vāma-ko Vāmadevo Vessāmitto Yamataggi Aṅgirasso Bhāradvājo Vāsetṭho Kassapo Bhagu, rattūparatā viratā vikālabhojanā, te evarūpāni pānāni sādiiyimsu, ||2|| samaṇo pi Gotamo rattūparato virato vikālabhojanā, arahati samaṇo pi Gotamo evarūpāni pānāni saditun ti, pahūtaṃ pānaṃ paṭiyādāpetvā kājehi gāhāpetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ saraṇiyaṃ vitisāretvā ekamantaṃ aṭṭhāsi. ekamantaṃ tītho kho Keniyo jaṭilo bhagavantam etad avoca : paṭigaṇhātu me bhavaṃ Gotamo pānan ti. tena hi Keniya bhikkhūnaṃ dehīti. bhikkhū kukkucāyantaṃ na paṭigaṇhanti. paṭigaṇhatha bhikkhave paribhuñjathā 'ti. ||3|| atha kho Keniyo jaṭilo buddhapamukhaṃ bhikkhusaṃghaṃ pahūtehi pānehi sahatthā santappetvā sampavāretvā bhagavantam dhotahatthaṃ onītapattapāṇiṃ ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Keniyaṃ jaṭilaṃ bhagavā dhammiyā kathāya sandassesī . . . sampahamsesi. atha

kho Keniyo jaṭilo bhagavatā dhammiyā kathāya sandassito . . . sampahaṃsito bhagavantam etad avoca : adhiṇṇaseta me bhavam Gotamo svātanāya bhattam saddhim bhikkhusamghenā 'ti. ||4|| mahā kho Keniya bhikkhusamgho adḍhatelasāni bhikkhusatāni tvaṃ ca brāhmaṇesu abhippasanno 'ti. dutiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṃ cāpi bho Gotama mahā bhikkhusamgho adḍhatelasāni bhikkhusatāni ahaṃ ca brāhmaṇesu abhippasanno. adhiṇṇaseta me . . . bhikkhusamghenā 'ti. mahā kho . . . abhippasanno 'ti. tatiyam pi kho Keniyo jaṭilo bhagavantam etad avoca : kiṃ cāpi . . . saddhim bhikkhusamghenā 'ti. adhiṇṇaseta bhagavā tuṇhibhāvena. atha kho Keniyo jaṭilo bhagavato adhiṇṇasetaṃ viditvā utṭhāyāsanaṃ pakkāmi. ||5|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave aṭṭha pānāni : ambapānam jambupānam cocapānam mocapānam madhup. muddikāp. sālukap. phārusakapānam. anujānāmi bhikkhave sabbam phalarasam ṭhapetvā dhaññaphalarasam. anujānāmi bhikkhave sabbam pattarasam ṭhapetvā dākarasam. anujānāmi bhikkhave sabbam puppharasam ṭhapetvā madhukapuppharasam. anujānāmi bhikkhave ucchurasan ti. ||6||

atha kho Keniyo jaṭilo tassā rattiya accayena sake assame paṇitam khādaniyam bhojaniyam paṭiyādāpetvā bhagavato kalam ārocāpesi : kalam bho Gotama, nitṭhitam bhattan ti. atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacīvaram ādāya yena Keniyassa jaṭilassa assamo ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi saddhim bhikkhusamghena. atha kho Keniyo jaṭilo buddhapamukham bhikkhusamgham paṇitena khādaniyena bhojaniyena sahatthā santappetvā sampavāretvā bhagavantam bhuttāvim onītapattapaṇim ekamantaṃ nisīdi. ||7|| ekamantaṃ nisinnaṃ kho Keniyam jaṭilaṃ bhagavā imāhi gāthāhi anumodi :

aggihuttamukhā yaññā, sāvithhī chandaso mukham,
rājā mukham manussānam, nadīnam sāgaro mukham,
nakkhattānam mukham cando, ādicco tapataṃ mukham,
puññaṃ ākaṅkhamānānam samgho ve jayataṃ mukhan ti.

atha kho bhagavā Keniyam jaṭilaṃ imāhi gāthāhi anumoditvā utṭhāyāsanaṃ pakkāmi. ||8|| **35**||

atha kho bhagavā Āpaṇe yathābhirantaṃ viharitvā yena Kusinārā tena cārikam pakkāmi mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehi. assosum kho Kosi-nārakā Mallā: bhagavā kira Kusināram āgacchati mahatā bhikkhusamghena saddhim adḍhatelasehi bhikkhusatehīti. te samgaram akamsu: yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. tena kho pana samayena Rojo Mallo āyasmato Ānandassa sahāyo hoti. atha kho bhagavā anupubbena cārikam caramāno yena Kusinārā tad avasari. ||1|| atha kho Kosi-nārakā Mallā bhagavato paccuggamanam akamsu. atha kho Rojo Mallo bhagavato paccuggamanam karitvā yenāyasmā Ānando ten' upasamkamī, upasamkamitvā āyasmantam Ānandam abhivādetvā ekamantaṃ aṭṭhāsi. ekamantaṃ ṭhitam kho Rojam Mallam āyasmā Ānando etad avoca: ulāram kho te idam āvuso Roja yaṃ tvam bhagavato paccuggamanam akāsīti. nāham bhante Ānanda bahukato buddhena vā dhammena vā samghena vā, api ca ñātīhi samgaro kato yo bhagavato paccuggamanam na karissati pañca satāni daṇḍo 'ti. sa kho aham bhante Ānanda ñātīnam daṇḍabhayā evāham bhagavato paccuggamanam akāsin ti. atha kho āyasmā Ānando anattamanā aho: katham hi nāma Rojo Mallo evam vakkhatīti. ||2|| atha kho āyasmā Ānando yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnā kho āyasmā Ānando bhagavantaṃ etad avoca: ayam bhante Rojo Mallo abhiññāto ñātamanusso. mahiddhiyo kho pana evarūpānam ñātamanussānam imasmim dhammavinaye pasādo. sādhu bhante bhagavā tathā karotu yathā Rojo Mallo imasmim dhammavinaye pasīdeyyā 'ti. na kho tam Ānanda dukkaram tathāgatena yathā Rojo Mallo imasmim dhammavinaye pasīdeyyā 'ti. ||3|| atha kho bhagavā Rojam Mallam mettena cittena pharitvā utthāyāsanaṃ vihāram pāvīsi. atha kho Rojo Mallo bhagavatā mettena cittena phuttho seyyathāpi nāma gāvī taruṇavacchā evam eva vihārena vihāram parivenena parivenam upasamkamitvā bhikkhū pucchati: kham nu kho bhante etarahi so bhagavā viharati araham sammāsambuddho, dassanakāmā hi mayam tam bhagavantaṃ arahantaṃ sammāsambuddhan ti. es' āvuso Roja

vihāro samvutadvāro, tena appasaddo upasamkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggalaṃ ākoṭehi, vivarissati te bhagavā dvāraṃ ti. ||4|| atha kho Rojo Mallo yena so vihāro samvutadvāro tena appasaddo upasamkamitvā ataramāno ālindaṃ pavisitvā ukkāsitvā aggalaṃ ākoṭesi, vivari bhagavā dvāraṃ. atha kho Rojo Mallo vihāraṃ pavisitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnassa kho Rojassa Mallassa bhagavā anupubbikathaṃ kathesi seyyath' idaṃ: dānakathaṃ — la — aparappaccayo satthu sāsane bhagavantam etad avoca: sādhu bhante ayyā mamañ ñeva paṭigaṇheyyum cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ no aññesan ti. yesaṃ kho Roja sekkena ñāpena sekkena dassanena dhammo diṭṭho seyyathāpi tayā tesam pi evaṃ hoti: aho nūna ayyā amhākañ ñeva paṭigaṇheyyum cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhāraṃ no aññesan ti. tena hi Roja tava c' eva paṭigaṇhissanti aññesañ cā 'ti. ||5||

tena kho pana samayena Kusinārāyama paṇṭānaṃ bhaddānaṃ bhattapaṭipāṭi adhiṭṭhitā hoti. atha kho Rojassa Mallassa paṭipāṭiṃ alabhantassa etad ahosi: yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge nāddasaṃ taṃ paṭiyādeyyaṃ ti. atha kho Rojo Mallo bhattaggaṃ olokento dve nāddasa dākañ ca piṭṭhakhādaniyañ ca. atha kho Rojo Mallo yenāyasmā Ānando ten' upasamkami, upasamkamitvā āyasmantaṃ Ānandaṃ etad avoca: idha me bhante Ānanda paṭipāṭiṃ alabhantassa etad ahosi: yaṃ nūnāhaṃ bhattaggaṃ olokeyyaṃ, yaṃ bhattagge nāddasaṃ taṃ paṭiyādeyyaṃ ti. so kho ahaṃ bhante Ānanda bhattaggaṃ olokento dve nāddasaṃ dākañ ca piṭṭhakhādaniyañ ca. sac' āhaṃ bhante Ānanda paṭiyādeyyaṃ dākañ ca piṭṭhakhādaniyañ ca, paṭigaṇheyya me bhagavā 'ti. tena hi Roja bhagavantam paṭipucchissāmīti. ||6|| atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi. tena h' Ānanda paṭiyādetū 'ti. tena hi Roja paṭiyādehīti. atha kho Rojo Mallo tassā rattiyā accayena pahūtaṃ dākañ cā piṭṭhakhādaniyañ ca paṭiyādāpetvā bhagavato upanāmesi paṭigaṇhātu me bhante bhagavā dākañ cā piṭṭhakhādaniyañ cā 'ti. tena hi Roja bhikkhūnaṃ dehīti. bhikkhū kukkucāyantaṃ na pa-

tiṅaṇhanti. paṭiṅaṇhatha bhikkhave paribhuñjathā. 'ti ||7||
 atha kho Rojo Mallo buddhapamukhaṃ bhikkhusaṃghaṃ
 pahūtehi dākehi ca piṭṭhakhādaniyehi ca sahatthā santappe-
 tvā sampavāretvā bhagavantam dhotahattham onītapattapā-
 ñim ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Rojaṃ
 Mallam bhagavā dhammiyā kathāya sandassetvā . . . sampa-
 hamsetvā utthāyāsanaṃ pakkāmi. atha kho bhagavā etasmiṃ
 nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi
 bhikkhave sabbañ ca dākaṃ sabbañ ca piṭṭhakhādani-
 yaṃ ti. ||8||36||

atha kho bhagavā Kusinārāyaṃ yathābhirantaṃ viha-
 ritvā yena Ātuma tena cārikaṃ pakkāmi mahatā bhikkhu-
 saṃghena saddhiṃ aḍḍhatelasehi bhikkhusatehi. tena kho
 pana samayena aññataro vuḍḍhapabbajito Ātumāyaṃ paṭiva-
 sati nahāpitapubbo, tassa dve dārakā honti mañjukā paṭi-
 bhāneyyakā dakkhā pariyodātasippā sake ācariyake nahāpi-
 takamme. ||1|| assosi kho so vuḍḍhapabbajito: bhagavā
 kira Ātumaṃ āgacchati mahatā bhikkhusaṃghena saddhiṃ
 aḍḍhatelasehi bhikkhusatehīti. atha kho so vuḍḍhapabbajito
 te dārake etad avoca: bhagavā kira tāta Ātumaṃ āgacchati
 mahatā bhikkhusaṃghena saddhiṃ aḍḍhatelasehi bhikkhusa-
 tehi. gacchatha tumhe tāta khurabhaṇḍam ādāya nāliyā-
 vāpakena anugharakam-anugharakam āhiṇḍatha loṇam pi
 telam pi taṇḍulam pi khādaniyam pi saṃharatha, bhagavato
 āgatassa yāgupānaṃ karissāma 'ti. ||2|| evaṃ tāta 'ti kho te
 dārakā tassa vuḍḍhapabbajitassa paṭisunitvā khurabhaṇḍam
 ādāya nāliyāvāpakena anugharakam-anugharakam āhiṇḍanti
 loṇam pi telam pi taṇḍulam pi khādaniyam pi saṃharanta.
 manussā te dārake mañjuke paṭibhāneyyake passitvā ye pi
 na kārāpetukāma te pi kārāpenti kārāpetvāpi bahum denti.
 atha kho te dārakā bahum loṇam pi telam pi taṇḍulam pi
 khādaniyam pi saṃharimsu. ||3||

atha kho bhagavā anupubbena cārikaṃ caramāno yena
 Ātuma tad avasari. tatra sudam bhagavā Ātumāyaṃ vi-
 harati Bhûsâgâre. atha kho so vuḍḍhapabbajito tassā
 rattiya accayena pahūtam yāgum paṭiyādāpetvā bhagavato
 upanānesi paṭiṅaṇhātu me bhante bhagavā yāgun ti. jā-

nantāpi tathāgatā pucchanti — la — sāvakanam vā sikkhā-
padam paññāpessāmā 'ti. atha kho bhagavā tam vuḍḍha-
pabbajitam etad avoca: kut' āyam bhikkhu yāgū 'ti. atha
kho so vuḍḍhapabbajito bhagavato etam attham ārocesi. ||4||
vigarahi buddho bhagavā: ananucchaviyam moghapurisa ana-
nulomikam appatirūpam assāmanakam akappiyam akaraṇi-
yam. katham hi nāma tvam moghapurisa pabbajito akappi-
ye samādapessasi. n' etam moghapurisa appasannānam vā
pasādāya. vigarahitvā dhammikatham katvā bhikkhū āman-
tesi: na bhikkhave pabbajitena akappiye samādape-
tabbam. yo samādapeyya, āpatti dukkaṭassa. na ca bhi-
kkhave nahāpitapubbena khurabhaṇḍam pariharitabbam.
yo parihareyya, āpatti dukkaṭassā 'ti. ||5||37||

atha kho bhagavā Ātumāyam yathābhirantam vihari-
tvā yena Sāvattīhi tena cārikam pakkāmi. anupubbena
cārikam caramāno yena Sāvattīhi tad avasari. tatra sudam
bhagavā Sāvattīhiyam viharati Jetavane Anātha-
piṇḍikassa ārāme. tena kho pana samayena Sāvattīhiyam
bahum phalakhādaniyam ussannam hoti. atha kho bhikkhū-
nam etad ahosi: kim nu kho bhagavatā phalakhādaniyam
anuññātam kim ananuññātan ti. bhagavato etam attham
ārocesum. anujānāmi bhikkhave sabbam phalakhādani-
yam ti. ||1||38||

tena kho pana samayena saṃghikāni bījāni puggalikāya
bhūmiyā ropiyanti, puggalikāni bījāni saṃghikāya bhūmi-
yā ropiyanti. bhagavato etam attham ārocesum. saṃghi-
kāni bhikkhave bījāni puggalikāya bhūmiyā ropitāni
bhāgam datvā paribhuñjitabbāni, puggalikāni bījāni
saṃghikāya bhūmiyā ropitāni bhāgam datvā paribhuñji-
tabbānīti. ||1||39||

tena kho pana samayena bhikkhūnam kismiñci-kismiñci
thāne kukkucam uppajjati: kim nu kho bhagavatā anuññā-
tam kim ananuññātan ti. bhagavato etam attham ārocesum.
yam bhikkhave mayā idam na kappatīti appatikkhittam, tañ
ce akappiyam anulometi kappiyam paṭibāhati, tam vo na
kappati. yam bhikkhave mayā idam na kappatīti appa-

ṭikkhittam, taṃ ce kappiyam anulometi akappiyam paṭibāhati, taṃ vo kappati. yañ ca bhikkhave mayā idam kappatīti ananuññātam, tañ ce akappiyam anulometi kappiyam paṭibāhati, taṃ vo na kappati. yam bhikkhave mayā idam kappatīti ananuññātam, tañ ce kappiyam anulometi akappiyam paṭibāhati, taṃ vo kappatīti. || 1 ||

atha kho bhikkhūnam etad ahosi : kappati nu kho yāvakālikena yāmakālikam na nu kho kappati. kappati nu kho yāvakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāvakālikena yāvajīvikam na nu kho kappati. kappati nu kho yāmakālikena sattāhakālikam na nu kho kappati. kappati nu kho yāmakālikena yāvajīvikam na nu kho kappati. kappati nu kho sattāhakālikena yāvajīvikam na nu kho kappatīti. bhagavato etam attham ārocesum. || 2 || yāvakālikena bhikkhave yāmakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakālikena bhikkhave sattāhakālikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāvakālikena bhikkhave yāvajīvikam tadahu paṭiggahitam kāle kappati vikāle na kappati. yāmakālikena bhikkhave sattāhakālikam t. p. yāme kappati yāmātikante na kappati. yāmakālikena bhikkhave yāvajīvikam t. p. yāme kappati yāmātikante na kappati. sattāhakālikena bhikkhave yāvajīvikam sattāham kappati sattāhātikante na kappatīti. || 3 || 40 ||

bhesajjakkhandhakam chaṭṭham.

imamhi khandhake vatthum ekasatam chavatthum. tassa uddānam :

sārādike, vikāle pi, vasam, mūle, piṭṭhehi ca,
kasāvehi, paṇṇa-phalam, jatu-loṇam, chakanam ca,
cunṇam, cālīni, mamsaṇ ca, añjanam, upapisanam,
añjani, ucca-parutā, salākā, salākodhani,
thavikam, bandhakam, sutam, muddhani telam, natthu ca,
natthukarañi, dhūmañ ca, nettañ, cā, 'pidhānam, thavi,
telapākesu, majjañ ca, atikkhitta-abbhañjanam,
tumbam, sedam, sambhārañ ca, mahā-bhaṇṇodakam tathā,
dakakoṭṭham, lohitañ ca, visāṇam, pādabbhañjanam,
5 pajjam, sattham, kasāvañ ca, tilakakka-kabalikam,

- colam, sāsapakuttañ ca, dhûma-sakkharikāya ca,
 vanatelaṃ, vikāsikaṃ, vikatañ ca, paṭiggahaṃ,|
 gûthaṃ, karonto, loḷiñ ca, khāraṃ, muttahaṃ,|
 gandhā, virecanañ c'eva, acchā, 'kaṭa-kaṭakaṭaṃ,|
 paṭicchādani-pabbhārā, ârāmi, sattahena ca,
 guḷaṃ, muggaṃ, sovirañ ca, sâmapākā, punā pace,|
 punānuññasi, dubbhikkhe, phalañ ca, tila-khādani,
 purebhattaṃ, kāyaḍāho, nibbattañ ca, bhagandalaṃ,|
 vatthikammañ ca, Suppi ca, manussamaṃsaṃ eva ca,
 10 hatthi, assā, sunakho ca, ahi, siha-vyaggha-dîpikaṃ,|
 accha-taracchamaṃsañ ca, paṭipāṭi ca, yāgu ca,
 taruṇaṃ aṇṇatra, guḷaṃ, Sunidh'-âvasathâgāraṃ,|
 Ambapālī ca, Licchavī, Gaṅgā, Koṭi saccakathā,
 uddissakataṃ, subhikkhaṃ punad eva paṭikkhipi,|
 megho, Yasojo, Meṇḍako ca, gorasaṃ pātheyyakena ca,
 Keni, ambo, jambu, coca-moca-madhu, muddikā, sālukaṃ,|
 phārusakā, ḍāka-piṭṭhaṃ, Âtumāyaṃ nahâpito,
 Sāvatthiyaṃ phala-bijaṃ, kasmim ṭhāne ca, kâliko 'ti.

MAHĀVAGGA.

VII.

Tena samayena buddho bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. tena kho pana samayena tiṃsamattā Pāṭheyyakā bhikkhū sabbe āraṇṇakā sabbe piṇḍapātikā sabbe paṃsukūlikā sabbe tecīvarikā Sāvattthiṃ gacchantā bhagavantam dassanāya upakattḥāya vassūpanāyikāya nāsakkhimsu Sāvattthiyaṃ vassūpanāyikaṃ sambhāvetum, antarā magge Sākete vassam upagacchimsu. te ukkaṇṭhitarūpā vassam vassimsu : āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāma bhagavantam dassanāya 'ti. atha kho te bhikkhū vassam vutthā temāsaccayena katāya pavāraṇāya deve vassante udakasamgahe udakacikkhale okapunṇehi cīvarehi kilantarūpā yena Sāvattthi Jetavanam Anāthapiṇḍikassa ārāmo yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdimsu. ||1|| āciṇṇam kho pan' etaṃ buddhānam bhagavantānam āgantukehi bhikkhūhi saddhiṃ paṭisammoditum. atha kho bhagavā te bhikkhū etad avoca : kacci bhikkhave khamanīyam, kacci yāpanīyam, kacci samaggā sammodamānā avivadamānā phāsukaṃ vassam vassittha na ca piṇḍakena kilamitthā 'ti. khamanīyam bhagavā, yāpanīyam bhagavā, samaggā ca mayam bhante sammodamānā avivadamānā vassam vassimhā na ca piṇḍakena kilamimhā. idha mayam bhante tiṃsamattā Pāṭheyyakā bhikkhū Sāvattthiṃ āgacchantā bhagavantam dassanāya upakattḥāya vassūpanāyikāya nāsakkhimhā Sāvattthiyaṃ vassūpanāyikaṃ sambhāvetum, antarā magge Sākete vassam upagacchimhā. te mayam bhante ukkaṇṭhitarūpā vassam va-

simhā : āsanneva no bhagavā viharati ito chasu yojanesu na ca mayam labhāmā bhagavantam dassanāyā 'ti. atha kho mayam bhante vassam vutthā temāsaccayena katāya pavāra-nāya deve vassante udakasamgahe udakacikkhale okapunnehi cīvarehi kilantarūpā addhānam āgatā 'ti. ||2|| atha kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū āmantesi : anujānāmi bhikkhave vassam vutthānam bhikkhūnam kaṭhinam attharitam. atthatakaṭhinānam vo bhikkhave pañca kappissanti anāmantacāro asamādānacāro gaṇabhojanam yāvadatthacīvaram yo ca tattha cīvaruppādo so nesam bhavissati. atthatakaṭhinānam vo bhikkhave imāni pañca kappissanti. evañ ca pana bhikkhave kaṭhinam attharitabham : ||3|| vyattena bhikkhunā paṭibaleṇa saṃgho nāpetabbo : suṇātu me bhante saṃgho. idaṃ saṃghassa kaṭhinadussam uppannam. yadi saṃghassa pattakallam, saṃgho imaṃ kaṭhinadussam itthannāmassa bhikkhuno dadeyya kaṭhinam attharitam. esā ñatti. suṇātu me bhante saṃgho. idaṃ saṃghassa kaṭhinadussam uppannam. saṃgho imaṃ kaṭhinadussam itthannāmassa bhikkhuno deti kaṭhinam attharitam. yassāyasmato khamati imassa kaṭhinadussassa itthannāmassa bhikkhuno dānam kaṭhinam attharitam so tuṇh' assa. yassa na kkhamati so bhāseyya. dinnam idaṃ saṃghena kaṭhinadussam itthannāmassa bhikkhuno kaṭhinam attharitam. khamati saṃghassa, tasmā tuṇhī, evam etaṃ dhārayāmi. ||4|| evam kho bhikkhave atthataṃ hoti kaṭhinam, evam anatthataṃ. kathaṃ ca bhikkhave anatthataṃ hoti kaṭhinam. na ullikhitamattena atthataṃ hoti kaṭhinam, na dhovanamattena atthataṃ hoti kaṭhinam, na cīvaravicāraṇamattena atth. h. kaṭh., na cchedanamattena atth. h. k., na bandhanamattena atth. h. k., na ovaṭṭikakaraṇamattena atth. h. k., na kaṇḍusakaraṇamattena atth. h. k., na dalhikammakaraṇamattena atth. h. k., na anuvātakaraṇamattena atth. h. k., na paribhaṇḍakaraṇamattena atth. h. k., na ovaddheyyakaraṇamattena atth. h. k., na kambalamaddanamattena atth. h. k., na nimittakatena atth. h. k., na parikathākatena atth. h. k., na kukkukatena atth. h. k., na sannidhikatena atth. h. k., na nissaggiyena atth. h. k., na akappakatena atth. h. k., na aññātra saṃghāṭiya atth. h. k.,

na aññatra uttarāsaṅgena atth. h. k., na aññatra antaravāsa-
kena atth. h. k., na aññatra pañcakena vā atirekapañcakena
vā tadah' eva sañchinnena samaṇḍalīkatena atth. h. k., na
aññatra puggalassa atthārā atth. h. kaṭhinam. sammā c' eva
atthataṃ hoti kaṭhinam tañ ce nissīmatṭho anumodati evam
pi anatthataṃ hoti kaṭhinam. evaṃ kho bhikkhave anatta-
taṃ hoti kaṭhinam. ||5|| kathaṃ ca bhikkhave atthataṃ hoti
kaṭhinam. ahatena atthataṃ hoti kaṭhinam, ahatakappena
atth. h. k., pilotikāya atth. h. k., pamsukūlena atth. h. k.,
pāpaṇikena atth. h. k., animittakatena atth. h. k., aparika-
thākatena atth. h. k., akukkukatena atth. h. k., asannidhika-
tena atth. h. k., anissaggiyena atth. h. k., kappakatena atth.
h. k., saṃghāṭiyā atth. h. k., uttarāsaṅgena atth. h. k., anta-
ravāsakena atth. h. k., pañcakena vā atirekapañcakena vā
tadah' eva sañchinnena samaṇḍalīkatena atth. h. k., pugga-
lassa atthārā atth. h. k., sammā c' eva atthataṃ hoti kaṭhi-
nam tañ ce sīmatṭho anumodati evam pi atthataṃ hoti kaṭhi-
nam. evaṃ kho bhikkhave atthataṃ hoti kaṭhinam. ||6||

kathaṃ ca bhikkhave ubbhatam hoti kaṭhinam. atṭh' imā
bhikkhave mātikā kaṭhinassa ubbhārāya pakkamananti-
kā niṭṭhānantikā sannitṭhānantikā nāsanantikā savanantikā
āsāvacchedikā sīmatikkantikā sahubbhārā 'ti. ||7||1||

bhikkhu atthatakaṭhino katacīvaram ādāya pakkamati na
paccessan ti. tassa bhikkhuno pakkamanantiko kaṭhinu-
ddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati,
tassa bahisīmagatassa evam hoti: idh' ev' imaṃ cīvaram kā-
ressam na paccessan ti, so taṃ cīvaram kāreti. tassa bhi-
kkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthataka-
ṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evam
hoti: n' ev' imaṃ cīvaram kāressam na paccessan ti. tassa
bhikkhuno sannitṭhānantiko kaṭhinuddhāro. bhikkhu attha-
takāṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa
evam hoti: idh' ev' imaṃ cīvaram kāressam na paccessan ti,
so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānam nassa-
ti. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||1|| bhi-
kkhu atthatakaṭhino cīvaram ādāya pakkamati paccessan ti,
so bahisīmagato taṃ cīvaram kāreti, so katacīvaro suṇāti:

ubbhatam kira tasmiṃ āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram ādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||2||

ādāyasattakam niṭṭhitam.

bhikkhu atthatakaṭṭhino katacīvaram samādāya pakkamati na paccessan ti. tassa bhikkhuno pakkamanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: n' ev' imam cīvaram kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati, tassa bahisīmagatassa evam hoti: idh' ev' imam cīvaram kāressam na paccessan ti, so tam cīvaram kāreti. tassa tam cīvaram kayiramānam nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. ||1|| bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro suṇāti: ubbhatam kira tasmiṃ āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti bahiddhā kaṭṭhinuddhāram vītināmeti. tassa bhikkhuno sīmātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvaram samādāya pakkamati paccessan ti, so bahisīmagato tam cīvaram kāreti, so katacīvaro paccessam paccessan ti sambhūṇāti kaṭṭhinuddhāram. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||2||3||

samādāyasattakam niṭṭhitam.

bhikkhu atthatakaṭhino vippakatacīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccassaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= *ch. 2; read vippakatacīvaram ādāya instead of cīvaram ādāya; the pakkamanantiko kaṭhinuddhāro is omitted.*) . . . saha bhikkhūhi kaṭhinuddhāro. || 1 || 4 ||

ādāyachakkam niṭṭhitam.

bhikkhu atthatakaṭhino vippakatacīvaram samādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccassaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko . . . (= *ch. 3; read vippakatacīvaram samādāya instead of cīvaram samādāya; the pakkamanantiko kaṭhinuddhāro is omitted.*) . . . saha bhikkhūhi kaṭhinuddhāro. || 1 || 5 ||

samādāyachakkam.

bhikkhu atthatakaṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccassaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaram kāressaṃ na paccassaṃ ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccassaṃ ti, so taṃ cīvaram kāreti. tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino cīvaram ādāya pakkamati na paccassaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati na paccassaṃ ti, tassa bahisīmagatassa evaṃ hoti: n' ev' imaṃ cīvaram kāressaṃ ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvaram ādāya pakkamati na paccassaṃ ti, tassa bahisīmagatassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ

ti, so taṃ cīvaram kâreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nâsanantiko kaṭhinuddhâro. ||2|| bhikkhu atthatakaṭhino cīvaram âdâya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisîmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kâressaṃ na paccessan ti, so taṃ cīvaram kâreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisîmagatassa evaṃ hoti : n' ev' imaṃ cīvaram kâressaṃ na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessan ti, na pan' assa hoti na paccessan ti, tassa bahisîmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kâressaṃ na paccessan ti, so taṃ cīvaram kâreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nâsanantiko kaṭhinuddhâro. ||3|| bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, tassa bahisîmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kâressaṃ na paccessan ti, so taṃ cīvaram kâreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, tassa bahisîmagatassa evaṃ hoti : n' ev' imaṃ cīvaram kâressaṃ na paccessan ti. tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, tassa bahisîmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kâressaṃ na paccessan ti, so taṃ cīvaram kâreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nâsanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, so bahisîmagato taṃ cīvaram kâreti, so katacīvaro supāti : ubbhaṭaṃ kira tasmim āvâse kaṭhinaṃ ti. tassa bhikkhuno savanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, so bahisîmagato taṃ cīvaram kâreti, so katacīvaro paccessaṃ paccessan ti bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno sīmātikantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvaram âdâya pakkamati paccessan ti, so bahisîmagato taṃ cīvaram kâreti, so katacīvaro paccessaṃ paccessan ti sambhu-

nāti kaṭhinuddhāraṃ. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhāro. || 4 || 6 ||

bhikkhu atthatakaṭhino cīvaraṃ samādaya pakkamati — pa — ādayapakkamanavārasadisam evaṃ vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṃ ādaya pakkamati — la — samādayapakkamanavārasadisam evaṃ vitthāretabbam — la — bhikkhu atthatakaṭhino vippakatacīvaraṃ samādaya pakkamati . . . (= *ch. 6; read vippakatacīvaraṃ samādaya instead of cīvaraṃ ādaya.*) . . . saha bhikkhūhi kaṭhinuddhāro. || 1 || 7 ||

ādayabhāṇavāraṃ niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsāya pakkamati, so bahisīmago taṃ cīvaraṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressam na paccessan ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressam na paccessan ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro. . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressam na paccessan ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati, tassa bahisīmagata tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ payirupāsissam na paccessan ti, so taṃ cīvarāsam payirupāsati, tassa sà cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessan ti, so bahisīmagato taṃ cīvaraṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressan ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressan ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressan ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino cīvarāsāya pakkamati na paccessan ti, tassa bahisī-

magatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sâ cīvarāsâ upacchijjati. tassa bhikkhuno âsâvacchediko kaṭhinuddhâro. ||2|| bhikkhu atthatakaṭhino cīvarāsâya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, so bahisîmagato taṃ cīvarāsaṃ payirupāsati anâsâya labhati âsâya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kâreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhâro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhâro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kâreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nâsanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvarāsâya pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisîmagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sâ cīvarāsâ upacchijjati. tassa bhikkhuno âsâvacchediko kaṭhinuddhâro. ||3||8||

anâsâdolasaṃ niṭṭhitam.

bhikkhu atthatakaṭhino cīvarāsâya pakkamati paccessaṃ ti, so bahisîmagato taṃ cīvarāsaṃ payirupāsati âsâya labhati anâsâya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kâreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhâro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhâro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kâressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kâreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nâsanantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino cīvarāsâya pakkamati paccessaṃ ti, tassa bahisîmagatassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sâ cīvarāsâ upacchijjati. tassa bhikkhuno âsâvacchediko kaṭhinuddhâro. ||1|| bhikkhu atthatakaṭhino cīvarāsâya pakkamati paccessaṃ ti, so bahisîmagato suṇāti: ubbhatam

kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhataṃ kaṭṭhinam idh' ev' imaṃ cīvarāsaṃ payirupāsissan ti, so taṃ cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, tassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sanniṭṭhānantiko kaṭṭhinuddhāro . . . tassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessaṃ ti, so bahisīmagato suṇāti : ubbhataṃ kira tasmim āvāse kaṭṭhinan ti, tassa evaṃ hoti : yato tasmim āvāse ubbhataṃ kaṭṭhinam idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāśā upacchijjati. tassa bhikkhuno āsāvachediko kaṭṭhinuddhāro. ||2|| bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, so taṃ cīvaram kāreti, so katacīvaro suṇāti : ubbhataṃ kira tasmim āvāse kaṭṭhinan ti. tassa bhikkhuno savanantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessaṃ ti, tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāśā upacchijjati. tassa bhikkhuno āsāvachediko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, so taṃ cīvaram kāreti, so katacīvaro paccessaṃ paccessaṃ ti bahiddhā kaṭṭhinuddhāraṃ vītināmeti. tassa bhikkhuno sīmātikantiko kaṭṭhinuddhāro. bhikkhu atthatakaṭṭhino cīvarāśāya pakkamati paccessaṃ ti, so bahisīmagato taṃ cīvarāsaṃ payirupāsati āsāya labhati anāsāya na labhati, so taṃ cīvaram kāreti, so katacīvaro paccessaṃ paccessaṃ ti sambhunaṃti kaṭṭhinuddhāraṃ. tassa bhikkhuno saha bhikkhūhi kaṭṭhinuddhāro. ||3||9||

āsādoḷasakaṃ niṭṭhitam.

bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachediko kaṭhinuddhāro. ||1|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ ti. tassa bhikkhuno sannitṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ ti, so taṃ cīvaraṃ kāreti, tassa taṃ cīvaraṃ kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvarāsaṃ payirupāsissaṃ ti, so taṃ cīvarāsaṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvachediko kaṭhinuddhāro. ||2|| bhikkhu atthatakāṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisīmagatassa cīvarāsā uppajjati, so taṃ cīvarāsaṃ payirupāsati anāsāya labhati āsāya na labhati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti, so taṃ cīvaraṃ kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: n' ev' imaṃ cīvaraṃ kāressaṃ na paccessaṃ ti. tassa bhikkhuno sanni-

tṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino kenacid eva karaṇīyena pakkamati anadhiṭṭhitena, n' ev' assa hoti paccessaṃ ti, na paṇ' assa hoti na paccessaṃ ti, tassa bahisimagatassa cīvarāsā uppajjati, tassa evaṃ hoti: idh' ev' imaṃ cīvaraṃ payirupāsissaṃ na paccessaṃ ti, so taṃ cīvaraṃ payirupāsati, tassa sā cīvarāsā upacchijjati. tassa bhikkhuno āsāvacchediko kaṭhinuddhāro. || 3 || 10 ||

karaṇīyadoḷasakaṃ niṭṭhitam.

bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvara-paṭivisaṃ apacinayamāno, taṃ enaṃ disaṃgataṃ bhikkhū pucchanti: kahaṃ tvam āvuso vassaṃ vuttho kattha ca te cīvara-paṭiviso 'ti. so evaṃ vadeti: amukasmim āvāse vassaṃ vuttho 'mhi tattha ca me cīvara-paṭiviso ti. te evaṃ vadanti: gacchāvuso taṃ cīvaram āhara, mayan te idha cīvaram karissāmā 'ti. so taṃ āvāsaṃ gantvā bhikkhū pucchati: kahaṃ me āvuso cīvara-paṭiviso 'ti. te evaṃ vadanti: ayan te āvuso cīvara-paṭiviso, kahaṃ gamissasīti. so evaṃ vadeti: amukaṃ nāma āvāsaṃ gamissāmi tattha me bhikkhū cīvaram karissantīti. te evaṃ vadanti: alaṃ āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti: tassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino disaṃgamiko pakkamati — la — tassa bhikkhuno sannīṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino disaṃgamiko pakkamati — la — tassa bhikkhuno nāsanantiko kaṭhinuddhāro. || 1 || bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvara-paṭivisaṃ apacinayamāno . . . ayan te āvuso cīvara-paṭiviso 'ti. so taṃ cīvaram ādāya taṃ āvāsaṃ gacchati, taṃ enaṃ antarā magge bhikkhū pucchanti: āvuso kahaṃ gamissasīti. so evaṃ vadeti: amukaṃ nāma āvāsaṃ gamissāmi, tattha me bhikkhū cīvaram karissantīti. te evaṃ vadanti: alaṃ āvuso mā agamāsi, mayan te idha cīvaram karissāmā 'ti. tassa evaṃ hoti: idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti.

tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . tassa evaṃ hoti : n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||2|| bhikkhu atthatakaṭhino disaṃgamiko pakkamati cīvaram apacināyamāno . . . ayan te āvuso cīvarapaṭiviso 'ti. so taṃ cīvaram ādāya taṃ āvāsaṃ gacchati, tassa taṃ āvāsaṃ gacchantassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro . . . n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro . . . idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. ||3||11||
 apacinanavakaṃ niṭṭhitam.

bhikkhu atthatakaṭhino phāsuvihāriko cīvaram ādāya pakkamati amukaṃ nāma āvāsaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvāsaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati amukaṃ nāma āvāsaṃ gamissāmi, tattha me phāsu bhavissati vasissāmi, no ce me phāsu bhavissati paccessaṃ ti. tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti. tassa bhikkhuno niṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessaṃ ti. tassa bahisīmagatassa evaṃ hoti : n' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti. tassa bhikkhuno sannitiṭṭhānantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessaṃ ti. tassa bahisīmagatassa evaṃ hoti : idh' ev' imaṃ cīvaram kāressaṃ na paccessaṃ ti, so taṃ cīvaram kāreti, tassa taṃ cīvaram kayiramānaṃ nassati. tassa bhikkhuno nāsanantiko kaṭhinuddhāro. bhikkhu atthatakaṭhino phāsuvihāriko . . . paccessaṃ ti. so bahisīmagato taṃ cīvaram kāreti, so katacīvaro paccessaṃ paccessaṃ ti bahiddhā kaṭhinuddhāraṃ vītināmeti. tassa bhikkhuno si-

mâtikkantiko kaṭhinuddhâro. bhikkhu atthatakaṭhino phâsuvihâriko . . . paccessan ti. so bahisimagato taṃ cīvaram kâreti, so katacīvaro paccessaṃ paccessan ti sambhutaṃ kaṭhinuddhâram. tassa bhikkhuno saha bhikkhūhi kaṭhinuddhâro. ||1||12||

phâsuvihârapañcakaṃ niṭṭhitam.

dve 'me bhikkhave kaṭhinassa palibodhâ dve apalibodhâ. katame ca bhikkhave dve kaṭhinassa palibodhâ. âvâsapalibodho ca cīvarapalibodho ca. kathaṃ ca bhikkhave âvâsapalibodho hoti. idha bhikkhave bhikkhu vassati vâtasimim âvâse sâpekkho vâ pakkamati paccessan ti. evaṃ kho bhikkhave âvâsapalibodho hoti. kathaṃ ca bhikkhave cīvarapalibodho hoti. idha bhikkhave bhikkhuno cīvaram akataṃ vâ hoti vippakataṃ vâ cīvarâsâ vâ anupacchinnâ. evaṃ kho bhikkhave cīvarapalibodho hoti. ime kho bhikkhave dve kaṭhinassa palibodhâ. ||1|| katame ca bhikkhave dve kaṭhinassa apalibodhâ. âvâsaapalibodho ca cīvaraapalibodho ca. kathaṃ ca bhikkhave âvâsaapalibodho hoti. idha bhikkhave bhikkhu pakkamati tamhâ âvâsâ cattena vantena muttena anapekkhena na paccessan ti. evaṃ kho bhikkhave âvâsapalibodho hoti. kathaṃ ca bhikkhave cīvaraapalibodho hoti. idha bhikkhave bhikkhuno cīvaram kataṃ vâ hoti natṭham vâ vinatṭham vâ daḍḍham vâ cīvarâsâ vâ upacchinnâ. evaṃ kho bhikkhave cīvaraapalibodho hoti. ime kho bhikkhave dve kaṭhinassa apalibodhâ 'ti. ||2||13||

kaṭhinakkhandhakam sattamam.

imamhi khandhake vatthu dōḷasa, peyyālamukhāni ekasatam atṭhârasa. tassa uddānam :

tiṃsa Pāṭheyyakâ bhikkhū Sâket' ukkaṇṭhitâ vasum
vassam vutth' okapunnēhi agamum jinadassanam. |
idam vatthum kaṭhinassa, kappiyan ti ca pañcaka :
anāmantâ asamâcârâ tath' eva gaṇabhojanam |
yâvadatthaṃ ca uppâdo atthataṇam bhavissati.
ñatti ev' atthataṃ c' eva, evaṃ c' eva anattatam. |
ullikhi dhovanâ c' eva vicāraṇam ca chedanam
bandhan' ovatṭi kaṇḍu ca dāḥikamm'-ānuvâtikâ |

- paribhaṇḍaṃ ovaṭṭeyyaṃ maddanā nimitta-kathā
 5 kukku sannidhi nissaggi n' akapp' aññatra te tayo |
 aññatra pañcātireke sañchinnena samaṇḍalī
 na aññatra puggalā, sammā nissīmaṭṭho anumodati, |
 kaṭhinam anattatham hoti evaṃ buddhena desitam.
 ahaṭ'-ākappa-piloti-pamsu-pāpaṇikāya ca |
 animitt'-āparikathā akukku asannidhi ca
 anissaggi kappakate tathā ticivarena ca |
 pañcake vātireke vā chinna-samaṇḍalīkate
 puggalass' atthārā, sammā sīmaṭṭho anumodati. |
 evaṃ kaṭhinattharaṇaṃ. ubbhārass' atṭha mātikā :
 10 pakkamananti niṭṭhānaṃ sannitṭhānañ ca nāsaṇaṃ |
 savanaṃ āsāvaccchedi sīmā saubbhār' atṭhamī.
 katacivaram ādāya na paccessan ti gacchati, |
 tassa taṃ kaṭhinuddhāro hoti pakkamanantiko.
 ādāya civaraṃ yāti nissīme idha cintayi |
 kāressaṃ na paccessan ti niṭṭhāne kaṭhinuddhāro.
 ādāya nissīmaṃ n' eva na paccessan timānaso |
 tassa taṃ kaṭhinuddhāro sannitṭhānantiko bhava.
 ādāya civaraṃ yāti nissīme idha cintayi |
 kāressaṃ na paccessan ti kayiraṃ tassa nassati,
 15 tassa taṃ kaṭhinuddhāro bhavati nāsanantiko. |
 ādāya yāti paccessaṃ bahi kāreti civaraṃ
 civarakato suṇāti ubbhatam kaṭhinam taḥim, |
 tassa taṃ kaṭhinuddhāro bhavati savanantiko.
 ādāya yāti paccessaṃ bahi kāreti civaraṃ |
 katacivaro bahiddhā nāmeti kaṭhinuddhāram,
 tassa taṃ kaṭhinuddhāro sīmātikkantiko bhava. |
 ādāya yāti paccessaṃ bahi kāreti civaraṃ
 katacivaro paccessaṃ sambhoti kaṭhinuddhāram, |
 tassa taṃ kaṭhinuddhāro saha bhikkhūhi jāyati.
 20 ādāya samādāya ca sattasattavidhi gati. |
 pakkamanantikā n' atthi chaccā vippakatā gati.
 ādāya nissīmagataṃ kāressaṃ iti jāyati |
 niṭṭhānaṃ sannitṭhānañ ca nāsaṇaṃ ca ime tayo.
 ādāya na paccessan ti bahisīme karomiti |
 niṭṭhānaṃ sannitṭhānaṃ pi nāsaṇaṃ pi idaṃ tayo.
 anadhiṭṭhitena n' ev' assa hetṭhā tiṇi nayā vidhi. |

âdâya yâti paccessaṃ bahisîme karomîti
 na paccessan ti kâreti, niṭṭhâne kaṭhinuddhâro |
 sannīṭṭhānaṃ nâsanañ ca savana-sîmâtikkamâ
 25 saha bhikkhûhi jāyetha, evaṃ pannarasaṃ gati. |
 samâdâya, vippakatâ, samâdâya punâ tathâ,
 ime te caturo vârà sabbe pannarasa vidhi. |
 anâsâya ca, âsâya, karaṇīyo ca te tayo,
 nayato taṃ vijāneyya tayo dvâdasa-dvâdasa. |
 apacinanâ nav' ettha, phâsu pañcavidhâ taṃ,
 palibodh'-âpalibodhâ, uddânaṃ nayato katan ti.

MAHAVAGGA.

VIII.

Tena samayena buddho bhagavā Rājagahe viharati Veluvane Kalandakanivāpe. tena kho pana samayena Vesālī iddhā c' eva hoti phitā ca bahujanā ākiṇṇamanussā subhikkhā ca, satta ca pāsādasahassāni satta ca pāsādasatāni satta ca pāsādā satta ca kūtāgārasahassāni satta ca kūtāgarasatāni satta ca kūtāgarāni satta ca ārāmasahassāni satta ca ārāmasatāni satta ca ārāmā satta ca pokkharaniṣahassāni satta ca pokkharaniṣatāni satta ca pokkharaniyo. Ambapālikā gaṇikā abhirūpā hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā padakkhiṇā nacce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paññāsāya ca rattim gacchati tāya ca Vesālī bhiyyosoma-ttāya upasobhati. ||1|| atha kho Rājagahako negamo Vesālīm agamāsi kenacid eva karaṇīyena. addasa kho Rājagahako negamo Vesālīm iddhaṃ ca phitaṃ ca bahujanā ākiṇṇamanussā subhikkhā ca satta ca pāsādasahassāni . . . satta ca pokkharaniyo Ambapālīm ca gaṇikā abhirūpaṃ dassanīyaṃ pāsādikaṃ . . . upasobhitaṃ ti. atha kho Rājagahako negamo Vesālīyaṃ taṃ karaṇīyaṃ tīretvā punad eva Rājagahaṃ paccāgacchi, yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : Vesālī deva iddhā ca phitā ca . . . upasobhati. sādhu deva mayam pi gaṇikaṃ vutthāpeyyāma 'ti. tena hi bhaṇe tādisiṃ kumāriṃ jānāhi yaṃ tumhe gaṇikaṃ vutthāpeyyāthā 'ti. ||2|| tena kho pana samayena Rājagahe Sālavatī nāma kumārī abhirūpā hoti dassanīyā pāsādikā paramāya vaṇṇapokkharatāya samannāgatā. atha kho Rājagahako negamo Sālavatim kumāriṃ

gaṇikaṃ vuttḥāpesi. atha kho Sālavatī gaṇikā na cirass' eva padakkhiṇā ahoṣi nacce ca gīte ca vādite ca abhisatā atthikānaṃ-atthikānaṃ manussānaṃ paṭisatena ca rattiṃ gacchati. atha kho Sālavatī gaṇikā na cirass' eva gabbhinī ahoṣi. atha kho Sālavatīyā gaṇikāya etad ahoṣi: itthi kho gabbhinī purisānaṃ amanāpā. sace maṃ koci jānissati Sālavatī gaṇikā gabbhinīti sabbo me sakkāro parihāyissati. yaṃ nūnāhaṃ gilānā 'ti paṭivedeyyaṃ ti. atha kho Sālavatī gaṇikā dovārikaṃ āpāpesi: mā bhaṇe dovārika koci puriso pāvīsi, yo ca maṃ pucchati gilānā 'ti paṭivedehīti. evaṃ ayye 'ti kho so dovāriko Sālavatīyā gaṇikāya paccassosi. ||3|| atha kho Sālavatī gaṇikā tassa gabbhassa paripākaṃ anvāya puttāṃ vijāyi. atha kho Sālavatī gaṇikā dāsīṃ āpāpesi: handa je imaṃ dāraṃ kattarasuppe pakkhipitvā nīharitvā saṃkāra-kūṭe chaḍḍehīti. evaṃ ayye 'ti kho sā dāsī Sālavatīyā gaṇikāya paṭisunītvā taṃ dāraṃ kattarasuppe pakkhipitvā nīharitvā saṃkāra-kūṭe chaḍḍesi. tena kho pana samayena Abhayo nāma rājakumāro kālāss' eva rājupatṭhānaṃ gacchanto addasa taṃ dāraṃ kākehi samparikiṇṇaṃ, disvāna manusse pucchi kiṃ etaṃ bhaṇe kākehi samparikiṇṇaṃ ti. dāraṃ devā 'ti. jīvati bhaṇe 'ti. jīvati devā 'ti. tena hi bhaṇe taṃ dāraṃ amhākaṃ antepuraṃ netvā dhātinaṃ detha posetun ti. evaṃ devā 'ti kho te manussā Abhayassa rājakumārassa paṭisunītvā taṃ dāraṃ Abhayassa rājakumārassa antepuraṃ netvā dhātinaṃ adamsu poseṭhā 'ti. tassa jīvātīti Jīvako 'ti nāmaṃ akāmsu, kumārena posāpito 'ti Komārabhacco 'ti nāmaṃ akāmsu. ||4||

atha kho Jīvako Komārabhacco na cirass' eva viññu-taṃ pāpuṇi. atha kho Jīvako Komārabhacco yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayaṃ rājakumāraṃ etad avoca: kā me deva mātā ko pitā 'ti. ahaṃ pi kho te bhaṇe Jīvaka mātaraṃ na jānāmi, api cāhaṃ te pitā, mayāpi posāpito 'ti. atha kho Jīvakaṃ Komārabhaccassa etad ahoṣi: imāni kho rājakulāni na sukarāni asippena upajīvitaṃ. yaṃ nūnāhaṃ sippaṃ sikkheyyaṃ ti. tena kho pana samayena Takkaṣilāyaṃ disāpāmoḃkko vejjo paṭivasati. ||5|| atha kho Jīvako Komārabhacco Abhayaṃ rājakumāraṃ anāpucchā yena Takkaṣilā

tena pakkāmi, anupubbena yena Takkasilā yena so vejjo ten' upasāṃkamaṃ, upasāṃkamitvā taṃ vejjaṃ etad avoca: icchāṃ' ahaṃ ācariya sippaṃ sikkhituṃ ti. tena hi bhāṇe Jīvaka sikkhassū 'ti. atha kho Jīvako Komārabhacco bahuṃ ca gaṇhāti lahuṃ ca gaṇhāti sutthūṃ ca upadhāreti gahitaṃ c' assa na pamussati. atha kho Jīvakassa Komārabhaccassa sattannaṃ vassānaṃ accayena etad ahosi: ahaṃ kho bahuṃ ca gaṇhāmi lahuṃ ca gaṇhāmi sutthūṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. ||6|| atha kho Jīvako Komārabhacco yena so vejjo ten' upasāṃkamaṃ, upasāṃkamitvā taṃ vejjaṃ etad avoca: ahaṃ kho ācariya bahuṃ ca gaṇhāmi lahuṃ ca gaṇhāmi sutthūṃ ca upadhāremi gahitaṃ ca me na pamussati satta ca me vassāni adhiyantassa na yimassa sippassa anto paññāyati, kadā imassa sippassa anto paññāyissatīti. tena hi bhāṇe Jīvaka khanittim ādāya Takkasilāya samantā yojanaṃ āhiṇḍanto yaṃ kiñci abhesajjaṃ passeyyāsi taṃ āharā 'ti. evaṃ ācariyā 'ti kho Jīvako Komārabhacco tassa vejjaṃ paṭisunitvā khanittim ādāya Takkasilāya samantā yojanaṃ āhiṇḍanto na kiñci abhesajjaṃ addasa. atha kho Jīvako Komārabhacco yena so vejjo ten' upasāṃkamaṃ, upasāṃkamitvā taṃ vejjaṃ etad avoca: āhiṇḍanto 'mhi ācariya Takkasilāya samantā yojanaṃ, na kiñci abhesajjaṃ addasan ti. sikkhito 'si bhāṇe Jīvaka, alan te ettakaṃ jīvīkāyā 'ti Jivakassa Komārabhaccassa parittaṃ pātheyyaṃ pādāsi. ||7||

atha kho Jīvako Komārabhacco taṃ parittaṃ pātheyyaṃ ādāya yena Rājagahaṃ tena pakkāmi. atha kho Jivakassa Komārabhaccassa taṃ parittaṃ pātheyyaṃ antarā magge Sākete parikkhayaṃ agamāsi. atha kho Jivakassa Komārabhaccassa etad ahosi: ime kho maggā kantārā appodakā appabhakkhā na sukarā apātheyyena gantum, yaṃ nūnāhaṃ pātheyyaṃ pariyeseyyan ti. tena kho pana samayena Sākete setthibhāriyāya sattavassiko sīsābādho hoti, bahū mahantā -mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātum, bahuṃ hiraññiṃ ādāya agamaṃsu. atha kho Jivako Komārabhacco Sāketam pavisitvā manusse pucchi: ko bhāṇe gilāno kaṃ tikicchāmīti. etissā ācariya setthibhāriyāya

sattavassiko sisābādho, gaccha ācariya setṭhibhariyaṃ tiki-
 cchāhīti. ||8|| atha kho Jivako Komārabhacco yena setṭhissa
 gahapatissa nivesanaṃ ten' upasaṃkami, upasaṃkamitvā
 dovārikaṃ āṇāpesi: gaccha bhaṇe dovārika, setṭhibhariyāya
 pāvada, vejjo ayye āgato so taṃ datṭhukāmo 'ti. evaṃ
 ācariyā 'ti kho so dovāriko Jivakassa Komārabhaccassa paṭi-
 sunītvā yena setṭhibhariyā ten' upasaṃkami, upasaṃkamitvā
 setṭhibhariyaṃ etad avoca: vejjo ayye āgato so taṃ datṭhu-
 kāmo 'ti. kīdiso bhaṇe dovārika vejjo 'ti. daharako ayye
 'ti. alaṃ bhaṇe dovārika, kiṃ me daharako vejjo karissati.
 bahū mahantā-mahantā disāpāmokkhā vejjā āgantvā nāsa-
 kkhimsu ārogaṃ kātum, bahum hiraññaṃ ādāya agamamsū 'ti.
 ||9|| atha kho so dovāriko yena Jivako Komārabhacco ten'
 upasaṃkami, upasaṃkamitvā Jivakaṃ Komārabhaccaṃ etad
 avoca: setṭhibhariyā ācariya evaṃ āha: alaṃ bhaṇe dovārika
 . . . agamamsū 'ti. gaccha bhaṇe dovārika, setṭhibhariyāya
 pāvada: vejjo ayye evaṃ āha: mā kir' ayye pure kiñci adāsi,
 yadā ārogā ahosi, tadā yaṃ iccheyyāsi taṃ dajjeyyāsi.
 evaṃ ācariyā 'ti kho so dovāriko Jivakassa Komārabhaccassa
 paṭisunītvā yena setṭhibhariyā ten' upasaṃkami, upasaṃ-
 kamitvā setṭhibhariyaṃ etad avoca: vejjo ayye evaṃ āha
 . . . taṃ dajjeyyāsi. tena hi bhaṇe dovārika vejjo āgacch-
 atū 'ti. evaṃ ayye 'ti kho so dovāriko setṭhibhariyāya
 paṭisunītvā yena Jivako Komārabhacco ten' upasaṃkami,
 upasaṃkamitvā Jivakaṃ Komārabhaccaṃ etad avoca: setṭhi-
 bhariyā taṃ ācariya pakkosatīti. ||10|| atha kho Jivako
 Komārabhacco yena setṭhibhariyā ten' upasaṃkami, upasaṃ-
 kamitvā setṭhibhariyāya vikāraṃ sallakkhetvā setṭhibhariyaṃ
 etad avoca: pasatena ayye sappinā attho 'ti. atha kho
 setṭhibhariyā Jivakassa Komārabhaccassa pasataṃ sappiṃ
 dāpesi. atha kho Jivako Komārabhacco taṃ pasataṃ sappiṃ
 nānābhesajjehi nippacitvā setṭhibhariyaṃ mañcake uttānaṃ
 nipajjāpetvā natthuto adāsi. atha kho taṃ sappi natthuto
 dinnāṃ mukhato uggaçchi. atha kho setṭhibhariyā paṭiggahe
 nutṭhuhitvā dāsiṃ āṇāpesi: handa je imaṃ sappiṃ picunā
 gaṇhāhīti. ||11|| atha kho Jivakassa Komārabhaccassa etad
 ahosi: acchariyaṃ yāva lūkhāyaṃ gharañi yatra hi nāma
 imaṃ chaddanīyadhammaṃ sappiṃ picunā gāhāpessati, bahu-

kāni ca me mahagghāni-mahagghāni bhesajjāni upagatāni, kim pi m' āyaṃ kiñci deyyadhammaṃ dassatīti. atha kho seṭṭhibhāriyā Jivakassa Komārabhaccassa vikāraṃ salla-kkhetvā Jivakaṃ Komārabhaccaṃ etad avoca : kissa tvaṃ ācariya vimano 'sīti. idha me etad ahosi : acchariyaṃ yāva . . . dassatīti. mayaṃ kho ācariya agārikā nāma upajānāṃ' etassa saṃyamassa, varaṃ etaṃ sappi dāsānaṃ vā kamma-karānaṃ vā pādabbhañjanaṃ vā padīpakaraṇe vā āsittāṃ. mā tvaṃ ācariya vimano ahosi, na te deyyadhammo hāyissatīti. ||12|| atha kho Jivako Komārabhacco seṭṭhibhāriyāya sattavassikaṃ sisābādhaṃ eken' eva natthukammena apa-kaḍḍhi. atha kho seṭṭhibhāriyā ārogā samānā Jivakassa Komārabhaccassa cattāri sahaṣṣāni pādāsi, putto mātā me ārogā ṭhitā 'ti cattāri sahaṣṣāni pādāsi, supisā sassū me ārogā ṭhitā 'ti cattāri sahaṣṣāni pādāsi, seṭṭhi gahapati bhāriyā me ārogā ṭhitā 'ti cattāri sahaṣṣāni pādāsi dāsaṃ ca dāsīṃ ca assarathaṃ ca. atha kho Jivako Komārabhacco tāni soḷasa sahaṣṣāni ādāya dāsaṃ ca dāsīṃ ca assarathaṃ ca yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena Abhayo rājakumāro ten' upasaṃkami, upasaṃkamitvā Abhayaṃ rājakumāraṃ etad avoca : idaṃ me deva paṭhama-kammaṃ soḷasa sahaṣṣāni dāso ca dāsī ca assaratho ca, paṭi-gaṇhātu me devo posāvanikaṃ ti. alaṃ bhāṇe Jivaka tuyh' eva hotu, amhākaññi eva antepure nivesanaṃ māpehīti. evaṃ devā 'ti kho Jivako Komārabhacco Abhayassa rājakumārassa paṭisunītvā Abhayassa rājakumārassa antepure nivesanaṃ māpesi. ||13||

tena kho pana samayena rañño Māgadhasa Seniyassa Bimbisārassa bhagandalābādho hoti, sātakā lohitena makkhiyanti. deviyo disvā uppaṇḍenti utunī dāni devo, pupphaṃ devassa uppannaṃ, na cirass' eva devo vijāyissatīti. tena rājā mañku hoti. atha kho rājā Māgadho Seniyō Bimbisāro Abhayaṃ rājakumāraṃ etad avoca : mayhaṃ kho bhāṇe Abhaya tādiso ābādho : sātakā lohitena makkhiyanti, deviyo maṃ disvā uppaṇḍenti . . . vijāyissatīti. iṅgha bhāṇe Abhaya tādisaṃ vejjāṃ jānāhi yo maṃ tiki-ccheyyā 'ti. ayaṃ deva amhākaṃ Jivako vejjo taruṇo bhadraḥ, so devaṃ tikicchissatīti. tena hi bhāṇe Abhaya

Jīvakaṃ vejjaṃ āṇāpehi, so maṃ tikicchissatīti. ||14|| atha kho Abhayo rājakumāro Jīvakaṃ Komārabhaccaṃ āṇāpesi : gaccha bhāṇe Jīvaka rājānaṃ tikicchāhīti. evaṃ devā 'ti kho Jīvako Komārabhacco Abhayassa rājakumārassa paṭisunītvā nakhena bhesajjaṃ ādāya yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkama, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : ābādhaṃ deva passāmā'ti. atha kho Jīvako Komārabhacco rañño Māgadhaṃ Seniyaṃ Bimbisārassa bhagandalābādhaṃ eken' eva ālepena apakaḍḍhi. atha kho rājā Māgadho Seniyo Bimbisāro ārogo samāno pañca itthiṣatāni sabbālaṃkāraṃ bhūṣāpetvā omuñcāpetvā puñjaṃ kārapetvā Jīvakaṃ Komārabhaccaṃ etad avoca : etaṃ bhāṇe Jīvaka pañcannaṃ itthiṣatānaṃ sabbālaṃkāraṃ tuyhaṃ hotū'ti. alaṃ deva adhikāraṃ me devo saratū'ti. tena hi bhāṇe Jīvaka maṃ upatṭhaha itthāgāraṃ ca buddhapamukhaṃ bhikkhusaṃghaṃ cā'ti. evaṃ devā'ti kho Jīvako Komārabhacco rañño Māgadhaṃ Seniyaṃ Bimbisārassa paccassosi. ||15||

tena kho pana samayena Rājagahakassa seṭṭhissa satta-vassiko sīsābādho hoti, bahū mahantā-mahantā disāpāmokkhā vejja āgantvā nāsakkhimsu ārogaṃ kātuṃ, bahuṃ hiraññaṃ ādāya agamaṃsu. api ca vejjeḥi paccakkhāto hoti, ekacce vejja evaṃ āhaṃsu : pañcamāṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti, ekacce vejja evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti. atha kho Rājagahakassa negamassa etad ahosi : ayaṃ kho seṭṭhi gahapati bahūpakāro rañño c' eva negamassa ca, api ca vejjeḥi paccakkhāto, ekacce vejja evaṃ āhaṃsu : pañcamāṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti, ekacce vejja evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti, ayaṃ ca rañño Jīvako vejjo taruṇo bhadraḥko, yaṃ nūna mayā rājānaṃ Jīvakaṃ vejjaṃ yāceyyāma seṭṭhiṃ gahapatim tikicchitun ti. ||16|| atha kho Rājagahako negamo yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkama, upasaṃkamitvā rājānaṃ Māgadhaṃ Seniyaṃ Bimbisāraṃ etad avoca : ayaṃ deva seṭṭhi gahapati bahūpakāro devassa c' eva negamassa ca, api ca vejjeḥi paccakkhāto . . . karissatīti. sādhu devo Jīvakaṃ vejjaṃ āṇāpetū seṭṭhiṃ gahapatim

tikicchitun ti. atha kho rājā Māgadho Seniyo Bimbisāro Jīvakaṃ Komārabhaccaṃ ānāpesi : gaccha bhaṇe Jīvaka seṭṭhiṃ gahapatiṃ tikicchāhīti. evaṃ devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunivā yena seṭṭhi gahapati ten' upasaṃkamaṃ, upasaṃkamitvā seṭṭhissa gahapatissa vikāraṃ sallakkhetvā seṭṭhiṃ gahapatiṃ etad avoca : sac' āhaṃ taṃ gahapati ārogāpeyyaṃ kiṃ me assa deyyadhammo 'ti. sabbaṃ sāpateyyaṃ ca te ācariya hotu ahaṃ ca te dāso 'ti. ||17|| sakkhissasi pana tvāṃ gahapati ekena passena satta māse nipajjitun ti. sakkom' ahaṃ ācariya ekena passena satta māse nipajjitun ti. sakkhissasi pana tvāṃ gahapati dutiyena passena satta māse nipajjitun ti. sakkom' ahaṃ ācariya dutiyena passena satta māse nipajjitun ti. sakkhissasi pana tvāṃ gahapati uttāno satta māse nipajjitun ti. sakkom' ahaṃ ācariya uttāno satta māse nipajjitun ti. atha kho Jīvako Komārabhacco seṭṭhiṃ gahapatiṃ mañcakaṃ nipajjāpetvā mañcakaṃ sambandhitvā sīsacchaviṃ upphāletvā sibbinīṃ vināmetvā dve paṇake nīharitvā janassa dassesi : passath' ayyo ime dve paṇake ekaṃ khuddakaṃ ekaṃ mahallakaṃ. ye te ācariyā evaṃ āhaṃsu : pañcamāṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti teh' āyaṃ mahallako paṇako ditṭho, pañcamāṃ divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālāṃ karissati, suditṭho tehi ācariyehi. ye te ācariyā evaṃ āhaṃsu : sattamaṃ divasaṃ seṭṭhi gahapati kālāṃ karissatīti teh' āyaṃ khuddako paṇako ditṭho, sattamaṃ divasaṃ seṭṭhissa gahapatissa matthaluṅgaṃ pariyādiyissati, matthaluṅgassa pariyādānā seṭṭhi gahapati kālāṃ karissati, suditṭho tehi ācariyehīti, sibbinīṃ sampatipādetvā sīsacchaviṃ sibbetvā ālepaṃ adāsi. ||18|| atha kho seṭṭhi gahapati sattāhassa accayena Jīvakaṃ Komārabhaccaṃ etad avoca : nāhaṃ ācariya sakkomi ekena passena satta māse nipajjitun ti. nanu me tvāṃ gahapati paṭisunī sakkom' ahaṃ ācariya ekena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunīṃ, ap' āhaṃ marissāmi, nāhaṃ sakkomi ekena passena satta māse nipajjitun ti. tena hi tvāṃ gahapati dutiyena passena satta māse nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jīvakaṃ Komārabhaccaṃ etad

avoca : nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. nanu me tvaṃ gahapati paṭisunī sakkom' ahaṃ ācariya dutiyena passena satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunim, ap' āhaṃ marissāmi, nāhaṃ ācariya sakkomi dutiyena passena satta māse nipajjitun ti. tena hi tvaṃ gahapati uttāno satta māse nipajjāhīti. atha kho seṭṭhi gahapati sattāhassa accayena Jīvakam Komārabhaccam etad evoca : nāhaṃ ācariya sakkomi uttāno satta māse nipajjitun ti. nanu me tvaṃ gahapati paṭisunī sakkom' ahaṃ ācariya uttāno satta māse nipajjitun ti. saccāhaṃ ācariya paṭisunim, ap' āhaṃ marissāmi, nāhaṃ sakkomi uttāno satta māse nipajjitun ti. ||19|| ahaṃ ce taṃ gahapati na vadeyyam ettakam pi tvaṃ na nipajjeyyāsi, api ca paṭigacce' eva mayā ñāto tīhi sattāhehi seṭṭhi gahapati ārogo bhavissatīti. utṭhehi gahapati ārogo 'si, jānāhi kim me deyyadhammo 'ti. sabbaṃ sāpateyyam ca te ācariya hotu ahaṃ ca te dāso 'ti. alaṃ gahapati mā me tvaṃ sabbaṃ sāpateyyam adāsi mā ca me dāso, rañño satasahassam dehi mayhaṃ sata-sahassan ti. atha kho seṭṭhi gahapati ārogo samāno rañño satasahassam adāsi Jīvakassa Komārabhaccassa satasahas-sam. ||20||

tena kho pana samayena Bārāṇaseyyakassa seṭṭhi-puttassa mokkhacikāya kilantassa antaṅgaṇṭhābādho hoti yena yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇṇo. so tena kiso hoti lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataṅgaṭṭo. atha kho Bārāṇaseyyakassa seṭṭhissa etad ahosi : mayhaṃ kho puttassa kidiso ābādho. yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇṇo, so tena kiso lūkho dubbaṇṇo uppaṇḍuppaṇḍukajāto dhamanisanthataṅgaṭṭo. yaṃ nūnāhaṃ Rājagahaṃ gantvā rājānaṃ Jīvakam vejjam yāceyyam puttam me tiki-cchitun ti. atha kho Bārāṇaseyyako seṭṭhi Rājagahaṃ gantvā yena rājā Māgadho Seniyo Bimbisāro ten' upasaṃkami, upasaṃkamitvā rājānaṃ Māgadham Seniyam Bimbisāram etad avoca : mayhaṃ kho deva puttassa tādiso ābādho : yāgu pi . . . dhamanisanthataṅgaṭṭo. sādhu devo Jīvakam

vejjam ānāpetu puttam me tikicchitun ti. ||21|| atha kho rājā Māgadho Seniyo Bimbisāro Jīvakaṃ Komārabhaccaṃ ānāpesi: gaccha bhāṇe Jīvaka Bārāṇasīṃ gantvā Bārāṇaseyyakaṃ seṭṭhiputtam tikicchāhīti. evaṃ devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunitvā Bārāṇasīṃ gantvā yena Bārāṇaseyyako seṭṭhiputto ten' upasaṃkami, upasaṃkamitvā Bārāṇaseyyakassa seṭṭhiputtassa vikāraṃ sallakkhetvā jaṇaṃ ussāretvā tirokaraṇiyaṃ parikkhipitvā thambhe ubbandhitvā bhariyaṃ purato ṭhapetvā udaracchaviṃ upphāletvā antagaṇṭhiṃ nīharitvā bhariyāya dassesi passa te sāmikassa ābādham, iminā yāgu pi pītā na sammāpariṇāmaṃ gacchati bhattam pi bhuttaṃ na sammāpariṇāmaṃ gacchati uccāro pi passāvo pi na paṇḍo, imināyaṃ kiso lūkho dubbhaṇḍo uppaṇḍuppaṇḍukajāto dhamanisanthatagatto 'ti, antagaṇṭhiṃ viniveṭhetvā antāni paṭipavesetvā udaracchaviṃ sibbetvā ālepaṃ adāsi. atha kho Bārāṇaseyyako seṭṭhiputto na cirass' eva ārogo ahoṣi. atha kho Bārāṇaseyyako seṭṭhi putto me ārogo ṭhito 'ti Jīvakassa Komārabhaccassa soḷasa sahaṣṣāni pādāsi. atha kho Jīvako Komārabhacco tāni soḷasa sahaṣṣāni ādāya punad eva Rājagahaṃ paccāgacchi. ||22||

tena kho pana samayena rañño Pajjotassa paṇḍuro gābādho hoti. bahū mahantā - mahantā disāpāmokkhā vejjā āgantvā nāsakkhimsu ārogaṃ kātum, bahuṃ hiraññiṃ ādāya agamaṃsu. atha kho rājā Pajjoto rañño Māgadhassa Seniyassa Bimbisārassa santike dūtaṃ pāhesi: mayhaṃ kho tādiso ābādho, sādhu devo Jīvakaṃ vejjam ānāpetu, so maṃ tikicchissatīti. atha kho rājā Māgadho Seniyo Bimbisāro Jīvakaṃ Komārabhaccaṃ ānāpesi: gaccha bhāṇe Jīvaka Ujjenīṃ gantvā rājānaṃ Pajjotaṃ tikicchāhīti. evaṃ devā 'ti kho Jīvako Komārabhacco rañño Māgadhassa Seniyassa Bimbisārassa paṭisunitvā Ujjenīṃ gantvā yena rājā Pajjoto ten' upasaṃkami, upasaṃkamitvā rañño Pajjotassa vikāraṃ sallakkhetvā rājānaṃ Pajjotaṃ etad avoca: ||23|| sappiṃ deva nippacissāmi, taṃ devo pivissatīti. alaṃ bhāṇe Jīvaka yaṃ te sakkā vinā sappinā ārogaṃ kātum taṃ karoḥi, jeguccham me sappi paṭikkūlan ti. atha kho Jīvakassa Komārabhaccassa etad

ahosi : imassa kho rañño tādiso ābādho na sakkā vinā sappinā ārogaṃ kātuṃ. yaṃ nūnāhaṃ sappiṃ nippaceyyaṃ kasāvaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ ti. atha kho Jīvako Komārabhacco nānābhesajjehi sappiṃ nippaci kasāvaṇṇaṃ kasāvagandhaṃ kasāvarasaṃ. atha kho Jīvakassa Komārabhaccassa etad ahoṣi : imassa kho rañño sappi pītaṃ pariṇāmetaṃ uddekaṃ dassati. caṇḍ' āyaṃ rājā ghātāpeyyāsi maṃ. yaṃ nūnāhaṃ paṭigacc' eva āpuccheyyaṃ ti. atha kho Jīvako Komārabhacco yena rājā Pajjoto ten' upasaṃkami, upasaṃkamitvā rājānaṃ Pajjotaṃ etad avoca : || 24 || mayāṃ kho deva vejjā nāma tādiseṇa muhuttēna mūlāni uddharāma bhesajjāni saṃharāma. sādhu devo vāhanāgāresu ca dvāresu ca āṇāpetu : yena vāhanena Jīvako icchati tena vāhanena gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ pavisatū 'ti. atha kho rājā Pajjoto vāhanāgāresu ca dvāresu ca āṇāpesi : yena vāhanena Jīvako icchati tena vāhanena gacchatu, yena dvārena icchati tena dvārena gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ gacchatu, yaṃ kālāṃ icchati taṃ kālāṃ pavisatū 'ti. tena kho pana samayena rañño Pajjotassa Bhaddavatikā nāma hatthinikā paññāsaya-janikā hoti. atha kho Jīvako Komārabhacco rañño Pajjotassa sappiṃ upanāmesi kasāvaṃ devo pivatū 'ti. atha kho Jīvako Komārabhacco rājānaṃ Pajjotaṃ sappiṃ pāyetvā hatthisālaṃ gantvā Bhaddavatikāya hatthinikāya nagaramhā nippati. || 25 || atha kho rañño Pajjotassa taṃ sappi pītaṃ pariṇāmetaṃ uddekaṃ adāsi. atha kho rājā Pajjoto manusse etad avoca : dutṭhena bhāṇe Jīvakena sappiṃ pāyito 'mhi. tena hi bhāṇe Jīvakaṃ vejjāṃ vicinathā 'ti. Bhaddavatikāya deva hatthinikāya nagaramhā nippatito 'ti. tena kho pana samayena rañño Pajjotassa Kāko nāma dāso saṭṭhiyojaniko hoti amanussena paṭicca jāto. atha kho rājā Pajjoto Kākaṃ dāsaṃ āṇāpesi : gaccha bhāṇe Kāka Jīvakaṃ vejjāṃ nivattehi rājā taṃ ācariya nivattāpetīti. ete kho bhāṇe Kāka vejjā nāma bahumāyā, mā c' assa kiñci paṭigga-hesīti. || 26 || atha kho Kāko dāso Jīvakaṃ Komārabhaccaṃ antarā magge Kosambiyāṃ sambhāvesi pātārāsaṃ karon-taṃ. atha kho Kāko dāso Jīvakaṃ Komārabhaccaṃ etad

avoca : rājā tam ācariya nivattāpetīti. āgamehi bhaṇe Kāka yāva bhuñjāma, handa bhaṇe Kāka bhuñjassū 'ti. alam ācariya raññi' amhi āṇatto : ete kho bhaṇe Kāka vejjā nāma bahumāyā mā c' assa kiñci paṭiggaheṣīti. tena kho pana samayena Jīvako Komārabhacco nakkena bhesajjam olumpetvā āmalakam ca khādati pāṇiyam ca pivati. atha kho Jīvako Komārabhacco Kākam dāsam etad avoca : handa bhaṇe Kāka āmalakam ca khāda pāṇiyam ca pivassū 'ti. ||27|| atha kho Kāko dāso ayam kho vejjo āmalakam ca khādati pāṇiyam ca pivati, na arahati kiñci pāpakam hotun ti upaḍḍhāmalakam ca khādi pāṇiyam ca apāyi. tassa tam upaḍḍhāmalakam khādayitam tath' eva nicchāresi. atha kho Kāko dāso Jivakam Komārabhaccam etad avoca : atthi me ācariya jīvitān ti. mā bhaṇe Kāka bhāyi, tvam c' eva ārogo bhavissasi, rājā ca caṇḍo, so rājā ghātāpeyyāsi maṃ, tenāhaṃ na nivattāmi Bhattavatikaṃ hatthinikaṃ Kākassa niyyādetvā yena Rājagahaṃ tena pakkāmi, anupubbena yena Rājagahaṃ yena rājā Māgadho Seniyo Bimbisāro ten' upasamkami, upasamkamitvā rañño Māgadhassa Seniyassa Bimbisārassa etam atthaṃ ārocesi. sutthu bhaṇe Jivaka akāsi yam pi na nivatto, caṇḍo so rājā ghātāpeyyāsi tan ti. ||28|| atha kho rājā Pajjoto ārogo samāno Jivakassa Komārabhaccassa santike dūtam pāhesi, āgacchatu Jivako varam dassāmi ti. alam ayyo adhikāram me devo saratū 'ti. tena kho pana samayena rañño Pajjotassa Siveyyakam dussayugam uppannam hoti bahunnam dussānam bahunnam dussayugānam bahunnam dussayugasatānam bahunnam dussayugasahassānam bahunnam dussayugasatasahassānam aggam ca seṭṭham ca mokkham ca uttamam ca pavaram ca. atha kho rājā Pajjoto tam Siveyyakam dussayugam Jivakassa Komārabhaccassa pāhesi. atha kho Jivakassa Komārabhaccassa etad ahoṣi : idaṃ kho me Siveyyakam dussayugam raññā Pajjotena pahitam bahunnam dussānam . . . pavaram ca, na yimaṃ añño koci paccārahati aññātra tena bhagavatā arahatā sammā-sambuddhena raññā vā Māgadhena Seniyena Bimbisārenā 'ti. ||29||

tena kho pana samayena bhagavato kāyo dosābhisanno hoti. atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi :

dosābhisanno kho Ānanda tathāgatassa kāyo, icchati tathāgato virecanam pātun ti. atha kho āyasmā Ānando yena Jīvako Komārabhacco ten' upasamkāmī, upasamkāmītvā Jīvakam Komārabhaccam etad avoca : dosābhisanno kho āvuso Jīvaka tathāgatassa kāyo, icchati tathāgato virecanam pātun ti. tena hi bhante Ānanda bhagavato kāyam katipāham sinehethā 'ti. atha kho āyasmā Ānando bhagavato kāyam katipāham sinehetvā yena Jīvako Komārabhacco ten' upasamkāmī, upasamkāmītvā Jīvakam Komārabhaccam etad avoca : siniddho kho āvuso Jīvaka tathāgatassa kāyo, yassa dāni kalam maññasīti. ||30|| atha kho Jīvakassa Komārabhaccassa etad ahosi : na kho me tam paṭirūpaṃ yo 'ham bhagavato oḷārikam virecanam dadeyyan ti, tīpi uppalahatthāni nānābhesajjehi paribhāvetvā yena bhagavā ten' upasamkāmī, upasamkāmītvā ekam uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā paṭhamam uppalahattham upasīnghatu, idaṃ bhagavantam dasakkhattum virecessatīti. dutiyam pi uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā dutiyam uppalahattham upasīnghatu, idaṃ bhagavantam dasakkhattum virecessatīti. tatiyam pi uppalahattham bhagavato upanāmesi imaṃ bhante bhagavā tatiyam uppalahattham upasīnghatu, idaṃ bhagavantam dasakkhattum virecessatīti, evam bhagavato samatimsāya virecanam bhavissatīti. atha kho Jīvako Komārabhacco bhagavato samatimsāya virecanam datvā bhagavantam abhivādetvā padakkhiṇam katvā pakkāmi. ||31|| atha kho Jīvakassa Komārabhaccassa bahi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato samatimsāya virecanam dinnam. dosābhisanno tathāgatassa kāyo, na bhagavantam samatimsakkhattum virecessati, ekūnatimsakkhattum bhagavantam virecessati, api ca bhagavā viritto nahāyissati, nahātam bhagavantam sakim virecessati, evam bhagavato samatimsāya virecanam bhavissatīti. atha kho bhagavā Jīvakassa Komārabhaccassa cetasā cetoparivitakkam aññāya āyasmantam Ānandam āmantesi : idhānanda Jīvakassa Komārabhaccassa bahi dvārakoṭṭhakā nikkhantassa etad ahosi : mayā kho bhagavato . . . bhavissatīti. tena h' Ānanda uṇhodakam paṭiyādetthā 'ti. evam bhante 'ti kho āyasmā Ānando bhagavato paṭisunitvā uṇho-

dakaṃ paṭiyādesi. ||32|| atha kho Jīvako Komārabhacco yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi, ekamantaṃ nisinno kho Jīvako Komārabhacco bhagavantam etad avoca: viritto bhante bhagavā 'ti. viritto 'mhi Jīvaka 'ti. idha mayhaṃ bhante bahi dvārakotṭhakā nikkhantassa etad ahoṣi: mayā kho bhagavato . . . bhavissatīti. nahāyatu bhante bhagavā, nahāyatu sugato 'ti. atha kho bhagavā uṇhodakaṃ nahāyi, nahātaṃ bhagavantam sakiṃ virecesi, evaṃ bhagavato samatimsāya virecanaṃ ahoṣi. atha kho Jīvako Komārabhacco bhagavantam etad avoca: yāva bhante bhagavato kāyo pakatatto hoti, alaṃ yūsapiṇḍapātenā 'ti. atha kho bhagavato kāyo na cirass' eva pakatatto ahoṣi. ||33||

atha kho Jīvako Komārabhacco taṃ Siveyyakaṃ dussayugaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho Jīvako Komārabhacco bhagavantam etad avoca: ekāhaṃ bhante bhagavantam varam yācāmīti. atikkantavarā kho Jīvaka tathāgatā 'ti. yaṃ ca bhante kappati yaṃ ca anavajjan ti. vadehi Jīvaka 'ti. bhagavā bhante paṃsukūliko bhikkhusaṃgho ca. idaṃ me bhante Siveyyakaṃ dussayugaṃ raññā Pajjotena pahitaṃ bahunnaṃ dussānaṃ bahunnaṃ dussayugānaṃ bahunnaṃ dussayugasatānaṃ bahunnaṃ dussayugasahassānaṃ bahunnaṃ dussayugasatasa-hassānaṃ aggaṃ ca setṭhaṃ ca mokkaṃ ca uttamaṃ ca pavaraṃ ca. paṭigaṇhātu me bhante bhagavā Siveyyakaṃ dussayugaṃ bhikkhusaṃghassa ca gahapati-civaraṃ anujānātū 'ti. paṭiggahesi bhagavā Siveyyakaṃ dussayugaṃ. atha kho bhagavā Jivakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesi samādapesi samuttejesi sampahaṃsesi. atha kho Jivako Komārabhacco bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito utṭhāyasaṇā bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||34|| atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave gahapati-civaraṃ. yo icchatī paṃsukūliko hotu, yo icchatī gahapati-civaraṃ sādiyatu. itarītareṇa p' āhaṃ bhikkhave santutṭhiṃ vaṇṇemīti. assosum kho Rājagahe manussā bhagavatā

kira bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayaṃ dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, ekāhen' eva Rājagahe bahūni cīvarasahassāni uppajjimsu. assosū kho jānapadā manussā bhagavatā kira bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, te ca manussā haṭṭhā ahesuṃ udaggā, idāni kho mayaṃ dānāni dassāma puññāni karissāma yato bhagavatā bhikkhūnaṃ gahapaticīvaraṃ anuññātan ti, janapade pi ekāhen' eva bahūni cīvarasahassāni uppajjimsu. ||35|| tena kho pana samayena saṃghassa pāvāro uppanno hoti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pāvāraṇaṃ ti. koseyyapāvāro uppanno hoti. anujānāmi bhikkhave koseyyapāvāraṇaṃ ti. kojavaṃ uppannaṃ hoti. anujānāmi bhikkhave kojavan ti. ||36||1||

paṭhamakabhāṇavāraṃ niṭṭhitam.

tena kho pana samayena Kāsikarājā Jīvakassa Komārabhaccassa adḍhakāsikaṃ kambalaṃ pāhesi upaḍḍhakāsinaṃ khamamānaṃ. atha kho Jīvako Komārabhacco taṃ adḍhakāsikaṃ kambalaṃ ādāya yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinna kho Jīvako Komārabhacco bhagavantaṃ etad avoca : ayaṃ me bhante adḍhakāsiko kambalo Kāsirañña pahito upaḍḍhakāsinaṃ khamamāno. paṭigaṇhātu me bhante bhagavā kambalaṃ yaṃ mama assa dīgharattaṃ hitāya sukhāyā 'ti. paṭiggahesi bhagavā kambalaṃ. atha kho bhagavā Jīvakaṃ Komārabhaccaṃ dhammiyā kathāya sandassesi — la — padakkhiṇaṃ katvā pakkāmi. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave kambalaṇaṃ ti. ||1||2||

tena kho pana samayena saṃghassa uccāvacāni cīvarāni uppajjanti. atha kho bhikkhūnaṃ etad ahosi : kiṃ nu kho bhagavatā cīvaraṃ anuññātaṃ kiṃ ananuññātan ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave cha cīvarāni khomaṃ kappāsikaṃ koseyyaṃ kambalaṃ sāṇaṃ bhaṅgaṇaṃ ti. ||1|| tena kho pana samayena te bhikkhū gaha-

paticivaram sâdiyanti, te kukkuccâyantâ pamsukûlam na sâdiyanti ekam yeva bhagavatâ civaram anuññâtam na dve 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave gahapaticivaram sâdiyantena pamsukûlam pi sâditum, tadubhayena p' âham bhikkhave santutthim vañnemîti. ||2||3||

tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. ekacce bhikkhû susânam okkamimsu pamsukûlâya, ekacce bhikkhû nâgamesum. ye te bhikkhû susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû nâgamesum te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe nâgamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave nâgamentânam nâkâmâ bhâgam dâton ti. ||1|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. ekacce bhikkhû susânam okkamimsu pamsukûlâya, ekacce bhikkhû âgamesum. ye te bhikkhû susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû âgamesum te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe na okkamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave âgamentânam akâmâ bhâgam dâton ti. ||2|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. ekacce bhikkhû paṭhamam susânam okkamimsu pamsukûlâya, ekacce bhikkhû pacchâ okkamimsu. ye te bhikkhû paṭhamam susânam okkamimsu pamsukûlâya te pamsukûlâni labhimsu, ye te bhikkhû pacchâ okkamimsu te na labhimsu, te evam âhamsu : amhâkam pi âvuso bhâgam dethâ 'ti. te evam âhamsu : na mayam âvuso tumhâkam bhâgam dassâma, kissa tumhe pacchâ okkamitthâ 'ti. bhagavato etam attham ârocesum. anujânâmi bhikkhave pacchâ okkantânam nâkâmâ bhâgam dâton ti. ||3|| tena kho pana samayena sambahulâ bhikkhû Kosalesu janapadesu addhânamaggapaṭipannâ honti. te sadisâ susânam okkamimsu pamsukûlâya, ekacce bhikkhû pamsukûlâni labhimsu, ekacce bhikkhû na

labhimsu. ye te bhikkhû na labhimsu te evaṃ āhaṃsu : amhākam pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sadisānaṃ okkantānaṃ akāmā bhāgaṃ dātun ti. ||4|| tena kho pana samayena sambahulā bhikkhû Kosalesu janapadesu addhānamaggapaṭipannā honti. te katikaṃ katvā susānaṃ okkamimsu paṃsukûlāya, ekacce bhikkhû paṃsukûlāni labhimsu, ekacce bhikkhû na labhimsu. ye te bhikkhû na labhimsu te evaṃ āhaṃsu : amhākam pi āvuso bhāgaṃ dethā 'ti. te evaṃ āhaṃsu : na mayaṃ āvuso tumhākaṃ bhāgaṃ dassāma, kissa tumhe na labhitthā 'ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave katikaṃ katvā okkantānaṃ akāmā bhāgaṃ dātun ti. ||5||4||

tena kho pana samayena manussā cīvaraṃ ādāya ārāmaṃ āgacchanti, te paṭiggāhakaṃ alabhamānā paṭiharanti, cīvaraṃ parittaṃ uppajjati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave pañcaḥ' aṅgehi samannāgataṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammannitum : yo na chandāgatiṃ gaccheyya, na dosāgatiṃ gaccheyya, na mohāgatiṃ gaccheyya, na bhayāgatiṃ gaccheyya, gahitāgahitaṃ ca jāneyya. ||1|| evaṃ ca pana bhikkhave sammannitabbo : paṭhamaṃ bhikkhu yācitabbo, yācitvā vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante saṃgho. yadi saṃghassa pattakallaṃ saṃgho itthannāmaṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmaṃ bhikkhuṃ cīvarapaṭiggāhakaṃ sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvarapaṭiggāhakaṃ sammuti, so tuṇh' assa, yassa na khamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvarapaṭiggāhako. khamati saṃghassa, tasmā tuṇhî, evaṃ etam dhārayāmîti. ||2||5||

tena kho pana samayena cīvarapaṭiggāhakā bhikkhû cīvaraṃ paṭiggahetvā tatth' eva ujjhivā pakkamanti, cīvaraṃ nassati. bhagavato etam atthaṃ ārocesuṃ. anujānāmi

bhikkhave pañcah' aṅgehi samannāgatam bhikkhum cīvaranidāhakam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya nihitānihitam ca jāneyya. ||1|| evaṃ ca pana bhikkhave sammannitabbo: paṭhamam bhikkhu yācitabbo, yācitvā vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam bhikkhum cīvaranidāhakam sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmam bhikkhum cīvaranidāhakam sammannati. yassāyasmato khamati itthannāmassa bhikkhuno cīvaranidāhakassa sammuti so tuṇh' assa, yassa na kkhhamati so bhāseyya. sammato saṃghena itthannāmo bhikkhu cīvaranidāhako. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmīti. ||2|| 6 ||

tena kho pana samayena cīvaranidāhakā bhikkhū maṇḍape pi rukkhamaṇḍale pi nimbakose pi cīvaram nidahanti, undurehi pi upacikāhi pi khajjanti. bhagavato etam attham ārocesum. anujānāmi bhikkhave bhaṇḍāgāram sammannitum yaṃ saṃgho ākaṅkhati vihāram vā aḍḍhayogam vā pāsādam vā hammiyam vā guham vā. ||1|| evaṃ ca pana bhikkhave sammannitabbo: vyattena bhikkhunā paṭibalena saṃgho ñāpetabbo: suṇātu me bhante saṃgho. yadi saṃghassa pattakallam saṃgho itthannāmam vihāram bhaṇḍāgāram sammanneyya. esā ñatti. suṇātu me bhante saṃgho. saṃgho itthannāmam vihāram bhaṇḍāgāram sammannati. yassāyasmato khamati itthannāmassa vihārassa bhaṇḍāgārassa sammuti so tuṇh' assa, yassa na kkhhamati so bhāseyya. sammato saṃghena itthannāmo vihāro bhaṇḍāgāram. khamati saṃghassa, tasmā tuṇhī, evaṃ etam dhārayāmīti. ||2|| 7 ||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaram aguttam hoti. bhagavato etam attham ārocesum. anujānāmi bhikkhave pañcah' aṅgehi samannāgatam bhikkhum bhaṇḍāgārikam sammannitum: yo na chandāgatim gaccheyya . . . na bhayāgatim gaccheyya guttāguttam ca jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la — sammato saṃghena itthannāmo bhikkhu bhaṇḍāgāriko.

khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti.
 ||1|| tena kho pana samayena chabbaggiyā bhikkhū
 bhaṇḍāgārikaṃ vuṭṭhāpentī. bhagavato etaṃ atthaṃ āro-
 cesuṃ. na bhikkhave bhaṇḍāgāriko vuṭṭhāpetabbo. yo
 vuṭṭhāpeyya, āpatti dukkaṭassā 'ti. ||2||8||

tena kho pana samayena saṃghassa bhaṇḍāgāre cīvaraṃ
 ussannaṃ hoti. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-
 nāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ ti.
 tena kho pana samayena sabbo saṃgho cīvaraṃ bhājento
 kolāhalaṃ akāsi. bhagavato etaṃ atthaṃ ārocesuṃ. anujā-
 nāmi bhikkhave pañcaḥ' aṅgehi samannāgataṃ bhikkhuṃ
 cīvarabhājakaṃ sammannituṃ yo na chandāgatiṃ ga-
 ccheyya . . . na bhayāgatiṃ gaccheyya bhājitābhājitaṃ ca
 jāneyya. evaṃ ca pana bhikkhave sammannitabbo — la —
 sammato saṃghena itthannāmo bhikkhu cīvarabhājako.
 khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti.
 ||1|| atha kho cīvarabhājakānaṃ bhikkhūnaṃ etad ahoṣi:
 kathaṃ nu kho cīvaraṃ bhājetabban ti. bhagavato etaṃ
 atthaṃ ārocesuṃ. anujānāmi bhikkhave paṭhamāṃ uccinitvā
 tulayitvā vaṇṇāvannaṃ katvā bhikkhū gaṇetvā vaggāṃ
 bandhitvā cīvarapaṭivisaṃ ṭhapetuṃ ti. atha kho cīvara-
 bhājakānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho sāma-
 ñerānaṃ cīvarapaṭiviso dātabbo 'ti. bhagavato etaṃ
 atthaṃ ārocesuṃ. anujānāmi bhikkhave sāmañerānaṃ upa-
 ḍḍhapatiṃsaṃ dātun ti. ||2|| tena kho pana samayena
 aññataro bhikkhu sakena bhāgena uttaritukāmo hoti. bha-
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave utta-
 rantassa sakāṃ bhāgaṃ dātun ti. tena kho pana samayena
 aññataro bhikkhu atirekabhāgena uttaritukāmo hoti. bha-
 gavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave anukkhepe
 dinne atirekabhāgaṃ dātun ti. ||3|| atha kho cīvarabhāja-
 kānaṃ bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho cīvarapaṭi-
 viso dātabbo āgatapaṭipāṭiyā nu kho udāhu yathāvuddhaṃ
 ti. bhagavato etaṃ atthaṃ ārocesuṃ. anujānāmi bhikkhave
 vikalake tosetvā kusapātaṃ kātun ti. ||4||9||

tena kho pana samayena bhikkhū chakanena pi paṇḍu-

mattikāya pi cīvaram rajanti, cīvaram dubbannaṃ hoti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave cha rajanāni mūlarajanam khandharajanam tacarajanam pattarajanam puppharajanam phalarajanam ti. || 1 || tena kho pana samayena bhikkhū sītunnakāya cīvaram rajanti, cīvaram duggandham hoti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave rajanam pacitum cullarajanakumbhin ti. rajanam uttariyati. anujānāmi bhikkhave uttarāḷumpam bandhitun ti. tena kho pana samayena bhikkhū na jānanti rajanam pakkam vā apakkam vā. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave udaye vā nakhapiṭṭhikāya vā thevakam dātun ti. || 2 || tena kho pana samayena bhikkhū rajanam oropentā kumbhim āvajjanti, kumbhī bhijjati. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave rajanaulūṇkam daṇḍakathālikan ti. tena kho pana samayena bhikkhūnam rajanabhājanam na samvijjati. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave rajanakolambam rajanaghaṭan ti. tena kho pana samayena bhikkhū pātiyāpi patte pi cīvaram sammaddanti, cīvaram paribhijjati. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave rajanadonikan ti. || 3 || **10** ||

tena kho pana samayena bhikkhū chamāya cīvaram pattharanti, cīvaram pamsukitam hoti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave tinasanthārakan ti. tinasanthārako upacikāhi khajjati. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave cīvaravamsam cīvararajjun ti. majjhena laggenti, rajanam ubhato galati. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave kaṇṇe bandhitun ti. kaṇṇo jirati. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave kaṇṇasuttakan ti. rajanam ekato galati. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave samparivattakam - samparivattakam rajetum na ca acchinne theve pakkamitun ti. || 1 || tena kho pana samayena cīvaram patthinnam hoti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave udaye osāretun ti. tena kho pana samayena cīvaram pharusam hoti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave pāpinā āko-

ṭetun ti. tena kho pana samayena bhikkhū acchinnakāni dhārenti dantakāsāvāni. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi nāma gihi kāmabhogino 'ti. bhagavato etam atthaṃ ārocesuṃ. na bhikkhave acchinnakāni cīvarāni dhāretabbāni. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||11||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Dakkhiṇāgiri tena cārikaṃ pakkāmi. addasa kho bhagavā Magadhakhettaṃ accibandhaṃ pālibandhaṃ mariyādabandhaṃ siṅghāṭakabandhaṃ, disvāna āyasmantaṃ Ānandaṃ āmantesi: passasi no tvam Ānanda Magadhakhettaṃ accibandhaṃ . . . siṅghāṭakabandhan ti. evaṃ bhante. ussahasi tvam Ānanda bhikkhūnaṃ evarūpāni cīvarāni saṃvidahitun ti. ussahāmi bhagavā 'ti. atha kho bhagavā Dakkhiṇāgirisimā yathābhirantaṃ viharitvā punad eva Rājagahaṃ paccāgacchi. atha kho āyasmā Ānando sambahulānaṃ bhikkhūnaṃ cīvarāni saṃvidahitvā yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantam etad avoca: passatu me bhante bhagavā cīvarāni saṃvidahitānīti. ||1|| atha kho bhagavā etasmim nidāne dhammikaṃ katvā bhikkhū āmantesi: paṇḍito bhikkhave Ānando, mahāpaṇḍito bhikkhave Ānando, yatra hi nāma mayā saṃkhitteṇa bhāsitaṃ vitthārena atthaṃ ājānissati, kusim pi nāma karissati aḍḍhakusim pi nāma karissati maṇḍalam pi n. k. aḍḍhamāṇḍalam pi n. k. vivattaṃ pi n. k. anuvattaṃ pi n. k. gīveyyakam pi n. k. jaṅgheyyakam pi n. k. bāhantaṃ pi n. k. chinnaṃ ca bhavissati sattalūkaṃ samaṇasārappaṃ paccatthikānaṃ ca anabhijjhitaṃ. anujānāmi bhikkhave chinnaṃ saṃghāṭiṃ chinnaṃ uttarāsaṅgaṃ chinnaṃ antaravāsakaṃ ti. ||2||12||

atha kho bhagavā Rājagahe yathābhirantaṃ viharitvā yena Vesālī tena cārikaṃ pakkāmi. addasa kho bhagavā antarā ca Rājagahaṃ antarā ca Vesālīṃ addhānamaggaṇiṇi paṇṇo sambahule bhikkhū cīvarehi ubbhaṇḍite sīse pi cīvarabhisimā karitvā khandhe pi cīvarabhisimā karitvā kaṭṭhāpi cīvarabhisimā karitvā āgacchante, disvāna bhagavato etad ahoṣi: atilahaṃ kho ime moghapurisā cīvare bāhullāya

āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ t̐apeyyaṃ ti. ||1|| atha kho bhagavā anupubbena cārikaṃ caramāno yena Vesālī tad avasari. tatra sudam bhagavā Vesāliyaṃ viharati Gotamake cetiye. tena kho pana samayena bhagavā sītāsu hemantikāsu rattāsu antaraṭṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisīdi, na bhagavantam sītam ahosi. nikkhante paṭhame yāme sītam bhagavantam ahosi. dutiyaṃ bhagavā cīvaraṃ pārūpi, na bhagavantam sītam ahosi. nikkhante majjhime yāme sītam bhagavantam ahosi. tatiyaṃ bhagavā cīvaraṃ pārūpi, na bhagavantam sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam bhagavantam ahosi. catuttham bhagavā cīvaraṃ pārūpi, na bhagavantam sītam ahosi. ||2|| atha kho bhagavato etad ahosi: ye pi kho te kulaputtā imasmim dhammavinaye sītālukā sītabhīrukā te pi sakkonti ticīvarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ t̐apeyyaṃ ticīvaraṃ anujāneyyaṃ ti. atha kho bhagavā etasmim nidāne dhammikathaṃ katvā bhikkhū āmantesi: ||3|| idhāhaṃ bhikkhave antarā ca Rājagahaṃ antarā ca Vesālīm addhānamaggapaṭipanno addasaṃ sambahule bhikkhū cīvarehi ubbhāṇḍite sīse pi cīvarabhisim karitvā khandhe pi cīvarabhisim karitvā kaṭiyāpi cīvarabhisim karitvā āgacchante, disvāna me etad ahosi: atilahaṃ kho ime moghapurisā cīvare bahullāya āvattā, yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ t̐apeyyaṃ ti. ||4|| idhāhaṃ bhikkhave sītāsu hemantikāsu rattāsu antaraṭṭhakāsu himapātasamaye rattim ajjhokāse ekacīvaro nisīdim, na maṃ sītam ahosi. nikkhante paṭhame yāme sītam maṃ ahosi. dutiyāhaṃ cīvaraṃ pārūpim na maṃ sītam ahosi. nikkhante majjhime yāme sītam maṃ ahosi. tatiyāhaṃ cīvaraṃ pārūpim, na maṃ sītam ahosi. nikkhante pacchime yāme uddhate aruṇe nandimukhiyā rattiyā sītam maṃ ahosi. catutthāhaṃ cīvaraṃ pārūpim, na maṃ sītam ahosi. tassa mayhaṃ bhikkhave etad ahosi: ye pi kho te kulaputtā imasmim dhammavinaye sītālukā sītabhīrukā te pi sakkonti ticīvarena yāpetum. yaṃ nūnāhaṃ bhikkhūnaṃ cīvare sīmaṃ bandheyyaṃ mariyādaṃ t̐ape-

yyaṃ ticīvaraṃ anujāneyyaṃ ti. anujānāmi bhikkhave ticīvaraṃ diguṇaṃ saṃghāṭiṃ ekacciyaṃ uttarāsaṅgaṃ ekacciyaṃ antaravāsakaṃ ti. ||5|| tena kho pana samayena chabbaggiyā bhikkhū bhagavatā ticīvaraṃ anuññātān ti aññeṇ' eva ticīvarena gāmaṃ pavisanti, aññena ticīvarena ārāme acchanti, aññena ticīvarena nahānaṃ otaranti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū atirekacīvaraṃ dhāressantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesuṃ. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave atirekacīvaraṃ dhāretabbaṃ. yo dhāreyya, yathāddhammo kāretabbo 'ti. ||6|| tena kho pana samayena āyasmato Ānandassa atirekacīvaraṃ uppannaṃ hoti āyasmā ca Ānando taṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo hoti āyasmā ca Sāriputto Sākete viharati. atha kho āyasmato Ānandassa etad ahoṣi: bhagavatā paññattaṃ na atirekacīvaraṃ dhāretabbaṃ ti, idaṃ ca me atirekacīvaraṃ uppannaṃ ahaṃ ca imaṃ cīvaraṃ āyasmato Sāriputtassa dātukāmo āyasmā ca Sāriputto Sākete viharati. kathaṃ nu kho mayā paṭipajjitabbaṃ ti. atha kho āyasmā Ānando bhagavato etam atthaṃ ārocesi: kīvaciraṃ paṇānanda Sāriputto āgacchissatīti. navamaṃ vā bhagavā divasaṃ dasamaṃ vā 'ti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi: anujānāmi bhikkhave dasāhaparamaṃ atirekacīvaraṃ dhāretuṃ ti. ||7|| tena kho pana samayena bhikkhūnaṃ atirekacīvaraṃ uppajjati. atha kho bhikkhūnaṃ etad ahoṣi: kathaṃ nu kho atirekacīvare paṭipajjitabbaṃ ti. bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave atirekacīvaraṃ vikappetuṃ ti. ||8||13||

atha kho bhagavā Vesāliyaṃ yathābhiraṇaṃ viharitvā yena Bārāṇasī tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Bārāṇasī tad avasari. tatra sudamaṃ bhagavā Bārāṇasiyaṃ viharati Isipatane migadāye. tena kho pana samayena aññatarassa bhikkhuno antaravāsako chiddo hoti. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā ticīvaraṃ anuññātaṃ diguṇā saṃghāṭi ekacciyo uttarā-

saṅgo ekacchiyo antaravāsako, ayam ca me antaravāsako chiddo. yaṃ nūnāhaṃ aggaḷaṃ acchupeyyaṃ samantato dupattaṃ bhavissati majjhe ekacchiyan ti. ||1|| atha kho so bhikkhu aggaḷaṃ acchupesī. addasa kho bhagavā senāsana-cārikāṃ āhiṇḍanto taṃ bhikkhuṃ aggaḷaṃ acchupentaṃ, disvāna yena so bhikkhu ten' upasaṃkamaṃ, upasaṃkamitvā taṃ bhikkhuṃ etad avoca : kiṃ tvāṃ bhikkhu karosīti. aggaḷaṃ bhagavā acchupemīti. sādhu sādhu bhikkhu, sādhu kho tvāṃ bhikkhu aggaḷaṃ acchupesīti. atha kho bhagavā etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi : anujānāmi bhikkhave ahatānaṃ dussānaṃ ahatakappānaṃ diguṇaṃ saṃghāṭiṃ ekacchiyaṃ uttarāsaṅgaṃ ekacchiyaṃ antaravāsakaṃ, utuddhaṭānaṃ dussānaṃ catuguṇaṃ saṃghāṭiṃ diguṇaṃ uttarāsaṅgaṃ diguṇaṃ antaravāsakaṃ. paṃsu-kūle yāvadatthaṃ pāpaṇike ussāho karaṇiyo. anujānāmi bhikkhave aggaḷaṃ tunnaṃ ovaṭṭikaṃ kaṇḍusakaṃ dalhi-kammaṃ ti. ||2|| **14** ||

atha kho bhagavā Bārāṇasiyaṃ yathābhirantaṃ viharitvā yena Sāvatti tena cārikāṃ pakkāmi. anupubbena cārikāṃ caramāno yena Sāvatti tad avasari. tatra sudāṃ bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Visākhā Migāramātā yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinnaṃ kho Visākhaṃ Migāramātaraṃ bhagavā dhammiyā kathāya sandassesī . . . sampahaṃsesī. atha kho Visākhā Migāramātā bhagavatā dhammiyā kathāya sandassitā . . . sampahaṃsitā bhagavantaṃ etad avoca : adhivāsetu me bhante bhagavā svātānāya bhattaṃ saddhiṃ bhikkhusaṃghena 'ti. adhivāsesī bhagavā tuṇhibhāvena. atha kho Visākhā Migāramātā bhagavato adhivāsanaṃ veditvā utthāyāsanaṃ bhagavantaṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi. ||1|| tena kho pana samayena tassā rattiyaṃ accayena cātuddīpiko mahāmegho pāvassi. atha kho bhagavā bhikkhū āmantesi : yathā bhikkhave Jetavane vassati evaṃ catūsu dīpesu vassati, ovassāpetha bhikkhave kāyaṃ, ayam pacchimako cātuddīpiko mahāmegho 'ti. evaṃ bhante 'ti kho te bhikkhū bhagavato

paṭisunītvā nikkhittacīvarā kāyaṃ ovassāpenti. ||2|| atha kho Visākhā Migāramātā paṇītaṃ khādaniyaṃ bhojaniyaṃ paṭiyādāpetvā dāsiṃ ānāpesi : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante niṭṭhitaṃ bhattaṃ ti. evaṃ ayye 'ti kho sā dāsī Visākhāya Migāramātuyā paṭisunītvā ārāmaṃ gantvā addasa bhikkhū nikkhittacīvare kāyaṃ ovassāpenti, disvāna n' atthi ārāme bhikkhū, ājīvaka kāyaṃ ovassāpenti ti yena Visākhā Migāramātā ten' upasaṃkami, upasaṃkamitvā Visākhā Migāramātaraṃ etad avoca : n' atth' ayye ārāme bhikkhū, ājīvaka kāyaṃ ovassāpenti ti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāvinīyā etad ahosi : nissamsayaṃ kho ayyā nikkhittacīvarā kāyaṃ ovassāpenti ti, sāyaṃ bālā maññittha n' atthi ārāme bhikkhū, ājīvaka kāyaṃ ovassāpenti ti, dāsiṃ ānāpesi : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante niṭṭhitaṃ bhattaṃ ti. ||3|| atha kho te bhikkhū gattāni sītikaritvā kallakāyā cīvarāni ga-
hetvā yathāvihāraṃ pavasiṃsu. atha kho sā dāsī ārāmaṃ gantvā bhikkhū apassantī n' atthi ārāme bhikkhū, suñño ārāmo 'ti yena Visākhā Migāramātā ten' upasaṃkami, upasaṃkamitvā Visākhā Migāramātaraṃ etad avoca : n' atth' ayye ārāme bhikkhū, suñño ārāmo 'ti. atha kho Visākhāya Migāramātuyā paṇḍitāya viyattāya medhāvinīyā etad ahosi : nissamsayaṃ kho ayyā gattāni sītikaritvā kallakāyā cīvarāni ga-
hetvā yathāvihāraṃ pavitṭhā, sāyaṃ bālā maññittha n' atthi ārāme bhikkhū, suñño ārāmo 'ti dāsiṃ ānāpesi : gaccha je ārāmaṃ gantvā kālaṃ ārocehi kālo bhante niṭṭhitaṃ bhattaṃ ti. ||4|| atha kho bhagavā bhikkhū āmantesi : sannahatha bhikkhave pattacīvaraṃ, kālo bhattassā 'ti. evaṃ bhante ti kho te bhikkhū bhagavato paccassosum. atha kho bhagavā pubbaṇhasamayā nīvāsetvā pattacīvaraṃ ādāya seyyathāpi nāma balavā puriso sammiñjitaṃ vā bāhaṃ pasāreyya pasāritaṃ vā bāhaṃ sammiñjeyya evaṃ eva Jetavane antarahito Visākhāya Migāramātuyā koṭṭhake pā-
turaḥosi. nisīdi bhagavā paññatte āsane saddhiṃ bhikkhusaṃghena. ||5|| atha kho Visākhā Migāramātā acchariyaṃ vata bho abbhutaṃ vata bho tathāgatassa mahiddhikāta mahānubhāvātā, yatra hi nāma jannukamattesu pi oghesu pavattamānesu kaṭimattesu pi oghesu pavattamānesu na hi

nāma ekabhikkhussa pi pādā vā cīvarāni vā allāni bhavissan-
tīti hatthā udaggā buddhapamukhaṃ bhikkhusamghaṃ pañi-
tena khādaniyena bhojaniyena sahatthā santappetvā sampa-
vāretvā bhagavantam bhuttāvim onītapattapāṇim ekamantaṃ
nisīdi. ekamantaṃ nisinnā kho Visākhā Migāramātā bha-
gavantam etad avoca : atthāhaṃ bhante bhagavantam varāni
yācāmīti. atikkantavarā kho Visākhe tathāgatā 'ti. yāni ca
bhante kappiyāni yāni ca anavajjānīti. vadehi Visākhe 'ti.
||6|| icchāma' ahaṃ bhante samghassa yāvajjivam vassika-
sātikam dātum, āgantukabhattam dātum, gamikabhattam
dātum, gilānabhattam dātum, gilānupaṭṭhākabhattam dātum,
gilānabhesajjam dātum, dhuvayāgum dātum, bhikkhunī-
samghassa udakasātikam dātum ti. kiṃ pana tvam Visākhe
atthavasam sampassamānā tathāgatam attha varāni yācasīti.
idhāhaṃ bhante dāsim ānāpesim : gaccha je ārāmaṃ gantvā
kālam ārocehi kālo bhante niṭṭhitam bhattan ti, atha kho sā
bhante dāsī ārāmaṃ gantvā addasa bhikkhū nikkhattacīvare
kāyam ovassāpente, disvāna n' atthi ārāme bhikkhū, ājivakā
kāyam ovassāpentīti yenāhaṃ ten' upasamkami, upasamka-
mitvā maṃ etad avoca n' atth' ayye ārāme bhikkhū, ājivakā
kāyam ovassāpentīti. asuci bhante naggiyam paṭikkūlam.
imāhaṃ bhante atthavasam sampassamānā icchāmi samghassa
yāvajjivam vassikasātikam dātum. ||7|| puna ca param
bhante āgantuko bhikkhu na vīthikusalo na gocarakusalo
kilanto piṇḍāya carati. so me āgantukabhattam bhuñjitvā
vīthikusalo gocarakusalo akilanto piṇḍāya carissati. imāhaṃ
bhante atthavasam sampassamānā icchāmi samghassa yāva-
jivam āgantukabhattam dātum. puna ca param bhante
gamiko bhikkhu attano bhattam pariyesamāno satthā vā
vihāyissati, yattha vā vāsam gantukāmo bhavissati tattha
vikāle upagacchissati kilanto addhānam gamissati. so me
gamikabhattam bhuñjitvā satthā na vihāyissati, yattha
vāsam gantukāmo bhavissati tattha kālana upagacchissati
akilanto addhānam gamissati. imāhaṃ bhante atthavasam
sampassamānā icchāmi samghassa yāvajjivam gamikabhattam
dātum. ||8|| puna ca param bhante gilānassa bhikkhuno
sappāyāni bhojanāni alabhantassa ābādho vā abhivaḍḍhissati
kālamkiriya vā bhavissati. tassa me gilānabhattam bhuttassa

âbâdho na abhivaḍḍhissati kâlamkiriyaṃ na bhavissati. imāham bhante atthavasam sampassamānā icchāmi saṃghassa yāvajīvaṃ gilānabhaddam dātum. puna ca param bhante gilānupatṭhāko bhikkhu attano bhaddam pariyesamāno gilānassa ussūre bhaddam nīharissati bhaddacchedam karissati. so me gilānupatṭhākabhaddam bhuñjitvā gilānassa kālena bhaddam nīharissati bhaddacchedam na karissati. imāham bhante atthavasam sampassamānā icchāmi saṃghassa yāvajīvaṃ gilānupatṭhākabhaddam dātum. ||9|| puna ca param bhante gilānassa bhikkhuno sappāyāni bhesajjāni alabhantassa âbâdho vā abhivaḍḍhissati kâlamkiriyaṃ vā bhavissati. tassa me gilānabhesajjam paribhuttassa âbâdho na abhivaḍḍhissati kâlamkiriyaṃ na bhavissati. imāham bhante atthavasam sampassamānā icchāmi saṃghassa yāvajīvaṃ gilānabhesajjam dātum. puna ca param bhante bhagavatā Andhakavinde dasānisamse sampassamānena yāgu anuññatā. ty āham bhante ānisamse sampassamānā icchāmi saṃghassa yāvajīvaṃ dhuvaḃyāgum dātum. ||10|| idha bhante bhikkhuniyo Aciravatiyaṃ nadiyaṃ vesiyaṃhi saddhim naggā ekatitthe nahāyanti. tā bhante vesiyaṃ bhikkhuniyo uppaṇḍesum: kim nu kho nāma tumhākaṃ ayye daharānaṃ brahmacariyaṃ ciṇṇe, nanu nāma kāmā paribhuñjitabbā, yadā jīṇā bhavissanti tadā brahmacariyaṃ carissatha, evaṃ tumhākaṃ ubho antā pariggahitā bhavissantīti. tā bhante bhikkhuniyo vesiyaṃhi uppaṇḍiyamānā mañkū ahesum. asuci bhante mātugāmassa naggiyaṃ jeguccam paṭikkūlam. imāham bhante atthavasam sampassamānā icchāmi bhikkhunisaṃghassa yāvajīvaṃ udakasāṭikam dātum ti. ||11|| kim pana tvaṃ Visākhe ānisamsam sampassamānā tathāgataṃ atṭha varāni yācasīti. idha bhante disāsu vassam vutthā bhikkhū Sāvattim āgacchissanti bhagavantam dassanāya, te bhagavantam upasamkamitvā pucchissanti: itthannāmo bhante bhikkhu kâlamkato, tassa kā gati ko abhisamparāyo 'ti. tam bhagavā vyākākarissati sotāpattiṃphale vā sakadāgāmiṃphale vā anāgāmiṃphale vā arahattaphale vā. ty āham upasamkamitvā pucchissāmi: āgatapubbā nu kho bhante tena ayyena Sāvattīti. ||12|| sace 'me vakkhanti āgatapubbā tena bhikkhunā Sāvattīti,

niṭṭhaṃ ettha gacchissāmi nissamsayaṃ paribhuttaṃ tena
 ayyena vassikasāṭikā vā āgantukabhattaṃ vā gamikabhattaṃ
 vā gilānabhattaṃ vā gilānupaṭṭhākabhattaṃ vā gilānabhe-
 sajjam vā dhuvayāgu vā 'ti. tassā me tad anussarantiyā
 pāmujjam jāyissati, pamuditāya pīti jāyissati, pītimanāya
 kāyo passambhissati, passaddhakāyā sukhaṃ vedayissāmi,
 sukhiniyā cittaṃ samādhiyissati, sā me bhavissati indriya-
 bhāvanā balabhāvanā bojhaṅgabhāvanā. imāhaṃ bhante
 ānisaṃsaṃ sampassamānā tathāgataṃ aṭṭha varāni yācāmīti.
 || 13 || sādhu sādhu Visākhe, sādhu kho tvaṃ Visākhe imaṃ
 ānisaṃsaṃ sampassamānā tathāgataṃ aṭṭha varāni yācasi.
 anujānāmi te Visākhe aṭṭha varānīti. atha kho bhagavā
 Visākhaṃ Migāramâtaraṃ imāhi gāthāhi anumodī :

yā annapānaṃ atipamoditā sīlūpapannā sugatassa sāvikā
 dadāti dānaṃ abhibhuyya maccheram sovaḡgikaṃ soka-
 nudaṃ sukhāvahaṃ, |

dibbaṃ sā labhate āyuraṃ āgamaṃ maggaṃ virajaṃ anaṅga-
 naṃ,

sā puññakāmā sukhinī anāmayaṃ saggaṃhi kāyaṃhi ciraṃ
 pamodatīti.

atha kho bhagavā Visākhaṃ Migāramâtaraṃ imāhi gāthāhi
 anumoditvā utṭhāyāsanā pakkāmi. || 14 || atha kho bhagavā
 etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi:
 anujānāmi bhikkhave vassikasāṭikaṃ āgantukabha-
 ttaṃ gamikabhattaṃ gilānabhattaṃ gilānu-
 paṭṭhākabhattaṃ gilānabhesajjaṃ dhuvayāguraṃ
 bhikkhunīsaṃghassa udakasāṭikaṃ ti. || 15 || 15 ||

Visākhābhāṇavāraṃ.

tena kho pana samayena bhikkhū paṇitāni bhojanāni
 bhuñjitvā mutṭhassatī asampajānā niddaṃ okkamenti, tesam
 mutṭhassatīnaṃ asampajānānaṃ niddaṃ okkamantānaṃ supi-
 nantena asuci muccati, senāsanaṃ asucinā makkhiyati. atha
 kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsa-
 nacārikaṃ āhiṇḍanto addasa senāsanaṃ asucinā makkhitaṃ,
 disvāna āyasmantaṃ Ānandaṃ āmantesi: kiṃ etaṃ Ānanda
 senāsanaṃ makkhitaṃ ti. etarahi bhante bhikkhū paṇitāni

bhojanāni bhuñjitvā mutṭhassatī asampajānā niddaṃ okka-
 menti, tesam . . . asuci muccati, tayidaṃ bhagavā senāsanam
 asucinā makkhitaṃ ti. ||1|| evaṃ etaṃ Ānanda evaṃ etaṃ
 Ānanda, muccati hi Ānanda mutṭhassatīnaṃ asampajānānaṃ
 niddaṃ okkamantānaṃ supinantaṃ asuci. ye te Ānanda
 bhikkhū upatṭhitasatī sampajānā niddaṃ okkaṃti tesam
 asuci na muccati, ye pi te Ānanda puthujjanā kāmesu vīta-
 rāgā tesam pi asuci na muccati. aṭṭhānaṃ etaṃ Ānanda
 anavakāso yaṃ arahato asuci mucceyyā 'ti. atha kho bhagavā
 etasmiṃ nidāne dhammikathaṃ katvā bhikkhū āmantesi:
 idhāhaṃ bhikkhave Ānandena pacchāsamaṇena senāsanacāri-
 kaṃ āhiṇḍanto addasaṃ senāsanam asucinā makkhitaṃ,
 disvāna Ānandaṃ āmantesiṃ : kiṃ etaṃ Ānanda . . .
 (=§ 1, 2) . . . arahato asuci mucceyyā 'ti. ||2|| pañc' ime
 bhikkhave ādinavā mutṭhassatissa asampajānassa niddaṃ
 okkamayato: dukkhaṃ supati, dukkhaṃ paṭibujjhati, pāpa-
 kaṃ supinaṃ passati, devatā na rakkhanti, asuci muccati.
 ime kho bhikkhave pañca ādinavā mutṭhassatissa asampajā-
 nassa niddaṃ okkamayato. pañc' ime bhikkhave ānisamsā
 upatṭhitasatissa sampajānassa niddaṃ okkamayato: sukhaṃ
 supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati,
 devatā rakkhanti, asuci na muccati. ime kho bhikkhave
 pañca ānisamsā upatṭhitasatissa sampajānassa niddaṃ okka-
 mayato. anujānāmi bhikkhave kāyaguttiyā cīvaraguttiyā
 senāsanaguttiyā nisīdanānaṃ ti. ||3|| tena kho pana sama-
 yena atikhuddakaṃ nisīdanaṃ na sabbam senāsanam gopeti.
 bhagavato etaṃ atthaṃ ārocesum. anujānāmi bhikkhave
 yāvamahantaṃ paccattharaṇaṃ ākāṅkhati tāvamahantaṃ
 paccattharaṇaṃ kātun ti. ||4||16||

tena kho pana samayena āyasmato Ānandassa upajjhā-
 yassa āyasmato Belaṭṭhasāsissa thullakacchābādho hoti.
 tassa lasikāya cīvarāni kāye lagganti, tāni bhikkhū udakena
 temetvā-temetvā apakaḍḍhanti. addasa kho bhagavā senā-
 sanacārikaṃ āhiṇḍanto te bhikkhū tāni cīvarāni udakena
 temetvā-temetvā apakaḍḍhante, disvāna yena te bhikkhū
 ten' upasaṃkami, upasaṃkamitvā te bhikkhū etad avoca:
 kiṃ imassa bhikkhave bhikkhuno ābādho 'ti. imassa bhante

āyasmato thullakacchâbâdho, lasikāya cīvarāni kāye lagganti,
tāni mayam udakena temetvā-temetvā apakaḍḍhāmā 'ti. atha
kho bhagavā etasmim nidāne dhammikatham katvā bhikkhū
āmantesi: anujānāmi bhikkhave yassa kaṇḍu vā pilākā vā
assāvo vā thullakacchā vā âbâdho kaṇḍupaṭicchâdin ti.
||1||17||

atha kho Visâkhā Migâramâtā mukhapuñchanacolaka-
kam âdāya yena bhagavā ten' upasamkami, upasamkamitvā
bhagavantam abhivâdetvā ekamantam nisīdi, ekamantam
nisinnā kho Visâkhā Migâramâtā bhagavantam etad avoca:
paṭiganhātu me bhante bhagavā mukhapuñchanacolakam yam
mama assa dīgharattam hitāya sukhāyā 'ti. paṭiggahesi
bhagavā mukhapuñchanacolakam. atha kho bhagavā Visâ-
kham Migâramâtaram dhammiyā kathāya sandassesi . . .
sampahamsesi. atha kho Visâkhā Migâramâtā bhagavatā
dhammiyā kathāya sandassitā . . . sampahamsitā utthāyā-
sanā bhagavantam abhivâdetvā padakkhiṇam katvā pakkāmi.
atha kho bhagavā etasmim nidāne dhammikatham katvā
bhikkhū āmantesi: anujānāmi bhikkhave mukhapuñcha-
nacolakan ti. ||1||18||

tena kho pana samayena Rojo Mallo āyasmato Ânan-
dassa sahāyo hoti. Rojassa Mallassa khomapilotikā āyasmato
Ânandassa hatthe nikkhattā hoti āyasmato ca Ânandassa
khomapilotikāya attho hoti. bhagavato etam attham âroce-
sum. anujānāmi bhikkhave pañcah' aṅgehi samannâgatassa
vissâsam gahetum: sandiṭṭho ca hoti sambhatto ca âlapito
ca jīvati ca jānāti gahite me attamano bhavissatīti. anujā-
nāmi bhikkhave imehi pañcah' aṅgehi samannâgatassa vissā-
sam gahetun ti. ||1||19||

tena kho pana samayena bhikkhūnam paripunnam hoti
ticīvaram attho ca hoti parissāvanehi pi thavikāhi pi.
bhagavato etam attham ârocesum. anujānāmi bhikkhave
parikkhâracolakan ti. ||1|| atha kho bhikkhūnam etad
ahosi: yāni tāni bhagavatā anuññātāni ticīvaran ti vā vassi-
kasâtikā 'ti vā nisīdanan ti vā paccattharaṇan ti vā kaṇḍupa-

ticchādīti vā mukhapuññhanacolakan ti vā parikkhāracolakan ti vā, sabbāni tāni adhiṭṭhātabbāni nu kho udāhu vikappetabbānīti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave ticcivaraṃ adhiṭṭhātum na vikappetum, vassika-sātikam vassānam cātumāsam adhiṭṭhātum tato param vikappetum, nisīdanam adhiṭṭhātum na vikappetum, paccattaraṇam adhiṭṭhātum na vikappetum, kaṇḍupaṭicchādiṃ yāva ābādhā adhiṭṭhātum tato param vikappetum, mukhapuññhanacolakam adhiṭṭhātum na vikappetum, parikkhāracolakam adhiṭṭhātum na vikappetun ti. ||2||**20**||

atha kho bhikkhūnam etad ahosi: kittakam pacchimaṃ nu kho cīvaraṃ vikappetabban ti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave āyāmena atṭhaṅgulaṃ sugataṅgulaṃ caturaṅgulaṃ vitthatam pacchimaṃ cīvaraṃ vikappetun ti. tena kho pana samayena āyasmato Mahākassapassa paṃsukūlakato garuko hoti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave sutta lūkaṃ kātun ti. vikaṇṇo hoti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave vikaṇṇam uddharitun ti. sutta okiriyanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave anuvātaṃ paribhaṇḍam āropetun ti. tena kho pana samayena saṃghāṭiyā pattā lujjanti. bhagavato etam atthaṃ ārocesum. anujānāmi bhikkhave atṭhapadakaṃ kātun ti. ||1|| tena kho pana samayena aññatarassa bhikkhuno ticcivare kayiramāne sabbam chinnakam na ppahoti. anujānāmi bhikkhave dve chinnakāni ekam acchinnakan ti. dve chinnakāni ekam achinnakam na ppahoti. anujānāmi bhikkhave dve acchinnakāni ekam chinnakan ti. dve acchinnakāni ekam chinnakam na ppahoti. anujānāmi bhikkhave anvādhikam pi āropetum. na ca bhikkhave sabbam acchinnakam dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||2||**21**||

tena kho pana samayena aññatarassa bhikkhuno bahum cīvaraṃ uppannam hoti so ca taṃ cīvaraṃ mātāpitunnam dātukāmo hoti. bhagavato etam atthaṃ ārocesum. mātā-pitaro hi kho bhikkhave dadamāne kim vadeyyāma. anujā-

nāmi bhikkhave mâtâpitunnam dâtum. na ca bhikkhave saddhâdeyyam vinipâtetabbam. yo vinipâteyya, âpatti dukka-
tassâ 'ti. ||1|| **22** ||

tena kho pana samayena aññataro bhikkhu Andhavane
cīvaram nikkhipivā santaruttarena gāmaṃ piṇḍāya pāvīsi.
corā taṃ cīvaram avaharimsu. so bhikkhu duccolo hoti
lūkhacīvaro. bhikkhū evaṃ āhaṃsu : kissa tvam āvuso
duccolo lūkhacīvaro 'ti. idhāhaṃ āvuso Andhavane cīvaram
nikkhipivā santaruttarena gāmaṃ piṇḍāya pāvisim, corā
taṃ cīvaram avaharimsu, tenāhaṃ duccolo lūkhacīvaro 'ti.
bhagavato etam atthaṃ ārocesum. na bhikkhave santar-
uttarena gāmo pavisitabbo. yo paviseyya, âpatti dukka-
tassâ 'ti. ||1|| tena kho pana samayena āyasmā Ānando
asatiyā santaruttarena gāmaṃ piṇḍāya pāvīsi. bhikkhū
āyasmantaṃ Ānandaṃ etad avocum : nanu kho āvuso Ānanda
bhagavatā paññattaṃ na santaruttarena gāmo pavisitabbo 'ti.
kissa tvam āvuso santaruttarena gāmaṃ pavitṭho 'ti. saccam
āvuso bhagavatā paññattaṃ na santaruttarena gāmo pavisi-
tabbo 'ti, api cāhaṃ asatiyā pavitṭho 'ti. bhagavato etam
atthaṃ ārocesum. ||2|| pañc' ime bhikkhave paccayā saṃghā-
ṭiyā nikkhepāya : gilāno vā hoti, vassikasamketam vā hoti,
nadīpāraṃ gantum vā hoti, aggālagutti vihāro vā hoti, attha-
takāṭhinam vā hoti. ime kho bhikkhave pañca paccayā
saṃghāṭiyā nikkhepāya. pañc' ime bhikkhave paccayā
uttarāsaṅgassa antaravāsakassa nikkhepāya : gilāno vā . . .
atthatakaṭhinam vā hoti. ime kho bhikkhave pañca paccayā
uttarāsaṅgassa antaravāsakassa nikkhepāya. pañc' ime bhi-
kkhave paccayā vassikasāṭikāya nikkhepāya : gilāno vā hoti,
nissīmaṃ gantum vā hoti, nadīpāraṃ gantum vā hoti,
aggālagutti vihāro vā hoti, vassikasāṭikā akatā vā hoti vip-
pakatā vā. ime kho bhikkhave pañca paccayā vassikasāṭikāya
nikkhepāya 'ti. ||3|| **23** ||

tena kho pana samayena aññataro bhikkhu eko vassam
vasi. tattha manussā saṃghassa demā 'ti cīvarāni adamsu.
atha kho tassa bhikkhuno etad ahosi : bhagavatā paññattaṃ
eatuvaggo pacchimo saṃgho 'ti, ahaṃ c' amhi ekako, ime ca

manussā saṃghassa demā 'ti cīvarāni adamsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyā ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhagavato etam atthaṃ ārocesi. tuyh' eva bhikkhu tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||1|| idha pana bhikkhave bhikkhu eko vassaṃ vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tass' eva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||2|| tena kho pana samayena aññataro bhikkhu utukālaṃ eko vasi. tattha manussā saṃghassa demā 'ti cīvarāni adamsu. atha kho tassa bhikkhuno etad ahoṣi: bhagavatā paññattaṃ catuvaggo pacchimo saṃgho 'ti, ahaṃ c' amhi ekako, ime ca manussā saṃghassa demā 'ti cīvarāni adamsu. yaṃ nūnāhaṃ imāni saṃghikāni cīvarāni Sāvattthiṃ hareyyā ti. atha kho so bhikkhu tāni cīvarāni ādāya Sāvattthiṃ gantvā bhikkhūnaṃ etam atthaṃ ārocesi. bhikkhū bhagavato etam atthaṃ ārocesuṃ. anujānāmi bhikkhave sammukhībhūtena saṃghena bhājetuṃ. ||3|| idha pana bhikkhave bhikkhu utukālaṃ eko vasati. tattha manussā saṃghassa demā 'ti cīvarāni denti. anujānāmi bhikkhave tena bhikkhunā tāni cīvarāni adhiṭṭhātuṃ mayh' imāni cīvarānīti. tassa ce bhikkhave bhikkhuno taṃ cīvaraṃ anadhiṭṭhitena añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāne apātite kuse añño bhikkhu āgacchati, samako dātabbo bhāgo. tehi ce bhikkhave bhikkhūhi taṃ cīvaraṃ bhājiyamāne pātite kuse añño bhikkhu āgacchati, nākāmā dātabbo bhāgo 'ti. ||4|| tena kho pana samayena dve bhātukā therā āyasmā ca Isidāso āyasmā ca Isibhatto Sāvattthiyaṃ vassaṃ vutthā aññataraṃ gāmakāvāsaṃ agamaṃsu. manussā cirassāpi therā āgatā 'ti sacīvarāni bhattāni adamsu. āvāsikā bhikkhū there pucchimsu: imāni bhante saṃghikāni cīvarāni there āgamma uppannāni, sādīyissanti therā bhāgan ti. therā evaṃ āhaṃsu: yathā kho mayaṃ āvuso bhagavatā dhammaṃ desitaṃ ājānāma tumhākaṃ yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. ||5|| tena kho pana samayena tayo bhikkhū Rājagahe vassaṃ vasanti. tattha manussā saṃghassa demā 'ti cīvarāni denti. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi: bhagavatā

paññattam catuvaggo pacchimo saṃgho 'ti, mayam c' amhā tayo janā, ime ca manussā saṃghassa demā 'ti cīvarāni denti. katham nu kho amhehi paṭipajjitabban ti. tena kho pana samayena sambahulā therā āyasmā ca Nilavāsī āyasmā ca Sānavāsī āyasmā ca Gopako āyasmā ca Bhagu āyasmā ca Phalikasandāno Pāṭaliputte viharanti Kukkuṭārāme. atha kho te bhikkhū Pāṭaliputtam gantvā there pucchimsu. therā evam āhamsu: yathā kho mayam āvuso bhagavatā dhammam desitam ājānāma tumhākam yeva tāni cīvarāni yāva kaṭhinassa ubbhārāyā 'ti. || 6 || 24 ||

tena kho pana samayena āyasmā Upanando Sakya-putto Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsi. tattha bhikkhū cīvaram bhājetukāmā sannipatimsu. te evam āhamsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā aññam āvāsam agamāsi. tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu. te pi evam āhamsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā mahantam cīvarabhādikam ādāya punad eva Sāvattim paccāgacchi. || 1 || bhikkhū evam āhamsu: mahāpuñño 'si tvam āvuso Upananda, bahum te cīvaram uppannan ti. kuto me āvuso puñnam, idhāham āvuso Sāvatthiyam vassam vuttho aññataram gāmak-āvāsam agamāsim, tattha bhikkhū cīvaram bhājetukāmā sannipatimsu, te mam evam āhamsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti. āmāvuso sādīyissāmīti tato cīvarabhāgam gahetvā aññam āvāsam agamāsim, tattha pi bhikkhū cīvaram bhājetukāmā sannipatimsu, te pi mam evam āhamsu: imāni kho āvuso saṃghikāni cīvarāni bhājiyissanti, sādīyissasi bhāgan ti, āmāvuso sādīyissāmīti tato pi cīvarabhāgam gahetvā aññam

āvāsaṃ agamāsim, tattha pi bhikkhū cīvaraṃ bhājetukāmaṃ sannipatiṃsu, te pi maṃ evaṃ āhaṃsu : imāni . . . sādīyissāmi tato pi cīvarabhāgaṃ aggahesiṃ, evaṃ me bahū cīvaraṃ uppannaṃ ti. ||2|| kiṃ pana tvāṃ āvuso Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissāti. evaṃ āvuso 'ti. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti : kathaṃ hi nāma āyasmā Upanando Sakya-putto aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissāti. bhagavato etaṃ atthaṃ ārocesuṃ. saccaṃ kira tvāṃ Upananda aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyīti. saccaṃ bhagavā. vigarahi buddho bhagavā : kathaṃ hi nāma tvāṃ moghapurisa aññatra vassaṃ vuttho aññatra cīvarabhāgaṃ sādīyissasi. n' etaṃ moghapurisa appasannānaṃ vā pasādāya pasannānaṃ vā bhiyyobhāvāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi : na bhikkhave aññatra vassaṃ vutthena aññatra cīvarabhāgo sādītabbo. yo sādīyeyya, āpatti dukkaṭassā 'ti. ||3|| tena kho pana samayena āyasmā Upanando Sakya-putto eko dvīsu āvāsesu vassaṃ vasi evaṃ me bahū cīvaraṃ uppajjissatīti. atha kho tesāṃ bhikkhūnaṃ etaḍ aho si : kathaṃ nu kho āyasmato Upanandassa Sakya-puttassa cīvarapaṭiviso dātabbo 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. detha bhikkhave moghapurisassa ekādhippāyaṃ. idha pana bhikkhave bhikkhu eko dvīsu āvāsesu vassaṃ vasati evaṃ me bahū cīvaraṃ uppajjissatīti. sace amutra upaḍḍhaṃ amutra upaḍḍhaṃ vasati, amutra upaḍḍho amutra upaḍḍho cīvarapaṭiviso dātabbo, yattha vā pana bahutaraṃ vasati tato cīvarapaṭiviso dātabbo 'ti. ||4||25||

tena kho pana samayena aññatarassa bhikkhuno kucchivikārabādho hoti, so sake muttakarīse palipanno seti. atha kho bhagavā āyasmatā Ānandena pacchāsamaṇena senāsana-cārikāṃ āhiṇḍanto yena tassa bhikkhuno vihāro ten' upasaṃkami. addasa kho bhagavā taṃ bhikkhuṃ sake muttakarīse palipannaṃ sayamaṇaṃ, disvāna yena so bhikkhu ten' upasaṃkami, upasaṃkamitvā taṃ bhikkhuṃ etaḍ avoca : kiṃ te bhikkhu ābādho 'ti. kucchivikāro me bhagavā 'ti. atthi pana te bhikkhu upaṭṭhāko 'ti. n' atthi bhagavā

'ti. kissa tam bhikkhū na upatthentīti. aham kho bhante bhikkhūnam akārako, tena maṃ bhikkhū na upatthentīti. ||1|| atha kho bhagavā āyasmantaṃ Ānandaṃ āmantesi: gacchānanda udakaṃ āhara, imaṃ bhikkhuṃ nahāpessāmā 'ti. evaṃ bhante 'ti kho āyasmā Ānando bhagavato paṭisunivā udakaṃ āharitvā bhagavā udakaṃ āsiñci āyasmā Ānando paridhovi, bhagavā sīsato aggahesi āyasmā Ānando pādato uccāretvā mañcake nipātesuṃ. ||2|| atha kho bhagavā etasmiṃ nidāne etasmiṃ pakaraṇe bhikkhusamghaṃ sannipātāpetvā bhikkhū paṭipucchi: atthi bhikkhave amukasmim vihāre bhikkhu gilāno 'ti. atthi bhagavā 'ti. kim tassa bhikkhave bhikkhuno ābādho 'ti. tassa bhante āyasmato kucchivikārābādho 'ti. atthi pana bhikkhave tassa bhikkhuno upatthāko 'ti. n' atthi bhagavā 'ti. kissa tam bhikkhū na upatthentīti. eso bhante bhikkhu bhikkhūnam akārako, tena tam bhikkhū na upatthentīti. n' atthi te bhikkhave mātā n' atthi pitā ye te upatthaheyyuṃ. tumhe ce bhikkhave aññamaññaṃ na upatthahissatha atha ko carahi upatthahissati. yo bhikkhave maṃ upatthaheyya so gilānaṃ upatthaheyya. ||3|| sace upajjhāyo hoti upajjhāyena yāvajīvaṃ upatthātabbo, vutthānassa āgametabbam. sace ācariyo hoti ācariyena yāvajīvaṃ upatthātabbo, vutthānassa āgametabbam. sace saddhivihāriko hoti . . . sace antevāsiko hoti . . . sace samānupajjhāyako hoti . . . sace samānācariyako hoti samānācariyakena yāvajīvaṃ upatthātabbo, vutthānassa āgametabbam. sace na hoti upajjhāyo vā ācariyo vā saddhivihāriko vā antevāsiko vā samānupajjhāyako vā samānācariyako vā samghena upatthātabbo. no ce upatthaheyya, āpatti dukkaṭassa. ||4|| pañcahi bhikkhave aṅgehi samannāgato gilāno dupatthāko hoti: asappāyakārī hoti, sappāye mattaṃ na jānāti, bhesajjaṃ na paṭisevitā hoti, atthakāmassa gilānupatthākassa yathābhūtaṃ ābādhaṃ nāvikkattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti ttiṭṭaṃ vā ttiṭṭo 'ti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ anadhivāsakajātiko hoti. imehi kho bhikkhave pañcah' aṅgehi samannāgato gilāno dupatthāko hoti. ||5|| pañcahi

bhikkhave aṅgehi samannāgato gilāno supatṭhāko hoti : sappāyakārī hoti, sappāye mattaṃ jānāti, bhesajjaṃ paṭisevitā hoti, atthakāmassa gilānupatṭhākassa yathābhūtaṃ ābādhaṃ āvikattā hoti abhikkamantaṃ vā abhikkamatīti paṭikkamantaṃ vā paṭikkamatīti ṭhitaṃ vā ṭhito 'ti, uppannānaṃ sārīrikānaṃ vedanānaṃ dukkhānaṃ tibbānaṃ kharānaṃ kaṭukānaṃ asātānaṃ amanāpānaṃ pāṇaharānaṃ adhivāsakajātiko hoti. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato gilāno supatṭhāko hoti. ||6|| pañcahi bhikkhave aṅgehi samannāgato gilānupatṭhāko nālaṃ gilānaṃ upatṭhātuṃ : na paṭibalo hoti bhesajjaṃ vidhātuṃ, sappāyāsappāyaṃ na jānāti asappāyaṃ upanāmeti sappāyaṃ apanāmeti, āmisantaro gilānaṃ upatṭhāti no mettacitto, jegucchi hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīhātuṃ, na paṭibalo hoti gilānaṃ kālena kālaṃ dhammiyā kathāya sandassetuṃ . . . sampahaṃsetuṃ. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato gilānupatṭhāko nālaṃ gilānaṃ upatṭhātuṃ. ||7|| pañcahi bhikkhave aṅgehi samannāgato gilānupatṭhāko alaṃ gilānaṃ upatṭhātuṃ : paṭibalo hoti bhesajjaṃ samvidhātuṃ, sappāyāsappāyaṃ jānāti asappāyaṃ apanāmeti sappāyaṃ upanāmeti, mettacitto gilānaṃ upatṭhāti no āmisantaro, ajegucchi hoti uccāraṃ vā passāvaṃ vā kheḷaṃ vā vantaṃ vā nīhātuṃ, paṭibalo hoti gilānaṃ kālena kālaṃ dhammiyā kathāya sandassetuṃ . . . sampahaṃsetuṃ. imehi kho bhikkhave pañcaḥ' aṅgehi samannāgato gilānupatṭhāko alaṃ gilānaṃ upatṭhātuṃ ti. ||8||26||

tena kho pana samayena dve bhikkhū Kosalesu janapadesu addhānamaggapaṭipannā honti. te aññātaraṃ āvasaṃ upagacchimsu, tattha aññātaro bhikkhu gilāno hoti. atha kho tesāṃ bhikkhūnaṃ etad ahoṣi : bhagavatā kho āvuso gilānupatṭhānaṃ vaṇṇitaṃ, handa mayaṃ āvuso imaṃ bhikkhuṃ upatṭhahemā 'ti, te taṃ upatṭhahimsu. so tehi upatṭhahiyamāno kālaṃ akāsi. atha kho te bhikkhū tassa bhikkhuno pattaṭṭhāraṃ ādāya Sāvattimaṃ gantvā bhagavato etam atthaṃ ārocesuṃ. ||1|| bhikkhussa bhikkhave kālaṃ kate samgho sāmī pattaṭṭhāre. api ca gilānupatṭhākā bahūpakārā. anujānāmi bhikkhave samghena ticāvaraṃ

ca pattam ca gilānupatṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbāṃ : tena gilānupatṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacaṇiyo : itthannāmo bhante bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : supātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. yadi saṃghassa pattakallāṃ saṃgho imaṃ ticivaraṃ ca pattam ca gilānupatṭhākānaṃ dadeyya. esā ñatti. supātu me bhante saṃgho. itthannāmo bhikkhu kālaṃ kato, idaṃ tassa ticivaraṃ ca patto ca. saṃgho imaṃ ticivaraṃ ca pattam ca gilānupatṭhākānaṃ deti. yassāyasmato khamati imassa ticivarassa ca pattassa ca gilānupatṭhākānaṃ dānaṃ so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnam idaṃ saṃghena ticivaraṃ ca patto ca gilānupatṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||2|| tena kho pana samayena aññataro sāmaṇero kālaṃ kato hoti. bhagavato etaṃ atthaṃ ārocesum. sāmaṇerassa bhikkhave kālaṃ kate saṃgho sāmī pattacivare. api ca gilānupatṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena civaraṃ ca pattam ca gilānupatṭhākānaṃ dātum. evaṃ ca pana bhikkhave dātabbāṃ : tena gilānupatṭhākena bhikkhunā saṃghaṃ upasaṃkamitvā evaṃ assa vacaṇiyo : itthannāmo bhante sāmaṇero kālaṃ kato, idaṃ tassa civaraṃ ca patto cā 'ti. vyattena bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : supātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa civaraṃ ca patto ca. yadi saṃghassa pattakallāṃ, saṃgho imaṃ civaraṃ ca pattam ca gilānupatṭhākānaṃ dadeyya. esā ñatti. supātu me bhante saṃgho. itthannāmo sāmaṇero kālaṃ kato, idaṃ tassa civaraṃ ca patto ca. saṃgho imaṃ civaraṃ ca pattam ca gilānupatṭhākānaṃ deti. yassāyasmato khamati imassa civarassa ca pattassa ca gilānupatṭhākānaṃ dānaṃ so tuṇh' assa, yassa na kkhamati so bhāseyya. dinnam idaṃ saṃghena civaraṃ ca patto ca gilānupatṭhākānaṃ. khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti. ||3|| tena kho pana samayena aññataro bhikkhu ca sāmaṇero ca gilānaṃ upatṭhahimsu. so tehi upatṭhahiyamāno kālaṃ akāsi. atha kho tassa gilānupatṭhākassa bhikkhuno etad

ahosi : katham nu kho gilānupaṭṭhākassa sāmaṇerassa cīvarapaṭiviso dātabbo 'ti. bhagavato etam attham ārocesum. anujānāmi bhikkhave gilānupaṭṭhākassa sāmaṇerassa samakam pāṭivisaṃ dātun ti. ||4|| tena kho pana samayena aññataro bhikkhu bahubhaṇḍo bahuparikkhāro kalam kato hoti. bhagavato etam attham ārocesum. bhikkhussa bhikkhave kalam kate saṃgho sāmī pattacīvare. api ca gilānupaṭṭhākā bahūpakārā. anujānāmi bhikkhave saṃghena ticīvaram ca pattam ca gilānupaṭṭhākānaṃ dātum, yaṃ tattha lahubhaṇḍaṃ lahuparikkhāraṃ taṃ sammukhībhūtena saṃghena bhājetum, yaṃ tattha garubhaṇḍaṃ garuparikkhāraṃ taṃ āgatānāgatassa cātuddisassa saṃghassa avissajjikam avebhaṅgikaṃ ti. ||5|| **27** ||

tena kho pana samayena aññataro bhikkhu naggo hutvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : bhagavā hi bhante anekapariyāyena appicchassa santuṭṭhassa sallekhassa dhutassa pāsādikassa apacayassa viriyārambhassa vannaṇādī. idaṃ bhante naggiyaṃ anekapariyāyena appicchatāya santuṭṭhiyā sallekhāya dhutattāya pāsādikatāya apacayāya viriyārambhāya saṃvattati. sādhu bhante bhagavā bhikkhūnaṃ naggiyaṃ anujānātū 'ti. vigarahi buddho bhagavā : ananucchaviyaṃ moghapurisa ananulomikaṃ appaṭirūpaṃ assāmaṇakaṃ akappiyaṃ akaraṇīyaṃ. katham hi nāma tvaṃ moghapurisa naggiyaṃ titthiyasamādanāṃ samādiyissasi. n' etam moghapurisa appasannānaṃ vā pasādāya. vigarahitvā dhammikatham katvā bhikkhū āmantesi : na bhikkhave naggiyaṃ titthiyasamādanāṃ samādiyitabbaṃ. yo samādiyeyya, āpatti thullaccayassā 'ti. ||1|| tena kho pana samayena aññataro bhikkhu kusacīraṃ nivāsetvā — la — vākaśīraṃ nivāsetvā, phalakacīraṃ nivāsetvā, kesakambalaṃ nivāsetvā, vālakambalaṃ nivāsetvā, ulūkapakkhaṃ nivāsetvā — la — ajinakkhipaṃ nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam etad avoca : bhagavā bhante anekapariyāyena appicchassa . . . vannaṇādī. idaṃ bhante ajinakkhipaṃ anekapariyāyena appicchatāya . . . saṃvattati. sādhu

bhante bhagavā bhikkhūnaṃ ajinakkhipaṃ anujānātū 'ti. vigarahi . . . akaraṇīyaṃ. kathaṃ hi nāma tvam moghapurisa ajinakkhipaṃ titthiyadhajam dhāressasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave ajinakkhipaṃ titthiyadhajam dhāretabbaṃ. yo dhāreyya, āpatti thullaccayassā 'ti. ||2|| tena kho pana samayena aññatara bhikkhu akkānālaṃ nivāsetvā — la — potthakaṃ nivāsetvā yena bhagavā ten' upasaṃkami, upasaṃkamtvā bhagavantam etad avoca: bhagavā bhante aneka-pariyāyena appicchassa . . . vaṇṇavādī. ayaṃ bhante potthako anekapariyāyena appicchatāya . . . samvattati. sādhu bhante bhagavā bhikkhūnaṃ potthakaṃ anujānātū 'ti. vigarahi . . . akaraṇīyaṃ. kathaṃ hi nāma tvam moghapurisa potthakaṃ nivāsessasi. n' etaṃ moghapurisa appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave potthako nivāsetabbo. yo nivāseyya, āpatti dukkaṭassā 'ti. ||3|| **28** ||

tena kho pana samayena chabbaggiyā bhikkhū sabbanīlakāni cīvarāni dhārenti, sabbapītakāni cīvarāni dhārenti, sabbalohitakāni cīvarāni dhārenti, sabbamañjeṭṭhakāni cīvarāni dhārenti, sabbakaṇhāni cīvarāni dhārenti, sabbamahāraṅgarattāni cīvarāni dhārenti, sabbamahānāmarattāni cīvarāni dhārenti, acchinnadasāni cīvarāni dhārenti, dīghadasāni cīvarāni dhārenti, pupphadasāni cīvarāni dhārenti, phaṇadasāni cīvarāni dhārenti, kaṇḍukaṃ dhārenti, tirīṭakaṃ dhārenti, veṭṭhanaṃ dhārenti. manussā ujjhāyanti khīyanti vipācenti: seyyathāpi gihī kāmabhogino 'ti. bhagavato etaṃ atthaṃ ārocesuṃ. na bhikkhave sabbanīlakāni cīvarāni dhāretabbāni, na sabbapītakāni cīvarāni dhāretabbāni . . . na kaṇḍukaṃ dhāretabbaṃ, na tirīṭakaṃ dhāretabbaṃ, na veṭṭhanaṃ dhāretabbaṃ. yo dhāreyya, āpatti dukkaṭassā 'ti. ||1|| **29** ||

tena kho pana samayena vassaṃ vutthā bhikkhū anuppanne

cīvare pakkamanti pi, vibbhamanti pi, kâlam pi karonti, sâmaṇerâpi paṭijānanti, sikkhaṃ paccakkhâtakâpi paṭijānanti, antimavatthum ajjhâpannakâpi paṭijānanti, ummattakâpi p., khittacittâpi p., vedanattâpi p., âpattiya adassane ukkhittakâpi p., âpattiya appaṭikamme ukkhittakâpi p., pâpikâya diṭṭhiya appaṭinissagge ukkhittakâpi p., paṇḍakâpi p., theyyasamvâsakâpi p., titthiyapakkantakâpi p., tiracchâna-gatâpi p., mâtughâtakâpi p., pitughâtakâpi p., arahantaghâtakâpi p., bhikkhunîdûsakâpi p., saṃghabhedakâpi p., lohituppâdakâpi p., ubhatovyañjanakâpi paṭijānanti. bhagavato etam atthaṃ ârocesum. ||1|| idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare pakkamati. sante paṭirûpe gâhake dâtabbam. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare vibbhamati, kâlam karoti, sâmaṇero paṭijānâti, sikkhaṃ paccakkhâtakâpi paṭijānâti, antimavatthum ajjhâpannako paṭijānâti. saṃgho sâmi. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare ummattako paṭijānâti, . . . pâpikâya diṭṭhiya appaṭinissagge ukkhittako paṭijānâti. sante paṭirûpe gâhake dâtabbam. idha pana bhikkhave vassaṃ vuttho bhikkhu anuppanne cīvare paṇḍako paṭijānâti, . . . ubhatovyañjanako paṭijānâti. saṃgho sâmi. ||2|| idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhâjite pakkamati. sante paṭirûpe gâhake dâtabbam. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhâjite vibbhamati, . . . antimavatthum ajjhâpannako paṭijānâti. saṃgho sâmi. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhâjite ummattako paṭijānâti, . . . pâpikâya diṭṭhiya appaṭinissagge ukkhittako paṭijānâti. sante paṭirûpe gâhake dâtabbam. idha pana bhikkhave vassaṃ vuttho bhikkhu uppanne cīvare abhâjite paṇḍako paṭijānâti . . . ubhatovyañjanako paṭijānâti. saṃgho sâmi. ||3|| idha pana bhikkhave vassaṃ vutthânāṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti ekasmiṃ pakkhe cīvaraṃ denti saṃghassa demā 'ti. saṃghass' ev' etam. idha pana bhikkhave vassaṃ vutthânāṃ bhikkhūnaṃ anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakaṃ denti, tasmīṃ yeva pakkhe cīvaraṃ denti

saṃghassa demā 'ti. saṃghass' ev' etam. ||4|| idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakam denti ekasmiṃ pakkhe cīvaram denti pakkhassa demā 'ti. pakkhass' ev' etam. idha pana bhikkhave vassam vutthānam bhikkhūnam anuppanne cīvare saṃgho bhijjati. tattha manussā ekasmiṃ pakkhe udakam denti, tasmīṃ yeva pakkhe cīvaram denti pakkhassa demā 'ti. pakkhass' ev' etam. ||5|| idha pana bhikkhave vassam vutthānam bhikkhūnam uppanne cīvare abhājite saṃgho bhijjati. sabbesam samakam bhājetabban ti. ||6|| **30** ||

tena kho pana samayena āyasmā Revato aññatarassa bhikkhuno hatthe āyasmato Sāriputtassa cīvaram pāhesi imam cīvaram therassa dehīti. atha kho so bhikkhu antarā magge āyasmato Revatassa vissāsā tam cīvaram aggahesi. atha kho āyasmā Revato āyasmatā Sāriputtena samāgantvā pucchi : aham bhante therassa cīvaram pāhesim, sampattam tam cīvaran ti. nāham tam āvuso cīvaram passāmīti. atha kho āyasmā Revato tam bhikkhum etad avoca : aham āvuso āyasmato hatthe therassa cīvaram pāhesim, kham tam cīvaran ti. aham bhante āyasmato vissāsā tam cīvaram aggahesin ti. bhagavato etam attham ārocesum. ||1|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram paṇṇati imam cīvaram itthannāmassa dehīti. so antarā magge yo paṇṇati tassa vissāsā gaṇhāti, suggahitam. yassa paṇṇiyati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram paṇṇati imam cīvaram itthannāmassa dehīti. so antarā magge yassa paṇṇiyati tassa vissāsā gaṇhāti, duggahitam. yo paṇṇati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehīti. so antarā magge suṇāti yo paṇṇati so kalam kato 'ti. tassa matakacīvaram adhiṭṭhāti, svādhīṭṭhitam. yassa paṇṇiyati tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu : . . . dehīti. so antarā magge suṇāti yassa paṇṇiyati so kalam kato 'ti. tassa matakacīvaram adhiṭṭhāti, dvādhīṭṭhitam. yo paṇṇati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dehīti.

so antarā magge suṇāti ubho kâlam katā 'ti. yo paṇināti tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yassa paṇiyyati tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. ||2|| idha pana bhikkhave bhikkhu bhikkhussa hatthe cīvaram paṇināti imam cīvaram itthannāmassa dammīti. so antarā magge yo paṇināti tassa vissāsā gaṇhāti, duggahitam. yassa paṇiyyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge yassa paṇiyyati tassa vissāsā gaṇhāti, suggahitam. yo paṇināti tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yo paṇināti so kâlam kato 'ti. tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa paṇiyyati tassa vissāsā gaṇhāti, suggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti yassa paṇiyyati so kâlam kato 'ti. tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. yo paṇināti tassa vissāsā gaṇhāti, duggahitam. idha pana bhikkhave bhikkhu . . . dammīti. so antarā magge suṇāti ubho kâlam katā 'ti. yo paṇināti tassa matakacivaram adhiṭṭhāti, dvādhiṭṭhitam. yassa paṇiyyati tassa matakacivaram adhiṭṭhāti, svādhiṭṭhitam. ||3|| **31** ||

aṭṭh' imā bhikkhave mâtikā cīvarassa uppādāya: sīmāya deti, katikāya deti, bhikkhāpaññattiyā deti, saṃghassa deti, ubhatoṣaṃghassa deti, vassaṃ vutthasaṃghassa deti, ādissa deti, puggalassa deti. sīmāya deti: yāvatikā bhikkhū antosiṃmagatā tehi bhājetabbam. katikāya deti: sambahulā āvāsā samānalābhā honti, ekasmiṃ āvāse dinne sabbattha dinnam hoti. bhikkhāpaññattiyā deti: yattha saṃghassa dhuvakārā kariyanti tattha demā 'ti. saṃghassa deti: sammukhībhūtena saṃghena bhājetabbam. ubhatoṣaṃghassa deti: bahukāpi bhikkhū honti ekā bhikkhunī hoti, upaḍḍham dātābbam. bahukāpi bhikkhuniyo honti eko bhikkhu hoti, upaḍḍham dātābbam. vassaṃ vutthasaṃghassa deti: yāvatikā bhikkhū tasmīṃ āvāse vassaṃ vutthā tehi bhājetabbam. ādissa deti: yāguyā vā bhatte vā khādaniye vā cīvare vā senāsane vā bhesajje

vā. puggalassa deti : imam cīvaram itthannāmassa dammī-
ti. ||1|| **32** ||

cīvarakkhandhakam aṭṭhamam.

imamhi khandhake vatthu channavuti. tassa uddānam :

- Rājagahako negamo disvā Vesāliyam gaṇi
puna Rājagaham gantvā rañño tam paṭivedayi. |
putto Sālavatikāya Abhayassa hi atrajo
jīvatiti kumārena samkhāto Jīvako iti. |
so hi Takkasilam gantvā uggahetvā mahābhisso
sattavassikaābādham natthukammena nāsayi, |
rañño bhagandalābādham ālepena apākaddhi,
mamaṃ ca itthāgāram ca buddhasamgham c' upaṭṭhaha. |
Rājagahako ca seṭṭhi, antagaṇṭhitikicchitam,
5 Pajjotassa mahārogaṃ ghatapānena nāsayi. |
adhikāram ca, Siveyyam, abhisannam sinehati,
tīṇi uppalahatthena samatimsavirecanam. |
pakatattam varam yāci, Siveyyam ca paṭiggahi,
cīvaram ca gihidānam anuññāsi tathāgato. |
Rājagahe janapade bahum uppajji cīvaram.
pāvāro, kosikam c' eva, kojavo, adḍhakāsikam, |
uccāvaca ca, santutṭhi, nāgames' āgamesu ca,
paṭhamam pacchā, sadisā, katikā ca, paṭiharum, |
bhaṇḍāgāram, aguttam ca, vutṭhāpenti tath' eva ca,
10 ussannam, kolāhalam ca, katham bhāje, katham dade, |
sak'-ātirekabhāgena, paṭiviso katham dade,
chakanena, sītunhi ca, uttaritum, na jānare, |
oropento, bhājanam ca, pātiyā ca, chamāya ca,
upacikā, majjhe, jiranti, ekato, patthinnena ca, |
pharus' āchinn'-accibandhā, addasāsi ubhaṇḍite,
vīmamsitvā Sakyamuni anuññāsi ticīvaram, |
aññena atirekena, uppajji, chiddam eva ca,
cātuddīpo, varam yāci dātum vassikasāṭikam |
āgantū-gamī-gilānam upaṭṭhākam ca bhesajjam
15 dhuvam udakasāṭim ca, paṇitam, atikhuddakam, |
thullakacchu, mukham, khomam, paripuṇṇam, adhiṭṭhā-
nam,
pacchimam, kato garuko, vikaṇṇo, suttam okiri, |

lujjanti, na ppahonti ca, anvādhikaṃ, bahūni ca,
 Andhavane, asatīyā, eko vassaṃ, utumhi ca,|
 dve bhātukā, Rājagahe, Upanando, puna dvisu,
 kucchivikāro, gilāno ubho e' eva, gilāyanā,|
 naggā, kusā, vākacīraṃ, phalako, kesakambalaṃ,
 vāla-ulūkapakkhaṃ ca, ajiṇaṃ, akkanālaṃ ca,|
 potthakaṃ, nīla-pītaṃ ca, lohitaṃ, mañjetthēna ca,
 20 kaṇhā, mahāraṅga-nāma, acchinnadasikā tathā,|
 dīgha-puppha-phaṇadasā, kañcu-tirīta-veṭhanaṃ,
 anuppanne pakkamati, saṃgho bhijjati tāvade,|
 pakkhe dadanti, saṃghassa, āyasmā Revato pahi,
 vissāsagāh', ādhiṭṭhāti, aṭṭha cīvaramātikā 'ti.

MAHĀVAGGA.

IX.

Tena samayena buddho bhagavā Campāyaṃ viharati Gaggarāya pokkharaniyā tīre. tena kho pana samayena Kāsīsu janapadesu Vāsabhaḡāmo nāma hoti, tattha Kassapagotto nāma bhikkhu āvāsiko hoti tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyumaṃ āgatā ca pesalā bhikkhū phāsu vihareyyumaṃ ayaṃ ca āvāso vuddhiṃ virūhiṃ vepullaṃ āpajjeyyā 'ti. tena kho pana samayena sambahulā bhikkhū Kāsīsu cārikaṃ caramānā yena Vāsabhaḡāmo tad avasarumaṃ. addasa kho Kassapagotto bhikkhu te bhikkhū dūrato 'va āgacchante, disvāna āsanamaṃ paññāpesi pādodakamaṃ pādapiṭṭhamaṃ pādakathalikaṃ upanikkhipi paccuggantvā pattacīvaram paṭiggahehi pāniyena āpucchi nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesamaṃ āgantukānaṃ bhikkhūnaṃ etad ahoṣi: bhaddako kho ayaṃ āvuso āvāsiko bhikkhu, nahāne ussukkaṃ karoti ussukkaṃ pi karoti yāguyā khādaniye bhattasmiṃ, handa mayaṃ āvuso idh' eva Vāsabhaḡāme nivāsaṃ kappemā 'ti. atha kho te āgantukā bhikkhū tatth' eva Vāsabhaḡāme nivāsaṃ kappesumaṃ. ||1|| atha kho Kassapagottassa bhikkhuno etad ahoṣi: yo kho imesaṃ āgantukānaṃ bhikkhūnaṃ āgantukakilamatho so paṭippassaddho, ye p' ime gocare appakataññuno te dān' ime gocare pakataññuno. dukkaraṃ kho pana parakulesu yāvajivaṃ ussukkaṃ kātumaṃ viññatti ca manussānaṃ amanāpā. yaṃ nūnāhaṃ na ussukkaṃ kareyyaṃ yāguyā khādaniye bhattasmiṃ ti. so na ussukkaṃ akāsi yāguyā khādaniye bhattasmiṃ. atha kho tesamaṃ āgantukānaṃ bhi-

kkhūnaṃ etad ahoṣi : pubbe khv āyaṃ āvuso āvāsiko bhikkhu nahāne ussukkaṃ akāsi ussukkaṃ pi akāsi yāguyā khādaniye bhattasmiṃ, so dān' āyaṃ na ussukkaṃ karoti yāguyā khādaniye bhattasmiṃ. dutṭho dān' āyaṃ āvuso āvāsiko bhikkhu, handa mayaṃ āvuso āvāsikaṃ bhikkhū ukkhipāma 'ti. ||2|| atha kho te āgantukā bhikkhū sannipatitvā Kassapagottaṃ bhikkhū etad avocum : pubbe kho tvaṃ āvuso nahāne ussukkaṃ karosi ussukkaṃ pi karosi yāguyā khādaniye bhattasmiṃ, so dāni tvaṃ na ussukkaṃ karosi yāguyā khādaniye bhattasmiṃ. āpattiṃ tvaṃ āvuso āpanno, passas' etaṃ āpattiṃ ti. n' atthi me āvuso āpatti yā ahaṃ passeyyā ti. atha kho te āgantukā bhikkhū Kassapagottaṃ bhikkhū āpattiyaṃ adassane ukkhipimsu. atha kho Kassapagottassa bhikkhuno etad ahoṣi : ahaṃ kho etaṃ na jānāmi āpatti vā eṣā anāpatti vā āpanno c' amhi anāpanno vā ukkhitto c' amhi anukkhitto vā dhammikenā vā adhammikenā vā kuppena vā akuppena vā ṭhānārahena vā atṭhānārahena vā. yaṃ nūnāhaṃ Campaṃ gantvā bhagavantaṃ etaṃ atthaṃ puccheyyā ti. ||3|| atha kho Kassapagotto bhikkhu senāsaṇaṃ saṃsāmetvā pattaṭṭhāraṃ ādāya yena Campā tena pakkāmi, anupubbena yena Campā yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ācinnāṃ kho paṇ' etaṃ buddhānaṃ bhagavantaṇaṃ āgantukehi bhikkhūhi saddhiṃ paṭisaṃmoditum. atha kho bhagavā Kassapagottaṃ bhikkhū etad avoca : kacci bhikkhu khamāṇiyaṃ, kacci yāpaṇiyaṃ, kacci appakilamathena addhānaṃ āgato, kuto ca tvaṃ bhikkhu āgacchasīti. khamāṇiyaṃ bhagavā, yāpaṇiyaṃ bhagavā, appakilamathena cāhaṃ bhante addhānaṃ āgato. ||4|| atthi bhante Kāsiṃ janapadesu Vāsabhagāmo nāma, tatthāhaṃ bhagavā āvāsiko tantibaddho ussukkaṃ āpanno kinti anāgatā ca pesalā bhikkhū āgaccheyyūṃ āgatā ca pesalā bhikkhū phāsu vihareyyūṃ ayaṃ ca āvāso vuddhiṃ virūḷhiṃ vepullaṃ āpajjeyyā 'ti. atha kho bhante sambahulā bhikkhū Kāsiṃ cārikaṃ caramānā yena Vāsabhagāmo tad avasarūṃ. addasaṃ kho ahaṃ bhante bhikkhū dūrato 'va āgacchante, disvāna āsaṇaṃ paññāpesiṃ . . . atha kho tesāṃ bhante āgantukānaṃ bhikkhūnaṃ etad ahoṣi : bhaddako . . . atha

kho te bhante āgantukā bhikkhū tatth' eva Vāsabhaḡāme nivāsaṃ kappesum. tassa mayhaṃ bhante etad ahoṣi: yo kho . . . bhattasmin ti. so kho ahaṃ bhante na ussukkaṃ akāsiṃ . . . atha kho tesāṃ bhante āgantukānaṃ . . . nahāne ussukkaṃ karoti ussukkaṃ pi karoti yāguyā khā-daniye bhattasmiṃ, so dān' āyaṃ na ussukkaṃ karoti . . . atha kho te bhante āgantukā bhikkhū sannipatitvā maṃ etad avocum: pubbe kho . . . passeyyan ti. atha kho te bhante āgantukā bhikkhū maṃ āpattiyā adassane ukkhipimsu. tassa mayhaṃ bhante etad ahoṣi: ahaṃ kho . . . puccheyyan ti. tato ahaṃ bhagavā āgacchāmi. ||5|| anāpatti esā bhikkhu n' esā āpatti, anāpanno 'si na 'si āpanno, anukkhitto 'si na 'si ukkhitto, adhammikenā 'si kammaṇa ukkhitto kuppēna atṭhā-nārahena. gaccha tvaṃ bhikkhu tatth' eva Vāsabhaḡāme nivāsaṃ kappēhīti. evaṃ bhante 'ti kho Kassapaḡotto bhikkhu bhagavato paṭisunitvā utṭhāyāsanaṃ bhagavantāṃ abhivādetvā padakkhiṇaṃ katvā yena Vāsabhaḡāmo tena pakkāmi. ||6|| atha kho tesāṃ āgantukānaṃ bhikkhūnaṃ ahuḍ eva kukkuccaṃ ahu vippaṭisāro: alābhā vata no na vata no lābhā, dulladdhaṃ vata no na vata no suladdhaṃ, ye mayāṃ suddhaṃ bhikkhūṃ anāpattikaṃ avatthusmiṃ akā-raṇe ukkhipimhā. handa mayāṃ āvuso Campaṃ gantvā bhagavato santike accayaṃ accayato desema 'ti. atha kho te āgantukā bhikkhū senāsanaṃ saṃsāmetvā pattacīvaram ādāya yena Campā tena pakkamimsu, anupubbena yena Campā yena bhagavā ten' upasaṃkamimsu, upasaṃkamitvā bhaga-vantaṃ abhivādetvā ekamantaṃ nisīdimsu. āciṇṇaṃ kho . . . paṭisaṃmoditum. atha kho bhagavā te bhikkhū etad avoca: kacci bhikkhave khamanīyaṃ, kacci yāpanīyaṃ, kacci appakīlamathena addhānaṃ āgatā, kuto ca tumhe bhikkhave āgacchathā 'ti. khamanīyaṃ bhagavā, yāpanīyaṃ bhagavā, appakīlamathena ca mayāṃ bhante addhā-naṃ āgatā. atthi bhante Kāsīsu janapadesu Vāsabha-ḡāmo nāma, tato mayāṃ bhagavā āgacchāmi 'ti. ||7|| tumhe bhikkhave āvāsikaṃ bhikkhūṃ ukkhipitthā 'ti. evaṃ bhante 'ti. kismiṃ bhikkhave vatthusmiṃ kā-raṇe 'ti. avatthusmiṃ bhagavā akāraṇe 'ti. vīgarahi buddho bhagavā: ananucchaviyaṃ bhikkhave ananulomi-

kaṃ . . . akaraṇīyaṃ. kathaṃ hi nāma tumhe moghapurisaṃ suद्धhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipissatha. n' etaṃ moghapurisaṃ appasannānaṃ vā pasādaya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: na bhikkhave suद्धho bhikkhu anāpattiko avatthusmiṃ akāraṇe ukkhipitabbo. yo ukkhipeyya, āpatti dukkaṭassa 'ti. ||8|| atha kho te bhikkhū utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā bhagavato pādesu sirasā nipatitvā bhagavantaṃ etaḍ avocaṃ: accayo no bhante accagamā yathā bāle yathā mūlhe yathā akusale ye mayaṃ suद्धhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipimhā, tesāṃ no bhante bhagavā accayaṃ accayato paṭigaṇhātu āyatīṃ saṃvarāyā 'ti. taggha tumhe bhikkhave accayo accagamā yathā bāle yathā mūlhe yathā akusale ye tumhe suद्धhaṃ bhikkhuṃ anāpattikaṃ avatthusmiṃ akāraṇe ukkhipittha. yato ca kho tumhe bhikkhave accayaṃ accayato disvā yathā dhammaṃ paṭikarotha taṃ vo mayaṃ paṭigaṇhāma, vuddhi h' esā bhikkhave ariyassa vinaye yo accayaṃ accayato disvā yathā dhammaṃ paṭikaroti āyatīṃ saṃvaram āpajjatīti. ||9||1||

tena kho pana samayena Campāyaṃ bhikkhū evarūpāni kammāni karonti: adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ karonti, dhammena vaggak. k., dhammapaṭirūpakena vaggak. k., dhammapaṭirūpakena samaggak. k., eko pi ekaṃ ukkhipatī, eko pi dve ukkhipatī, eko pi sambahule ukkhipatī, eko pi saṃghaṃ ukkh., dve pi ekaṃ ukkhipanti, dve pi dve ukkh., dve pi sambahule ukkh., dve pi saṃghaṃ ukkh., sambahulāpi ekaṃ ukkh., sambahulāpi dve ukkh., sambahulāpi sambahule ukkh., sambahulāpi saṃghaṃ ukkh., saṃgho pi saṃghaṃ ukkhipatī. ||1|| ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma Campāyaṃ bhikkhū evarūpāni kammāni karissanti: adhammena vaggakammaṃ karissanti, . . . dhammapaṭirūpakena samaggakammaṃ karissanti, eko pi ekaṃ ukkhipissatī . . . saṃgho pi saṃghaṃ ukkhipissatīti. atha kho te bhikkhū bhagavato etaṃ atthaṃ arocesuṃ. saccam kira bhikkhave Campāyaṃ bhikkhū evarūpāni kammāni karonti:

adhammena vaggakammaṃ karonti . . . saṃgho pi saṃghaṃ ukkhipatīti. saccam bhagavā. vigarahi buddho bhagavā : ananuechaviyaṃ bhikkhave tesam moghapurisānaṃ ananulomikaṃ . . . akaraṇiyaṃ. katham hi nāma te bhikkhave moghapurisā evarūpāni kammāni karissanti : adhammena vaggakammaṃ karissanti . . . saṃgho pi saṃghaṃ ukkhipissati. n' etaṃ bhikkhave appasannānaṃ vā pasādāya. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi. ||2|| adhammena ce bhikkhave vaggakammaṃ akammaṃ na ca karaṇiyaṃ. adhammena samaggakammaṃ akammaṃ na ca karaṇiyaṃ . . . dhammapaṭirūpakeṇa samaggakammaṃ akammaṃ na ca karaṇiyaṃ, eko pi ekaṃ ukkhipati akammaṃ na ca karaṇiyaṃ . . . saṃgho pi saṃghaṃ ukkhipati akammaṃ na ca karaṇiyaṃ. ||3|| cattār' imāni bhikkhave kammāni : adhammena vaggakammaṃ, adhammena samaggakammaṃ, dhammena vaggakammaṃ, dhammena samaggakammaṃ. tatra bhikkhave yaṃ idaṃ adhammena vaggakammaṃ idaṃ bhikkhave kammaṃ adhammattā vaggattā kuppam atthānārahaṃ. na bhikkhave evarūpaṃ kammaṃ kātappaṃ na ca mayā evarūpaṃ kammaṃ anuññātaṃ. tatra bhikkhave yaṃ idaṃ adhammena samaggakammaṃ idaṃ bhikkhave kammaṃ adhammattā kuppam . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena vaggakammaṃ idaṃ bhikkhave kammaṃ vaggattā kuppam . . . anuññātaṃ. tatra bhikkhave yaṃ idaṃ dhammena samaggakammaṃ idaṃ bhikkhave kammaṃ dhammattā samaggattā akuppam thānārahaṃ. evarūpaṃ bhikkhave kammaṃ kātappaṃ evarūpaṃ ca mayā kammaṃ anuññātaṃ. tasmāt iha bhikkhave evarūpaṃ kammaṃ karissāma yad idaṃ dhammena samaggaṃ ti, evaṃ hi vo bhikkhave sikkhitabbaṃ ti. ||4||2||

tena kho pana samayena chabbaggiyā bhikkhū evarūpāni kammāni karonti : adhammena vaggakammaṃ karonti, adhammena samaggakammaṃ k., dhammena vaggak. k., dhammapaṭirūpakeṇa vaggak. k., dhammap. samaggak. k., ñattivipannaṃ pi kammaṃ karonti anussāvanasampannaṃ, anussāvanavipannaṃ pi kammaṃ karonti ñattisampannaṃ,

ñattivipannam pi anussāvanavipannam pi kammaṃ karonti, aññatrāpi dhammā kammaṃ karonti aññatrāpi vinayā k. k., aññatrāpi satthu sāsana k. k., paṭikutthakatam pi kammaṃ karonti adhammikaṃ kuppaṃ atthânârahaṃ. ye te bhikkhū appicchā te ujjhāyanti khīyanti vipācenti: kathaṃ hi nāma chabbaggiyā bhikkhū evarûpāni kammāni karissanti: adhammena vaggakammaṃ karissanti . . . paṭikutthakatam pi kammaṃ karissanti kuppaṃ atthânârahan ti. atha kho te bhikkhū bhagavato etam atthaṃ ârocesuṃ. saccam kira bhikkhave chabbaggiyā bhikkhū evarûpāni kammāni karonti: adhammena vaggakammaṃ karonti — la — paṭikutthakatam pi kammaṃ karonti adhammikaṃ kuppaṃ atthânârahan ti. saccam bhagavā. — la — vigarahitvā dhammikathaṃ katvā bhikkhū âmantesi: ||1|| adhammena ce bhikkhave vagga-kammaṃ akammaṃ na ca karaṇīyaṃ . . . dhammapaṭirû-pakena samaggakammaṃ akammaṃ na ca karaṇīyaṃ, ñatti-vipannaṃ ce bhikkhave kammaṃ anussāvanasampannaṃ akammaṃ na ca karaṇīyaṃ, anussāvanavipannaṃ ce bhikkhave kammaṃ ñattisampannaṃ ak. na ca k., ñattivipannaṃ ce bhikkhave kammaṃ anussāvanavipannaṃ ak. na ca k., aññatrāpi dhammā kammaṃ ak. na ca k., annatrāpi vinayā kammaṃ ak. na ca k., aññatrāpi satthu sāsana kammaṃ ak. na ca k., paṭikutthakatam ce bhikkhave kammaṃ adhammikaṃ kuppaṃ atthânârahaṃ akammaṃ na ca karaṇīyaṃ. ||2||

cha yimāni bhikkhave kammāni: adhammakammaṃ vagga-kammaṃ samaggakammaṃ dhammapaṭirûpakena vagga-kammaṃ dhammapaṭirûpakena samaggakammaṃ dhammena samaggakammaṃ. katamaṃ ca bhikkhave adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavâcam anussâveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi ñattihi kammaṃ karoti na ca kammavâcam anussâveti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme ekāya kammavâcāya kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ñattidutiye ce bhikkhave kamme dvīhi kammavâcāhi kammaṃ karoti na ca ñattim ṭhapeti, adhammakammaṃ. ||3|| ñatticatutthe ce bhikkhave kamme ekāya ñattiyā kammaṃ karoti na ca kammavâcam anussâveti,

adhammakammaṃ. ñatticatutthe ce bhikkhave kamme dvīhi ñattīhi kammaṃ karoti . . . tīhi ñattīhi kammaṃ karoti . . . catūhi ñattīhi kammaṃ karoti na ca kammavācaṃ anussāveti, adhammakammaṃ. ñatticatutthe ce bhikkhave kamme ekāya kammavācāya kammaṃ karoti . . . dvīhi kammavācāhi kammaṃ karoti . . . tīhi kammavācāhi kammaṃ karoti . . . catūhi kammavācāhi kammaṃ karoti na ca ñattim ṭhpeti, adhammakammaṃ. idaṃ vuccati bhikkhave adhammakammaṃ. ||4|| katamaṃ ca bhikkhave vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā paṭikkosanti, vaggakammaṃ. ñatticatutthe ce . . . *(the same three cases are repeated here)* . . . vaggakammaṃ. idaṃ vuccati bhikkhave vaggakammaṃ. ||5|| katamaṃ ca bhikkhave samaggakammaṃ. ñattidutiye ce bhikkhave kamme yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, samaggakammaṃ. idaṃ vuccati bhikkhave samaggakammaṃ. ||6|| katamaṃ ca bhikkhave dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācaṃ anussāveti, pacchā ñattim ṭhpeti, yāvatikā bhikkhū kammappattā te anāgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācaṃ anussāveti, pacchā ñattim ṭhpeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando anāhaṭo hoti, sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamaṃ kammavācaṃ anussāveti, pacchā ñattim ṭhpeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti,

sammukhībhūtā paṭikkosanti, dhammapaṭirūpakena vagga-kammaṃ. ñatticatutthe ce bhikkhave kamme . . . (*the same three cases are repeated here*) . . . dhammapaṭirūpakena vagga-kammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena vagga-kammaṃ. ||7|| katamaṃ ca bhikkhave dhammapaṭirūpakena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam kammavācam anussāveti, pacchā ñattim ṭhapeti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. ñatticatutthe ce . . . na paṭikkosanti, dhammapaṭirūpakena samaggakammaṃ. idaṃ vuccati bhikkhave dhammapaṭirūpakena samaggakammaṃ. ||8|| katamaṃ ca bhikkhave dhammena samaggakammaṃ. ñattidutiye ce bhikkhave kamme paṭhamam ñattim ṭhapeti, pacchā ekāya kammavācāya kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ñatticatutthe ce bhikkhave kamme paṭhamam ñattim ṭhapeti, pacchā tīhi kammavācāhi kammaṃ karoti, yāvatikā bhikkhū kammappattā te āgatā honti, chandārahānaṃ chando āhaṭo hoti, sammukhībhūtā na paṭikkosanti, dhammena samaggakammaṃ. ||9|| 3 ||

pañca saṃghā: catuvaggo bhikkhusaṃgho, pañcavaggo bhikkhusaṃgho, dasavaggo bhikkhusaṃgho, vīsativaggo bhikkhusaṃgho, atirekavīsativaggo bhikkhusaṃgho. tatra bhikkhave yv āyaṃ catuvaggo bhikkhusaṃgho, ṭhapetvā tīni kammāni upasampadam pavāraṇaṃ abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ pañcavaggo bhikkhusaṃgho, ṭhapetvā dve kammāni majjhimesu janapadesu upasampadam abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ dasavaggo bhikkhusaṃgho, ṭhapetvā ekaṃ kammaṃ abbhānaṃ dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ vīsativaggo bhikkhusaṃgho, dhammena samaggo sabbakammesu kammappatto. tatra bhikkhave yv āyaṃ atirekavīsativaggo

bhikkhusaṃgho, dhammena samaggo sabbakammesu kamma-
ppatto. ||1|| catuvaggakaraṇaṃ ce bhikkhave kammaṃ
bhikkhunīcatuttho kammaṃ kareyya, akammaṃ na ca
karaṇīyaṃ. catuvaggakaraṇaṃ ce bhikkhave kammaṃ
sikkhamānācatuttho . . . sāmāneracatuttho . . . sāmānerī-
catuttho . . . sikkhaṃ paccakkhātakacatuttho . . . antima-
vatthum ajjhāpannakacatuttho . . . āpattiyā adassane
ukkhittakacatuttho . . . āpattiyā appaṭikamme ukkhitta-
kacatuttho . . . pāpikāya diṭṭhiyā appaṭinissagge ukkhitta-
kacatuttho . . . paṇḍakacatuttho . . . theyyasamvāsakaca-
tuttho . . . titthiyapakantakacatuttho . . . tiracchānagata-
catuttho . . . mātughātakacatuttho . . . pitughātakacatuttho
. . . arahantaghātakacatuttho . . . bhikkhunīdūsakacatuttho
. . . saṃghabhedakacatuttho . . . lohituppadakacatuttho
. . . ubhatovyañjanakacatuttho . . . nānāsamvāsakacatuttho
. . . nānāsīmāya ṭhitacatuttho . . . iddhiyā vehāse ṭhita-
catuttho . . . yassa saṃgho kammaṃ karoti tamcatuttho
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ. ||2|| catu-
vaggakaraṇaṃ.

pañcavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunī-
pañcamo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṃgho kammaṃ karoti tampañcamo kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||3|| pañcavaggakaraṇaṃ.

dasavaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunīda-
samo kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . .
yassa saṃgho kammaṃ karoti tamdasamo kammaṃ kareyya,
akammaṃ na ca karaṇīyaṃ. ||4|| dasavaggakaraṇaṃ.

visativaggakaraṇaṃ ce bhikkhave kammaṃ bhikkhunīvīso
kammaṃ kareyya, akammaṃ na ca karaṇīyaṃ . . . yassa
saṃgho kammaṃ karoti tamvīso kammaṃ kareyya, akammaṃ
na ca karaṇīyaṃ. ||5|| visativaggakaraṇaṃ.

parivāsikacatuttho ce bhikkhave parivāsaṃ dadeyya mū-
lāya paṭikasseyya mānattaṃ dadeyya, tamvīso abbeyya,
akammaṃ na ca karaṇīyaṃ. mūlāya paṭikassanārahaca-
tuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya
mānattaṃ dadeyya, tamvīso abbeyya, akammaṃ na ca
karaṇīyaṃ. mānattārahacatuttho ce bhikkhave parivāsaṃ
dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, tamvīso

abbheyya, akammaṃ na ca karaṇīyaṃ. mānattacārikacatuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ na ca karaṇīyaṃ. abbhānārahacatuttho ce bhikkhave parivāsaṃ dadeyya mūlāya paṭikasseyya mānattaṃ dadeyya, taṃvīso abbheyya, akammaṃ na ca karaṇīyaṃ. ||6||

ekaccassa bhikkhave saṃghamajjhe paṭikkosana rūhati, ekaccassa na rūhati. kassa ca bhikkhave saṃghamajjhe paṭikkosana na rūhati. bhikkhuniyā bhikkhave saṃghamajjhe paṭikkosana na rūhati, sikkhamānāya bhikkhave — la — sāmaṇerassa bh., sāmaṇeriyā bh., sikkhaṃ paccakkhātakassa bh., antimavatthū ajjhāpannakassa bh., ummattakassa bh., khittacittassa bh., vedanattassa bh., āpattiya adassane ukkhittakassa bh., āpattiya appaṭikamme ukkhittakassa bh., pāpikāya diṭṭhiya appaṭinissagge ukkhittakassa bh., paṇḍakassa bh., theyyasaṃvāsakassa bh., tithiyapakkantakassa bh., tiracchānagatassa bh., mātughātakassa bh., pitughātakassa bh., arahantaghātakassa bh., bhikkhunīdūsakassa bh., saṃghabhedakassa bh., lohituppādakassa bh., ubhatovyañjanakassa bh., nānāsaṃvāsakassa bh., nānāsimāya tithitassa bh., iddhiya vehāse tithitassa bh., yassa saṃgho kammaṃ karoti tassa bhikkhave saṃghamajjhe paṭikkosana na rūhati. imesaṃ kho bhikkhave saṃghamajjhe paṭikkosana na rūhati. ||7|| kassa ca bhikkhave saṃghamajjhe paṭikkosana rūhati. bhikkhussa bhikkhave pakatattassa samānasaṃvāsakassa samānasimāya tithitassa antamaso ānantarikassāpi bhikkhuno viññāpentassa saṃghamajjhe paṭikkosana rūhati. imassa kho bhikkhave saṃghamajjhe paṭikkosana rūhati. ||8||

dve 'mā bhikkhave nissāraṇā. atthi bhikkhave puggalo appatto nissāraṇaṃ, taṃ ce saṃgho nissāreti ekacco sunissārito ekacco dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. idha pana bhikkhave bhikkhu suddho hoti anāpattiko, taṃ ce saṃgho nissāreti dunnissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti dunnissārito. katamo ca bhikkhave puggalo appatto nissāraṇaṃ taṃ ce saṃgho nissāreti sunissārito. idha pana bhikkhave bhikkhu bālo hoti avyatto āpattibahulo anapadāno gihi-

samsattho viharati ananulomikehi gihisamsaggehi, tam ce samgho nissāreti sunissārito. ayaṃ vuccati bhikkhave puggalo appatto nissāraṇaṃ tam ce samgho nissāreti sunissārito. ||9||

dve 'mā bhikkhave osāraṇā. atthi bhikkhave puggalo appatto osāraṇaṃ, tam ce samgho osāreti ekacco sosārito ekacco dosārito. katamo ca bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti dosārito. paṇḍako bhikkhave appatto osāraṇaṃ tam ce samgho osāreti dosārito. theyyasamvāsako bhikkhave . . . titthiyapakkantako bhikkhave, tiracchānagato bh., mātughātako bh., pitughātako bh., arahantaghātako bh., bhikkhunīdūsako bh., samghabhedako bh., lohituppādako bh., ubhatovyañjanako bhikkhave appatto osāraṇaṃ tam ce samgho osāreti dosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti dosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ tam ce samgho osāreti dosāritā. ||10|| katamo ca bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti sosārito. hatthacchinno bhikkhave appatto osāraṇaṃ tam ce samgho osāreti sosārito. pādacchinno bhikkhave, hatthapādacchinno bh., kaṇṇacchinno bh., nāsacchinno bh., kaṇṇanāsacchinno bh., aṅgulicchinno bh., aḷacchinno bh., kaṇḍaracchinno bh., phaṇahatthako bh., khujjo bh., vāmano bh., galagaṇḍi bh., lakkhaṇāhato bh., kasāhato bh., likhitako bh., sīpadiko bh., pāparogī bh., parisadūsako bh., kāṇo bh., kuṇi bh., khañjo bh., pakkahato bh., chinniriyāpatho bh., jarādubbalo bh., andho bh., mūgo bh., badhiro bh., andhamūgo bh., andhabadhiro bh., mūgabadhiro bh., andhamūgabadhiro bhikkhave appatto osāraṇaṃ tam ce samgho osāreti sosārito. ayaṃ vuccati bhikkhave puggalo appatto osāraṇaṃ tam ce samgho osāreti sosārito. ime vuccanti bhikkhave puggalā appattā osāraṇaṃ tam ce samgho osāreti sosāritā. ||11|| 4 ||

Vāsabhagā mabhāṇavāraṃ paṭhamam.

idha pana bhikkhave bhikkhussa na hoti āpatti datṭhabbā. tam enaṃ codeti samgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ passeyyan ti.

taṃ saṃgho āpattiyaṃ adassane ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaroḥi taṃ āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. taṃ saṃgho āpattiyaṃ appaṭikamme ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa na hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. taṃ saṃgho pāpikāya diṭṭhiyaṃ appaṭinissagge ukkhipati, adhammakammaṃ. ||1|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattim, paṭikaroḥi taṃ āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. taṃ saṃgho adassane vā appaṭikamme vā ukkhipati, adhammakammaṃ. ||2|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etaṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. taṃ saṃgho adassane vā appaṭinissagge vā ukkhipati, adhammakammaṃ. ||3|| idha pana bhikkhave bhikkhussa na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaroḥ' etaṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. taṃ saṃgho appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakammaṃ. ||4|| idha pana bhikkhave bhikkhussa na hoti āpatti daṭṭhabbā na hoti āpatti paṭikātabbā na hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā

vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikaroḥi tam āpattim, pāpikā te diṭṭhi, paṭinissajj' etam pāpikaṃ diṭṭhin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyaṃ, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyaṃ, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyaṃ ti. tam saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakammaṃ. || 5 ||

idha pana bhikkhave bhikkhussa hoti āpatti datṭhabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evaṃ vadeti : āmāvuso passāmīti. tam saṃgho āpattiyā adassane ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, paṭikaroḥi tam āpattin ti. so evaṃ vadeti : āmāvuso paṭikarissāmīti. tam saṃgho āpattiyā appaṭikamme ukkhipati, adhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : pāpikā te āvuso diṭṭhi, paṭinissajj' etam pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso paṭinissajjissāmīti. tam saṃgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, adhammakammaṃ. || 6 || idha pana bhikkhave bhikkhussa hoti āpatti datṭhabbā hoti āpatti paṭikātabbā — la — hoti āpatti datṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti datṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattim, paṭikaroḥi tam āpattim, pāpikā te diṭṭhi, paṭinissajj' etam pāpikaṃ diṭṭhin ti. so evaṃ vadeti : āmāvuso passāmi, āma paṭikarissāmi, āma paṭinissajjissāmīti. tam saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, adhammakammaṃ. || 7 ||

idha pana bhikkhave bhikkhussa hoti āpatti datṭhabbā. tam enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā : āpattim tvam āvuso āpanno, passas' etam āpattin ti. so evaṃ vadeti : n' atthi me āvuso āpatti yam ahaṃ passeyyaṃ ti.

taṃ saṃgho adassane ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti āpatti paṭikātabbā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, paṭikarohi taṃ āpattin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ paṭikareyyan ti. taṃ saṃgho appaṭikamme ukkhipati, dhammakammaṃ. idha pana bhikkhave bhikkhussa hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: pāpikā te āvuso diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti: n' atthi me āvuso pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. taṃ saṃgho pāpikāya diṭṭhiyā appaṭinissagge ukkhipati, dhammakammaṃ. ||8|| idha pana bhikkhave bhikkhussa hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā, hoti āpatti daṭṭhabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā, hoti āpatti daṭṭhabbā hoti āpatti paṭikātabbā hoti pāpikā diṭṭhi paṭinissajjetā. taṃ enaṃ codeti saṃgho vā sambahulā vā ekapuggalo vā: āpattim tvam āvuso āpanno, passas' etaṃ āpattim, paṭikarohi taṃ āpattim, pāpikā te diṭṭhi, paṭinissajj' etaṃ pāpikaṃ diṭṭhin ti. so evaṃ vadeti: n' atthi me āvuso āpatti yam ahaṃ passeyyam, n' atthi me āvuso āpatti yam ahaṃ paṭikareyyam, n' atthi me pāpikā diṭṭhi yam ahaṃ paṭinissajjeyyan ti. taṃ saṃgho adassane vā appaṭikamme vā appaṭinissagge vā ukkhipati, dhammakammaṃ ti. ||9||5||

atha kho āyasmā Upāli yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho āyasmā Upāli bhagavantam etad avoca: yo nu kho bhante samaggo saṃgho sammukhākaraṇīyaṃ kammaṃ asammukhā karoti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. adhammakammaṃ taṃ Upāli avinayakammaṃ. ||1|| yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyākaraṇīyaṃ kammaṃ appaṭiññāya karoti, sativinayārahassa amūlḥavinayaṃ deti, amūlḥavinayārahassa tassapāpiyyasikā-kammaṃ karoti, tassapāpiyyasikākammārahassa tājjanīya-kammaṃ karoti, tājjanīyakammārahassa nissayakammaṃ k.,

nissayakammārahassa pabbājanīyakammaṃ k., pabbājanīyakammārahassa paṭisāraṇīyakammaṃ k., paṭisāraṇīyakammārahassa ukkhepanīyakammaṃ k., ukkhepanīyakammārahassa parivāsaṃ deti, parivāsārahaṃ mûlāya paṭikassati, mûlāya paṭikassanārahassa mānattaṃ deti, mānattārahaṃ abbheti, abbhānārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. ||2|| adhammakammaṃ taṃ Upāli avinayakammaṃ. yo kho Upāli samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ asammukhā karoti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ appaṭipucchā karoti, paṭiññāyakaṇīyaṃ . . . abbhānārahaṃ upasampādeti, evaṃ kho Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hotīti. ||3||

yo nu kho bhante samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ sammukhā karoti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo nu kho bhante samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti, paṭiññāyakaṇīyaṃ kammaṃ paṭiññāya karoti, sativinayārahassa sativinayaṃ deti . . . abbhānārahaṃ abbheti, upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho sammukkhākaraṇīyaṃ kammaṃ sammukhā karoti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hoti. yo kho Upāli samaggo saṃgho paṭipucchākaraṇīyaṃ kammaṃ paṭipucchā karoti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||4||

yo nu kho bhante samaggo saṃgho sativinayārahassa amûlHAVINayaṃ deti amûlHAVINayaṃ deti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ ti. adhammakammaṃ taṃ Upāli avinayakammaṃ. yo nu kho bhante samaggo saṃgho amûlHAVINayaṃ deti tassapāpiyyasikākammaṃ karoti tassapāpiyyasikākammārahassa amûlHAVINayaṃ deti, tassapāpiyyasikākammārahassa tājjanīya-

kammaṃ karoti tajjanīyakammārahassa tassapāpiyyasikā-
 kammaṃ karoti, tajjanīyakammārahassa nissayakammaṃ
 karoti nissayakammārahassa tajjanīyakammaṃ karoti, nissa-
 yakammārahassa pabbājanīyakammaṃ karoti pabbājaniya-
 kammārahassa nissayakammaṃ karoti, pabbājanīyakammā-
 rahassa paṭisāraṇīyakammaṃ karoti paṭisāraṇīyakammāra-
 hassa pabbājanīyakammaṃ karoti, paṭisāraṇīyakammārahassa
 ukkhepanīyakammaṃ karoti ukkhepanīyakammārahassa paṭi-
 sāraṇīyakammaṃ karoti, ukkhepanīyakammārahassa pari-
 vāsaṃ deti parivāsārahassa ukkhepanīyakammaṃ karoti,
 parivāsārahaṃ mûlāya paṭikassati mûlāya paṭikassanārahassa
 parivāsaṃ deti, mûlāya paṭikassanārahassa mānattaṃ deti
 mānattārahaṃ mûlāya paṭikassati, mānattārahaṃ abbhēti
 abbhānārahassa mānattaṃ deti, abbhānārahaṃ upasampādeti
 upasampadārahaṃ abbhēti, dhammakammaṃ nu kho taṃ
 bhante vinayakammaṃ ti. ||5|| adhammakammaṃ taṃ Upāli
 avinayakammaṃ. yo kho Upāli samaggo saṃgho sativinayā-
 rahassa amûlḥavinayaṃ deti amûlḥavinayārahassa sativina-
 yaṃ deti, evaṃ kho Upāli adhammakammaṃ hoti avinaya-
 kammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho Upāli
 samaggo saṃgho amûlḥavinayārahassa tassapāpiyyasikā-
 kammaṃ karoti . . . upasampadārahaṃ abbhēti, evaṃ kho
 Upāli adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana
 saṃgho sātisāro hotīti. ||6||

yo nu kho bhante samaggo saṃgho sativinayārahassa
 sativinayaṃ deti amûlḥavinayārahassa amûlḥavinayaṃ
 deti, dhammakammaṃ nu kho taṃ bhante vinayakammaṃ
 ti. dhammakammaṃ taṃ Upāli vinayakammaṃ. yo nu
 kho bhante samaggo saṃgho amûlḥavinayārahassa amû-
 lḥavinayaṃ deti, tassapāpiyyasikākammārahassa tassapā-
 piyyasikākammaṃ karoti . . . abbhānārahaṃ abbhēti,
 upasampadārahaṃ upasampādeti, dhammakammaṃ nu kho
 taṃ bhante vinayakammaṃ ti. ||7|| dhammakammaṃ taṃ
 Upāli vinayakammaṃ. yo kho Upāli samaggo saṃgho
 sativinayārahassa sativinayaṃ deti amûlḥavinayārahassa
 amûlḥavinayaṃ deti, evaṃ kho Upāli dhammakammaṃ hoti
 vinayakammaṃ evaṃ ca pana saṃgho anatisāro hoti. yo kho
 Upāli samaggo saṃgho amûlḥavinayārahassa amûlḥavinayaṃ

deti . . . upasampadārahaṃ upasampādeti, evaṃ kho Upāli dhammakammaṃ hoti vinayakammaṃ evaṃ ca pana saṃgho anatisāro hotīti. ||8||

atha kho bhagavā bhikkhū āmantesi : yo kho bhikkhave samaggo saṃgho sativinayārahassa amūlḥavinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho sativinayārahassa tassapāpiyyasikākammaṃ karoti, sativinayārahassa tajjanīyakammaṃ karoti . . . sativinayārahaṃ upasampādeti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlḥavinayārahassa tassapāpiyyasikākammaṃ karoti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho amūlḥavinayārahassa tajjanīyakammaṃ karoti . . . amūlḥavinayārahaṃ upasampādeti, amūlḥavinayārahassa sativinayaṃ deti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hoti. yo kho bhikkhave samaggo saṃgho tassapāpiyyasikākammārahassa . . . upasampadārahaṃ abbheti, evaṃ kho bhikkhave adhammakammaṃ hoti avinayakammaṃ evaṃ ca pana saṃgho sātisāro hotīti. ||9||6||

Upālīpucchābhāṇavāraṃ dutiyaṃ.

idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti kalahakārako vivādakārako bhassakārako saṃghe adhikarānakārako. tatra ce bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu bhaṇḍanakārako — la — saṃghe adhikarānakārako, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvasaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti : ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena vaggehi, hand' assa mayaṃ tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhāpi āvāsā aññaṃ āvasaṃ gacchati, tattha pi bhikkhūnaṃ . . . tajjanīyakammaṃ kato adhammena samaggehi, hand' assa mayaṃ

tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā. so tamhāpi āvāsā aññaṃ . . . tajjanīyakammaṃ kato dhammena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā. so tamhāpi āvāsā aññaṃ . . . tajjanīyakammaṃ kato dhammapaṭirūpakena vaggehi, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā. ||1|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena samaggā. so tamhāpi āvāsā aññaṃ āvasaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato adhammena samaggehi, hand' assa mayam . . . dhammena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena vaggā. so tamhāpi āvāsā . . . dhammapaṭirūpakena samaggā. so tamhāpi āvāsā . . . adhammena vaggā. ||2|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā. ||3|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā. ||4|| idha pana bhikkhave bhikkhu bhaṇḍanakārako hoti . . . saṃghe adhikaraṇakārako. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bhaṇḍanakārako . . . saṃghe adhikaraṇakārako, hand' assa mayam tajjanīyakammaṃ karomā 'ti, te

tassa tajjanīyakammaṃ karonti dhammapaṭirūpakena samaggā . . . adhammena vaggā . . . adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā. ||5||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpatṭibahulo anapadāno gihisaṃsaṭṭho viharati ananulomikehi gihisaṃsaggehi. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu bālo avyatto . . . gihisaṃsaggehi, hand' assa mayāṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena vaggā. so tamhā āvāsā aññaṃ āvāsaṃ gacchati, tattha bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena nissayakammaṃ kato adhammena vaggehi, hand' assa mayāṃ nissayakammaṃ karomā 'ti, te tassa nissayakammaṃ karonti adhammena samaggā —la— dhammena vaggā, dhammapaṭirūpakena vaggā, dhammapaṭirūpakena samaggā. yathā heṭṭhā tathā cakkam kātabbam —la—. ||6|| idha pana bhikkhave bhikkhu kuladūsako hoti pāpasamācāro. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu kuladūsako pāpasamācāro, hand' assa mayāṃ pabbājaniyakammaṃ karomā 'ti te tassa pabbājaniyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||7|| idha pana bhikkhave bhikkhu gihī akkosati paribhāsati. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu gihī akkosati paribhāsati, hand' assa mayāṃ paṭisāraṇiyakammaṃ karomā 'ti, te tassa paṭisāraṇiyakammaṃ karonti adhammena vaggā . . . (comp. § 6) . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||8|| idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim passitum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim passitum, hand' assa mayāṃ āpattiyā adassane ukkhepaniyakammaṃ karomā 'ti, te tassa āpattiyā adassane ukkhepaniyakammaṃ karonti adhammena vaggā . . . dhammapaṭirūpakena samaggā. cakkam kātabbam. ||9|| idha pana bhikkhave bhikkhu āpattim āpajjitvā na icchati āpattim paṭikātum. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho āvuso bhikkhu āpattim āpajjitvā na icchati āpattim paṭikātum, hand' assa mayāṃ āpattiyā appaṭikamme ukkhepaniyakammaṃ karomā

'ti, te tassa âpattiyâ appaṭikamme ukkhepaniyakammaṃ karonti adhammena vaggâ . . . dhammapaṭirûpakena samaggâ. cakkam kâtabbam. ||10|| idha pana bhikkhave bhikkhu na icchati pâpikam diṭṭhim paṇissajjitum. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho âvuso bhikkhu na icchati pâpikam diṭṭhim paṇissajjitum, hand' assa mayam pâpikâya diṭṭhiyâ appaṇissagge ukkhepaniyakammaṃ karomâ 'ti, te tassa pâpikâya diṭṭhiyâ appaṇissagge ukkhepaniyakammaṃ karonti adhammena vaggâ . . . dhammapaṭirûpakena samaggâ. cakkam kâtabbam. ||11||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pâṭeti netthāram vattati tajjanīyassa kammaṃsa paṭippassaddhim yâceti. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho âvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhim yâceti, hand' assa mayam tajjanīyakammaṃ paṭippassambhemâ 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggâ. so tamhâ âvâsâ aññam âvâsam gacchati, tattha bhikkhūnam evaṃ hoti: imassa kho âvuso bhikkhuno saṃghena tajjanīyakammaṃ paṭippassaddham adhammena vaggehi, hand' assa mayam tajjanīyakammaṃ paṭippassambhemâ 'ti. te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggâ . . . dhammena vaggâ . . . dhammapaṭirûpakena vaggâ . . . dhammapaṭirûpakena samaggâ. ||12|| idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pâṭeti netthāram vattati tajjanīyassa kammaṃsa paṭippassaddhim yâceti. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho âvuso bhikkhu . . . yâceti, hand' assa mayam tajjanīyakammaṃ paṭippassambhemâ 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggâ . . . (comp. § 2-5) . . . dhammapaṭirûpakena vaggâ. ||13|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato sammāvattati lomam pâṭeti netthāram vattati nissayassa kammaṃsa paṭippassaddhim yâceti . . . (comp. § 12-13) . . . idha pana bhikkhave bhikkhu saṃghena pabbājaniyakammaṃ kato . . . paṭisāraṇiyakammaṃ kato . . . âpattiyâ adassane ukkhepaniyakammaṃ kato . . . âpattiyâ appaṭikamme ukkhepaniyakammaṃ kato . . . pâpikâya diṭṭhiyâ

appatinissagge ukkhepaniyakammaṃ kato . . . cakkam
kātabbam. ||14||

idha pana bhikkhave bhikkhu bhaṇḍanakāraḥ hoti . . .
saṃghe adhikaraṇakāraḥ. tatra ce bhikkhūnaṃ evaṃ hoti :
ayaṃ kho āvuso bhikkhu bhaṇḍanakāraḥ — la — saṃghe
adhikaraṇakāraḥ, hand' assa mayaṃ tajjanīyakammaṃ
karomā 'ti, te tassa tajjanīyakammaṃ karonti adhammena
vaggā. tatrattho saṃghe vivadati adhammena vaggakammaṃ
adhammena samaggakammaṃ dhammena vaggakammaṃ
dhammapaṭirūpakeṇa vaggakammaṃ dhammapaṭirūpakeṇa
samaggakammaṃ akataṃ kammaṃ dukkaṭaṃ kammaṃ
puna kātabbam kamman ti. tatra bhikkhave ye te bhikkhū
evaṃ āhaṃsu adhammena vaggakammaṃ ti, ye ca te bhikkhū
evaṃ āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna
kātabbam kamman ti, ime tattha bhikkhū dhammavādino.
||15|| idha pana bhikkhave bhikkhu bhaṇḍanakāraḥ hoti

. . . te tassa tajjanīyakammaṃ karonti adhammena samaggā.
tatrattho . . . tatra bhikkhave ye te bhikkhū evaṃ āhaṃsu
adhammena samaggakammaṃ ti ye ca te bhikkhū evaṃ
āhaṃsu akataṃ kammaṃ dukkaṭaṃ kammaṃ puna kātabbam
kamman ti, ime tattha bhikkhū dhammavādino. idha pana
bhikkhave bhikkhu bhaṇḍanakāraḥ hoti . . . dhammena
vaggā . . . dhammapaṭirūpakeṇa vaggā . . . dhammapaṭi-
rūpakeṇa samaggā . . . ime tattha bhikkhū dhammavā-
dino. ||16||

idha pana bhikkhave bhikkhu bālo hoti avyatto āpattiba-
hulo anapadāno gihisaṃsaṭṭho viharati ananulomikehi gihi-
saṃsaṃgehi. tatra ce bhikkhūnaṃ evaṃ hoti: ayaṃ kho
āvuso bhikkhu bālo avyatto . . . gihisaṃsaṃgehi, hand' assa
mayaṃ nissayaṃ karomā 'ti, te tassa nissayaṃ karonti
adhammena vaggā — la — adhammena samaggā,
dhammena vaggā, dhammapaṭirūpakeṇa vaggā, dhammapaṭi-
rūpakeṇa samaggā. tatrattho saṃghe vivadati . . . ime tattha
bhikkhū dhammavādino. ime pañca vārā saṃkhittā.
|| 17 || idha pana bhikkhave bhikkhu kuladūsako hoti
pāpasamācāro. tatra ce . . . pabbājaniyakammaṃ karomā
'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave
bhikkhu gihī akkosati paribhāsati. tatra ce . . . paṭisaṃ-

yakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ passitum. tatra ce . . . āpattiyaṃ adassane ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu āpattiṃ āpajjitvā na icchati āpattiṃ paṭikātum. tatra ce . . . āpattiyaṃ appaṭikamme ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. idha pana bhikkhave bhikkhu na icchati pāpikaṃ diṭṭhiṃ paṇissajjitum. tatra ce . . . pāpikāya diṭṭhiyaṃ appaṇissagge ukkhepaniyakammaṃ karomā 'ti . . . ime pañca vārā saṃkhittā. ||18||

idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati lomam pāteti netthāram vattati tajjanīyassa kammasa paṭippassaddhiṃ yācati. tatra ce bhikkhūnam evaṃ hoti: ayaṃ kho āvuso bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . paṭippassaddhiṃ yācati, hand' assa mayaṃ tajjanīyakammaṃ paṭippassambhemā 'ti, te tassa tajjanīyakammaṃ paṭippassambhenti adhammena vaggā. tatrattho saṃgho vivadati . . . ime tattha bhikkhū dhammavādino. idha pana bhikkhave bhikkhu saṃghena tajjanīyakammaṃ kato sammāvattati . . . te tassa tajjanīyakammaṃ paṭippassambhenti adhammena samaggā . . . dhammena vaggā . . . dhammapaṭirūpakena vaggā . . . dhammapaṭirūpakena samaggā . . . ime tattha bhikkhū dhammavādino. ||19|| idha pana bhikkhave bhikkhu saṃghena nissayakammaṃ kato . . . pabbājaniyakammaṃ kato . . . patisāraṇīyakammaṃ kato . . . āpattiyaṃ adassane ukkhepaniyakammaṃ kato . . . āpattiyaṃ appaṭikamme ukkhepaniyakammaṃ kato . . . pāpikāya diṭṭhiyaṃ appaṇissagge ukkhepaniyakammaṃ kato . . . ime tattha bhikkhū dhammavādino 'ti. ||20||7||

Campeyyakkhandhakam navamaṃ.

imamhi khandhake vatthūni chattimsânîti. tassa uddânam:

Campâyaṃ bhagavâ âsi, vatthu Vâsabhagâmake,
âgantukânam ussukkam akâsi icchitabbake,
pakataññuno 'ti ñatvâ ussukkam na kari tadâ,
ukkhitto na karotîti agamâ jinasantike.|

adhammena vaggakammaṃ samaggaṃ adhammena ca
dhammena vaggakammaṃ ca paṭirūpakena vaggikaṃ |
paṭirūpakena samaggaṃ, eko ukkhipat' ekakaṃ
eko ca dve sambahule saṃghaṃ ukkhipat' ekato, |
duve pi, sambahulāpi, saṃgho saṃghaṃ ca ukkhipi.

5 sabbaññu pavaro sutvā adhamman ti paṭikkhipi. |
ñattivipannaṃ yaṃ kammaṃ sampannaṃ anussāva-
naṃ

anussāvanavipannaṃ sampannaṃ ñattiyā ca yaṃ |
ubhayena vipannaṃ ca aññatradhammaṃ eva ca
vinā satthu paṭikutṭhaṃ kupaṃ aṭṭhānārahikaṃ. |
adhamma-vaggaṃ samaggaṃ paṭirūpāni ye duve,
dhammen' eva ca sāmaggim anuññāsi tathāgato. |
catuvaggo pañcavaggo dasavaggo ca vīsati
parovīsativaggo ca saṃgho pañcavidho tathā. |
ṭhapetvā upasampadam yaṃ ca kammaṃ pavāraṇaṃ

10 abbhānakammaṃ saha catuvaggehi kammiko. |
duve kamme ṭhapetvāna majjhadesupasampadā
abbhānaṃ pañcavaggiko sabbakammesu kammiko. |
abbhān' ekaṃ ṭhapetvāna ye bhikkhū dasavaggikā.
sabbakammakaro saṃgho viśo sabbatthakammiko. |
bhikkhunī sikkhamānā ca sāmaṇero sāmaṇerikā
paccakkhāt'-antimavatthum ukkhitt' āpattādassane |
appatikkamme diṭṭhiyā paṇḍaka-theyyasaṃvāsakaṃ
tiṭṭhiya-tiracchānagataṃ mātu pitu ca ghātaṃ |
araṃ bhikkhunīdūsim bhedaṃ lohituppādam vyañja-
naṃ

15 nānāsamvāsako c' eva nānāsīmāya iddhiyā |
yassa saṃgho kare kammaṃ hont' ete catuvīsati,
sambuddhena paṭikkhittā na h' ete gaṇapūrakā. |
pārivāsikacatuṭṭho parivāsaṃ dadeyya vā
mūlā-mānattaṃ abbeyya akammaṃ na ca karaṇaṃ. |
mūlā-araṃ-mānattā abbhānārahama eva ca
na kammakārakā pañca sambuddhena pakāsītā. |
bhikkhunī sikkhamānā ca sāmaṇero sāmaṇerikā
paccakkh'-antima-ummattā khitta-vedan'-adassane |
appatikkamme diṭṭhiyā paṇḍakāpi ca vyañjanaṃ

20 nānāsamvāsakā sīmā vehāsaṃ yassa kamma ca |

- atthārasannam etesaṃ paṭikkosa na rūhati,
 bhikkhussa pakatattassa rūhati paṭikkosanaṃ. |
 suddh' assa dunnisārito, bālo hi sunissārito.
 paṇḍako theyyasaṃvāsaṃ pakkanto tiracchānagato |
 mātu pitu arahanta-dūsako saṃghabhedako
 lohituppādako c' eva ubhatovyañjano ca yo |
 ekādasannam etesaṃ osāraṇaṃ na yujjati.
 hattha-pādā tadubhayaṃ kaṇṇa-nāsā tadubhayā |
 aṅguli āla-kaṇḍaram phaṇaṃ khujjo ca vāmano
 25 gaṇḍi lakkhaṇa-kasā ca likhitako ca sīpadi |
 pāpa-parisa-kāṇo ca kuṇi khañjo hato pi ca
 iriyāpatha-dubbalo andho mūgo ca badhiro |
 andhamūga-badhiro ca mūgabadhiraṃ eva ca
 andhabadhiraṃ mūgo ca dvattims' ete anūnakā, |
 tesāṃ osāraṇaṃ hoti sambuddhena pakāsitaṃ.
 datthabbā paṭikātabbā nissajjetāṃ na vijjati, |
 tassa ukkhepanā kammā satta honti adhammikā,
 āpannaṃ anuvattantaṃ satta te pi adhammikā, |
 āpannaṃ nānuvattantaṃ sattakammesu dhammikā.
 30 sammukhā paṭipucchā ca paṭiññāya ca kārakā |
 sati-amūḷha-pāpikā tajjanīyavasena ca
 pabbājaniya-paṭisāro ukkhepa-parivāsa ca |
 mūla-mānatta-abbhānā tath' eva upasampadā :
 aññaṃ kareyya aññaṃ soḷas' ete adhammikā, |
 taṃ taṃ kareyya taṃ tassa soḷas' ete sudhammikā,
 paccāropeyya aññañño soḷas' ete adhammikā, |
 dvedvetamūlakan tassa, te pi soḷasa dhammikā,
 ekekaṃlakaṃ cakkāṃ adhammaṃ ti jino 'bravi. |
 akāsi tajjanīyakammaṃ saṃgho bhaṇḍanākārako
 35 adhammena vaggakammaṃ, aññaṃ āvāsa gacchi so, |
 tattha dhammena samaggā tassa tajjanīyaṃ karuṃ,
 aññaṃtattha vaggadhammena tassa tajjanīyaṃ karuṃ, |
 paṭirūpakena vaggāpi samaggāpi tathā karuṃ.
 adhammena samaggā ca, dhammena vaggam eva ca, |
 paṭirūpakena vaggā ca, samaggā ca, ime padā,
 ekekaṃlakaṃ katvā cakkā bandhe vicakkhaṇo. |
 bālavyattassa nissayaṃ, pabbāje kuladūsakaṃ,
 paṭisāranīyakammaṃ kare akkosakassa ca, |

adassanâpatikamme yo ca ditṭhim na nissaje
 40 tesam ukkhepaniyakammaṃ satthavâhena bhâsitaṃ. |
 ukkhepaniyakammânaṃ pañño tajjanīyaṃ naye.
 tesam yeva anulomaṃ sammāvattantayâcite |
 passaddhi tesam kammânaṃ heṭṭhâkammanayena ca.
 tasmim-tasmim tu kammesu tatratṭho ca vivadati |
 akataṃ dukkaṭaṃ c'eva puna kâtabbakan ti ca
 kamme passaddhiyâ câpi te bhikkhû dhammavâdino. |
 vipattivyâdhite disvâ kammappatte mahâmuni
 paṭipassaddhim akkhâsi sallakatto va osadhan ti.

MAHÂVAGGA.

X.

Tena samayena buddho bhagavâ Kosambiyam viharati Ghositârâme. tena kho pana samayena aññataro bhikkhu âpattim âpanno hoti, so tassâ âpattiya âpattidiṭṭhi hoti, aññe bhikkhû tassâ âpattiya anâpattidiṭṭhino honti. so aparena samayena tassâ âpattiya anâpattidiṭṭhi hoti, aññe bhikkhû tassâ âpattiya âpattidiṭṭhino honti. atha kho te bhikkhû tam bhikkhum etad avocum : âpattim tvam âvuso âpanno, passas' etam âpattin ti. n' atthi me âvuso âpatti yam aham passeyyan ti. atha kho te bhikkhû samaggaṃ labhitvâ tam bhikkhum âpattiya adassane ukkhipimsu. ||1|| so ca bhikkhu bahussuto hoti âgatâgamo dhammadharo vinayadharo mâtikâdharo paṇḍito vyatto medhâvî lajjî kukkuccako sikkhâkâmo. atha kho so bhikkhu sandiṭṭhe sambhatte bhikkhû upasaṃkamitvâ etad avoca : anâpatti esâ âvuso n' esâ âpatti, anâpanno 'mhi n' amhi âpanno, anukkhitto 'mhi n' amhi ukkhitto, adhammiken' amhi kammaena ukkhitto kuppena aṭṭhânârahena, hotha me âyasmanto dhammato vinayato pakkhâ 'ti. alabhi kho so bhikkhu sandiṭṭhe sambhatte bhikkhû pakkhe. jânapadânam pi sandiṭṭhânam sambhattânam bhikkhûnam santike dûtam pâhesi : anâpatti esâ âvuso . . . aṭṭhânârahena, hontu me âyasmanto dhammato vinayato pakkhâ 'ti. alabhi kho so bhikkhu jânapade pi sandiṭṭhe sambhatte bhikkhû pakkhe. ||2|| atha kho te ukkhittânuvattakâ bhikkhû yena ukkhepakâ bhikkhû ten' upasaṃkamimsu, upasaṃkamitvâ ukkhepake bhikkhû etad avocum : anâpatti esâ âvuso n' esâ âpatti, anâpanno eso bhikkhu n' eso bhikkhu âpanno, anukkhitto eso bhikkhu n' eso bhikkhu

ukkhitto, adhammikenā kammēna ukkhitto kuppena atṭhānā-
 rahenā 'ti. evaṃ vutte ukkhepakā bhikkhū ukkhittānu-
 vattake bhikkhū etad avocaṃ : āpatti esā āvuso n' esā
 anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno,
 ukkhitto eso bhikkhu n' eso bhikkhu anukkhitto, dhammi-
 kena kammēna ukkhitto akuppena thānārahena, mā kho
 tumhe āyasmanto etaṃ ukkhittakaṃ bhikkhuṃ anuvattittha
 anuparivārethā 'ti. evaṃ pi kho te ukkhittānuvattakā
 bhikkhū ukkhepakehi bhikkhūhi vuccamānā tath' eva taṃ
 ukkhittakaṃ bhikkhuṃ anuvattimsu anuparivāresuṃ. || 3 ||
 atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkamī,
 upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi.
 ekamantaṃ nisinno kho so bhikkhu bhagavantaṃ etad avoca :
 idha bhante aññataro bhikkhu āpattiṃ āpanno aho si, so tassā
 āpattiyā āpattiditṭhi aho si, aññe bhikkhū tassā āpattiyā
 anāpattiditṭhino ahesuṃ. so aparena samayena tassā āpattiyā
 anāpattiditṭhi aho si, aññe bhikkhū tassā āpattiyā āpatti-
 ditṭhino ahesuṃ. atha kho te bhante bhikkhū . . . (= § 1)
 . . . passeyyan ti. atha kho te bhante bhikkhū . . . ukkhi-
 pimsu. so ca bhante bhikkhu bahussuto āgatāgamo . . .
 sikkhākāmo. atha kho so bhante bhikkhu . . . alabhi kho so
 bhante bhikkhu sanditṭhe . . . alabhi kho so bhante bhikkhu
 jānapade pi . . . atha kho te bhante ukkhittānuvattakā . . .
 evaṃ vutte bhante ukkhepakā . . . evaṃ pi kho te bhante
 ukkhittānuvattakā bhikkhū ukkhepakehi bhikkhūhi vucca-
 mānā tath' eva taṃ ukkhittakaṃ bhikkhuṃ anuvattanti
 anuparivārentīti. || 4 || atha kho bhagavā bhinno bhikkhu-
 saṃgho bhinno bhikkhusaṃgho 'ti utṭhāyāsanā yena ukkhe-
 pakā bhikkhū ten' upasaṃkamī, upasaṃkamitvā paññatte
 āsane nisīdi. nisajja kho bhagavā ukkhepake bhikkhū etad
 avoca : mā kho tumhe bhikkhave paṭibhāti no paṭibhāti no
 'ti yasmim vā tasmim vā bhikkhuṃ ukkhipitabbam maññittha.
 || 5 || idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so
 tassā āpattiyā anāpattiditṭhi hoti, aññe bhikkhū tassā āpattiyā
 āpattiditṭhino honti. te ce bhikkhave bhikkhū taṃ bhi-
 kkhuṃ evaṃ jānanti : ayaṃ kho āyasmā bahussuto āgatā-
 gamo . . . sikkhākāmo, sace mayaṃ imaṃ bhikkhuṃ
 āpattiyā adassane ukkhipissāma na mayaṃ iminā bhikkhunā

saddhim uposatham karissāma vinā iminā bhikkhunā uposatham karissāma, bhavissati saṃghassa tatonidānaṃ bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattthānaṃ saṃghanānākaraṇaṃ ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo. ||6|| idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā . . . ukkhipissāma na mayam iminā bhikkhunā saddhim pavāressāma vinā iminā bhikkhunā pavāressāma, na mayam iminā bhikkhunā saddhim saṃghakammaṃ karissāma vinā iminā bhikkhunā saṃghakammaṃ karissāma, na mayam iminā bhikkhunā saddhim āsane nisīdissāma vinā iminā bhikkhunā āsane nisīdissāma, na mayam iminā bhikkhunā saddhim yāgupāne nisīdissāma vinā iminā bhikkhunā yāgupāne nisīdissāma, na mayam iminā bhikkhunā saddhim bhattagge nisīdissāma vinā iminā bhikkhunā bhattagge nisīdissāma, na mayam iminā bhikkhunā saddhim ekacchanne vasissāma vinā iminā bhikkhunā ekacchanne vasissāma, na mayam iminā bhikkhunā saddhim yathāvuddham abhivādānaṃ paccutthānaṃ añjalikammaṃ sāmīcikkammaṃ karissāma vinā iminā bhikkhunā yathāvuddham . . . sāmīcikkammaṃ karissāma, bhavissati saṃghassa tatonidānaṃ bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattthānaṃ saṃghanānākaraṇaṃ ti, bhedagarukehi bhikkhave bhikkhūhi na so bhikkhu āpattiyā adassane ukkhipitabbo 'ti. ||7|| atha kho bhagavā ukkhepakānaṃ bhikkhūnaṃ etam atthaṃ bhāsivā utthāyāsanaṃ yena ukkhittānuvattakā bhikkhū ten' upasamkami, upasamkamitvā paññatte āsane nisīdi. nisajja kho bhagavā ukkhittānuvattake bhikkhū etad avoca: mā kho tumhe bhikkhave āpattiṃ āpajjitvā n' amhā āpannā 'ti āpattiṃ na paṭikātabbaṃ maññittha. idha pana bhikkhave bhikkhu āpattiṃ āpanno hoti, so tassā āpattiyā anāpattidiṭṭhi hoti, aññe bhikkhū tassā āpattiyā āpattidiṭṭhino honti. so ce bhikkhave bhikkhu te bhikkhū evaṃ jānāti: ime kho āyasmantā bahussutā āgatāgamā dhammadharā vinayadharā mātikādharaṃ paṇḍitā vyattā medhāvino lajjino kukkucakā sikkhākāmā, nālaṃ mamaṃ vā kāraṇa aññesaṃ vā kāraṇa chandā dosā mohā bhayā agatiṃ gantum, sace maṃ ime bhikkhū āpattiyā adassane

ukkipissanti na mayā saddhim uposatham karissanti vinā mayā uposatham karissanti, . . . na mayā saddhim pavāressanti vinā mayā pavāressanti . . . vinā mayā yathāvuḍḍhaṃ abhivādanam paccuṭṭhānam añjalikammam sāmīcikkammam karissanti, bhavissati saṃghassa tatonidānam bhaṇḍanam kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃghavavattthānam saṃghanānākaraṇam ti, bhedagarukena bhikkhave bhikkhunā paresam pi sandhāya āpatti desetabbā 'ti. atha kho bhagavā ukkhittānuvattakānam bhikkhūnam etam attham bhāsivā utthāyāsanaṃ pakkāmi. ||8||

tena kho pana samayena ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karonti saṃghakammam karonti, ukkhepakā pana bhikkhū nissīmam gantvā uposatham karonti saṃghakammam karonti. atha kho aññataro ukkhepakā bhikkhu yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisīno kho so bhikkhu bhagavantam etad avoca: te bhante ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karonti saṃghakammam karonti, mayam pana ukkhepakā bhikkhū nissīmam gantvā uposatham karoma saṃghakammam karomā 'ti. te ce bhikkhu ukkhittānuvattakā bhikkhū tatth' eva anto sīmāya uposatham karissanti saṃghakammam karissanti yathā mayā ñatti ca anussāvanā ca paññattā, tesam tāni kammāni dhammikāni bhavissanti akuppāni ṭhānārahāni. tumhe ce bhikkhu ukkhepakā bhikkhū tatth' eva anto sīmāya uposatham karissatha saṃghakammam karissatha yathā mayā ñatti ca anussāvanā ca paññattā, tumhākam pi tāni kammāni dhammikāni bhavissanti akuppāni ṭhānārahāni. ||9|| tam kissa hetu. nānāsaṃvāsakā ete bhikkhū tumhehi tumhe ca tehi nānāsaṃvāsakā. dve 'mā bhikkhu nānāsaṃvāsakabhūmiyo: attanā vā attānam nānāsaṃvāsakam karoti samaggo vā nam saṃgho ukkipati adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve nānāsaṃvāsakabhūmiyo. dve 'mā bhikkhu samānasaṃvāsakabhūmiyo: attanā vā attānam samānasaṃvāsakam karoti samaggo vā nam saṃgho ukkhittam osāreti adassane vā appaṭikamme vā appaṭinissagge vā. imā kho bhikkhu dve samānasaṃvāsakabhūmiyo 'ti. ||10|| 1||

tena kho pana samayena bhikkhū bhattagge antaraghare bhaṇḍanajātā kalahajātā vivādāpannā aññamaññaṃ ananulomikaṃ kāyakammaṃ vacīkammaṃ upadaṃsenti hatthaparāmāsaṃ karonti. manussā ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma samaṇā Sakyaputtiyā bhattagge antaraghare . . . upadaṃsessanti hatthaparāmāsaṃ karissantīti. assosum kho bhikkhū tesam manussānaṃ ujjhāyantānaṃ khiyantānaṃ vipācentānaṃ. ye te bhikkhū appicchā te ujjhāyanti khiyanti vipācenti: kathaṃ hi nāma bhikkhū bhattagge antarghare . . . upadaṃsessanti hatthaparāmāsaṃ karissantīti. atha kho te bhikkhū bhagavato etam atthaṃ ārocesum. saccaṃ kira bhikkhave — la — saccaṃ bhagavā. vigarahitvā dhammikathaṃ katvā bhikkhū āmantesi: bhinne bhikkhave saṃghe adhammiyamāne asaṃmodikāya vattamānāya ettāvatā na aññamaññaṃ ananulomikaṃ kāyakammaṃ vacīkammaṃ upadaṃsessāma hatthaparāmāsaṃ karissāmā 'ti āsane nisīditabbam. bhinne bhikkhave saṃghe dhammiyamāne saṃmodikāya vattamānāya āsanantarikāya nisīditabban ti. ||1|| tena kho pana samayena bhikkhū saṃghamajjhe bhaṇḍanajātā . . . vivādāpannā aññamaññaṃ mukhasattīhi vitudantā viharanti, te na sakkonti taṃ adhikaraṇaṃ vūpasametum. atha kho aññataro bhikkhu yena bhagavā ten' upasaṃkami, upasaṃkamitvā bhagavantam abhivādetvā ekamantaṃ atthāsi. ekamantaṃ tīto kho so bhikkhu bhagavantam etad avoca: idha bhante bhikkhū saṃghamajjhe . . . vūpasametum. sādhu bhante bhagavā yena te bhikkhū ten' upasaṃkamatū anukampaṃ upādāyā 'ti. adhivāsesi bhagavā tuṇhibhāvena. atha kho bhagavā yena te bhikkhū ten' upasaṃkami, upasaṃkamitvā paññatte āsane nisīdi. nisajja kho bhagavā te bhikkhū etad avoca: alaṃ bhikkhave mā bhaṇḍanaṃ mā kalahāṃ mā viggahaṃ mā vivādan ti. evaṃ vutte aññataro adhammavādī bhikkhu bhagavantam etad avoca: āgāmetu bhante bhagavā dhammasāmi, appossukko bhante bhagavā ditṭhadhammasukhavihāraṃ anuyutto viharatu, mayaṃ etena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā 'ti. dutiyam pi kho bhagavā te bhikkhū etad avoca: alaṃ bhikkhave . . . mā vivādan ti. dutiyam pi kho so adhammavādī bhikkhu bhagavantam etad avoca:

āgametu bhante . . . paññāyissāmā 'ti. atha kho bhagavā bhikkhū āmantesi : ||2||

bhūtapubbam bhikkhave Bārāṇasīyaṃ Brahmadaṭṭo nāma Kāsīrājā ahoṣi adḍho mahaddhano mahābhogo mahabbalo mahāvāhano mahāvijito paripuṇṇakosakoṭṭhāgāro. Dīghāti nāma Kosalarājā ahoṣi daliddo appadhano appabhogo appabalo appavāhano appavijito aparipuṇṇakosakoṭṭhāgāro. atha kho bhikkhave Brahmadaṭṭo Kāsīrājā caturaṅginim senaṃ sannayhitvā Dīghitīm Kosalarājānaṃ abbhuyyāsi. assosi kho bhikkhave Dīghiti Kosalarājā : Brahmadaṭṭo kira Kāsīrājā caturaṅginim senaṃ sannayhitvā mama abbhuyyāto 'ti. atha kho bhikkhave Dīghitissa Kosalarāṇño etad ahoṣi : Brahmadaṭṭo kho Kāsīrājā adḍho . . . paripuṇṇakosakoṭṭhāgāro, ahaṃ paṇ' amhi daliddo . . . aparipuṇṇakosakoṭṭhāgāro, nāhaṃ paṭibalo Brahmadaṭṭena Kāsīrāṇñā ekasamghātaṃ pi sahituṃ. yaṃ nūnāhaṃ paṭigacce' eva nagaramhā nippateyyaṃ ti. atha kho bhikkhave Dīghiti Kosalarājā mahesiṃ ādāya paṭigacce' eva nagaramhā nippati. atha kho bhikkhave Brahmadaṭṭo Kāsīrājā Dīghitissa Kosalarāṇño balaṃ ca vāhanaṃ ca janapadaṃ ca kosaṃ ca koṭṭhāgāraṃ ca abhivijīya ajjhāvasati. atha kho bhikkhave Dīghiti Kosalarājā sapajāpatiko yena Bārāṇasī tena pakkāmi. anupubbena yena Bārāṇasī tad avasari. tatra sudam bhikkhave Dīghiti Kosalarājā sapajāpatiko Bārāṇasīyaṃ aññatarasmiṃ paccantime okāse kumbhakāranivesane aññātakavesena paribbājakacchannena paṭivasati. ||3|| atha kho bhikkhave Dīghitissa Kosalarāṇño mahesi na cirassa' eva gabbhinī ahoṣi. tassā evarūpo dohaḷo hoti : icchatī suriyassa uggamanakāle caturaṅginim senaṃ sannaddhaṃ vammikāṃ subhummīyaṃ ṭhitāṃ passitūṃ khaggānaṃ ca dhovanaṃ pātūṃ. atha kho bhikkhave Dīghitissa Kosalarāṇño mahesi Dīghitīm Kosalarājānaṃ etad avoca : gabbhinī 'mhi deva, tassā me evarūpo dohaḷo uppanno : icchāmi suriyassa . . . pātun ti. kuto devī amhākaṃ duggatānaṃ caturaṅginī senā sannaddhā vammikā subhummīyaṃ ṭhitā khaggānaṃ ca dhovanaṃ ti. sac' āhaṃ deva na labhissāmi marissāmīti. ||4|| tena kho pana samayena bhikkhave Brahmadaṭṭassa Kāsīrāṇño purohito brāhmaṇo Dīghitissa Kosalarāṇño sahāyo

hoti. atha kho bhikkhave Dīghīti Kosalarājā yena Brahma-
dattassa Kāsirañño purohito brāhmaṇo ten' upasaṃkamaṃ, upa-
saṃkamitvā Brahmaddattassa Kāsirañño purohitaṃ brāhma-
ṇaṃ etad avoca : sakhī te samma gabbhinī, tassā evarūpo
dohaḷo uppanno : icchati suriyassa . . . pātun ti. tena hi
deva mayam pi devim passamā 'ti. atha kho bhikkhave
Dīghītissa Kosalarāñño mahesī yena Brahmaddattassa Kāsi-
rañño purohito brāhmaṇo ten' upasaṃkamaṃ. addasa kho
bhikkhave Brahmaddattassa Kāsirañño purohito brāhmaṇo
Dīghītissa Kosalarāñño mahesiṃ dūrato 'va āgacchantim,
disvāna utthāyāsanaṃ ekamsaṃ uttarāsaṅgaṃ karitvā yena
Dīghītissa Kosalarāñño mahesī ten' añjaliṃ paṇāmetvā
tikkhattum udānaṃ udānesi : Kosalarājā vata bho kucchigato,
Kosalarājā vata bho kucchigato 'ti. avimaṇā devī hohi,
lacchasi suriyassa uggamanakāle caturaṅginim senaṃ
sannaddhaṃ vammikaṃ subhummiyaṃ ttiṭṭhaṃ passitum
khaggānaṃ ca dhovanaṃ pātun ti. ||5|| atha kho bhikkhave
Brahmadattassa Kāsirañño purohito brāhmaṇo yena Brahma-
datto Kāsirājā ten' upasaṃkamaṃ, upasaṃkamitvā Brahma-
dattaṃ Kāsirājānaṃ etad avoca : tathā deva nimittāni
dissanti, sva suriyuggamanakāle caturaṅginī senā sannaddhā
vammikā subhummiyaṃ ttiṭṭhatu khaggā ca dhoviyantū 'ti.
atha kho bhikkhave Brahmaddatto Kāsirājā manusse āpāsesi :
yathā bhaṇe purohito brāhmaṇo āha tathā karoṭhā 'ti. alabhi
kho bhikkhave Dīghītissa Kosalarāñño mahesī suriyassa
uggamanakāle caturaṅginim senaṃ sannaddhaṃ vammikaṃ
subhummiyaṃ ttiṭṭhaṃ passitum khaggānaṃ ca dhovanaṃ
pātum. atha kho bhikkhave Dīghītissa Kosalarāñño mahesī
tassa gabbhassa paripākam anvāya puttam vijāyi, tassa
Dīghāvū 'ti nāmaṃ akāmsu. atha kho bhikkhave Dīghā-
vukumāro na cirass' eva viññutam pāpuṇi. ||6|| atha kho
bhikkhave Dīghītissa Kosalarāñño etad ahoṃ : ayaṃ kho
Brahmadatto Kāsirājā bahuno amhākaṃ anathassa kārako,
iminā amhākaṃ balaṃ ca vāhanaṃ ca janapado ca koso ca
koṭṭhāgāraṃ ca acchinnaṃ. sac' ayaṃ amhe jānissati sabbeva
tayo ghātāpessati. yaṃ nūnāhaṃ Dīghāvukumāraṃ bahi
nagare vāseyyan ti. atha kho bhikkhave Dīghīti Kosalarājā
Dīghāvukumāraṃ bahi nagare vāsesi. atha kho bhikkhave

Dīghāvukumāro bahi nagare paṭivasanto na cirass' eva sabba-sippāni sikkhi. ||7|| tena kho pana samayena bhikkhave Dīghītissa Kosalarāṇño kappako Brahmaddatte Kāsiraṇṇo paṭivasati. addasa kho bhikkhave Dīghītissa Kosalarāṇño kappako Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ Bārāṇasiyaṃ aññatarasmim paccantime okāse kumbhakāranivesane aññatakavesena paribbājakacchannena paṭivasantaṃ, disvāna yena Brahmaddatto Kāsirājā ten' upasaṃkami, upasaṃkamitvā Brahmaddattaṃ Kāsirājānaṃ etad avoca: Dīghīti deva Kosalarājā sapajāpatiko Bārāṇasiyaṃ aññatarasmim paccantime okāse kumbhakāranivesane aññatakavesena paribbājakacchannena paṭivasatīti. ||8|| atha kho bhikkhave Brahmaddatto Kāsirājā manusse āṇāpesi: tena hi bhaṇe Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmaddattassa Kāsiraṇṇo paṭissutvā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ ānesuṃ. atha kho bhikkhave Brahmaddatto Kāsirājā manusse āṇāpesi: tena hi bhaṇe Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā cattudisā bilāni nikkhipathā 'ti. evaṃ devā 'ti kho bhikkhave te manussā Brahmaddattassa Kāsiraṇṇo paṭissutvā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinenti. ||9|| atha kho bhikkhave Dīghāvussa kumārassa etad ahoṣi: ciraditṭhā kho me mātāpitāro. yaṃ nūnāhaṃ mātāpitāro passeyyan ti. atha kho bhikkhave Dīghāvukumāro Bārāṇasim pavisitvā addasa mātāpitāro dalhāya rajjuyā pacchābāhaṃ gāḷhabandhanaṃ bandhitvā khuramuṇḍaṃ karitvā kharassarena paṇavena rathiyāya rathiyaṃ siṅghātakena siṅghātakam parinente, disvāna yena mātāpitāro ten' upasaṃkami. addasa kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāraṃ dūrato 'va āgacchantam, disvāna Dīghāvukumāraṃ etad avoca: mā kho tvam tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu

verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. || 10 || evaṃ vutte bhikkhave te manussā Dīghītiṃ Kosalarājānaṃ etad avocum : ummattako ayaṃ Dīghīti Kosalarājā vippalapati, ko imassa Dīghāvu, kaṃ ayaṃ evaṃ āha : mā kho tvaṃ tāta Dīghāvu dīghaṃ passa mā rassaṃ, na hi tāta Dīghāvu verena verā sammanti, averena hi tāta Dīghāvu verā sammantīti. nāhaṃ bhaṇe ummattako vippalapāmi, api ca yo viññū so vibhāvēssatīti. dutiyam pi kho bhikkhave — la — tatiyam pi kho bhikkhave Dīghīti Kosalarājā Dīghāvukumāraṃ etad avoca : mā kho . . . sammantīti. tatiyam pi kho bhikkhave te manussā Dīghītiṃ Kosalarājānaṃ etad avocum : ummattako . . . so vibhāvēssatīti. atha kho bhikkhave te manussā Dīghītiṃ Kosalarājānaṃ sapajāpatikaṃ rathiyāya rathiyaṃ singhāṭakena siṅghāṭakaṃ parinetvā dakkhiṇena dvārena nikkhāmetvā dakkhiṇato nagarassa catudhā chinditvā catuddisā bilāni nikkhipitvā gumbaṃ ṭhapetvā pakkamimsu. || 11 || atha kho bhikkhave Dīghāvukumāro Bārāṇasīṃ pavisitvā suraṃ nīharitvā gumbiye pāyesi. yadā te mattā ahesuṃ patitā atha kaṭṭhāni saṃkaḍḍhitvā citakaṃ karitvā mātāpitunnaṃ sarīraṃ citakaṃ āropetvā aggim datvā pañjaliko tikkhattum citakaṃ padakkhiṇaṃ akāsi. tena kho pana samayena bhikkhave Brahmaḍatto Kāsirājā uparipāsāda-ragato hoti. addasa kho bhikkhave Brahmaḍatto Kāsirājā Dīghāvukumāraṃ pañjalikaṃ tikkhattum citakaṃ padakkhiṇaṃ karontaṃ, disvāṇ' assa etad ahosi : nissamsayaṃ kho so manusso Dīghītissa Kosalarañño ñāti vā sāloḥito vā. aho me anattako, na hi nāma me koci ārocessatīti. || 12 || atha kho bhikkhave Dīghāvukumāro araññaṃ gantvā yāvadatthaṃ kanditvā roditvā vappaṃ puñchitvā Bārāṇasīṃ pavisitvā antepurassa sāmantaṃ hatthisālaṃ gantvā hatthācariyaṃ etad avoca : icchāmi ahaṃ ācariya sippaṃ sikkhituṃ ti. tena hi bhaṇe mānavaka sikkhassū 'ti. atha kho bhikkhave Dīghāvukumāro rattiyaṃ paccūsasamayaṃ paccutṭhāya hatthisālāya mañjunā sarena gāyi vīṇaṃ ca vādesi. assosi kho bhikkhave Brahmaḍatto Kāsirājā rattiyaṃ paccūsasamayaṃ paccutṭhāya hatthisālāya mañjunā sarena gītaṃ vīṇaṃ ca vāditam, sutvāna manusse pucchi : ko bhaṇe rattiyaṃ paccūsa-

samayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sarena gāyi
vīṇaṃ ca vādesīti. ||13|| amukassa deva hatthācariyassa ante-
vāsī māṇavako rattiyaṃ paccūsasamayaṃ paccuṭṭhāya hatthisā-
lāyaṃ mañjunā sarena gāyi vīṇaṃ ca vādesīti. tena hi bhaṇe
taṃ māṇavakaṃ ānethā 'ti. evaṃ devā 'ti kho bhikkhave te
manussā Brahmā dattassa Kāsirañño paṭissutvā Dīghāvu-
kumāraṃ ānesuṃ. tvaṃ bhaṇe māṇavaka rattiyaṃ paccūsa-
samayaṃ paccuṭṭhāya hatthisālāyaṃ mañjunā sarena gāyi
vīṇaṃ ca vādesīti. evaṃ devā 'ti. tena hi tvaṃ bhaṇe
māṇavaka gāyassu vīṇaṃ ca vādehīti. evaṃ devā 'ti kho
bhikkhave Dīghāvukumāro Brahmā dattassa Kāsirañño paṭi-
ssutvā ārādhāpekho mañjunā sarena gāyi vīṇaṃ ca vādesi.
atha kho bhikkhave Brahmā datto Kāsirājā Dīghāvukumāraṃ
etaḍ avoca : tvaṃ bhaṇe māṇavaka maṃ upaṭṭhabhā 'ti.
evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahma-
dattassa Kāsirañño paccassosi. atha kho bhikkhave Dīghā-
vukumāro Brahmā dattassa Kāsirañño pubbuṭṭhayaṃ ahoṣi
pacchānīpātī kiṃkārapaṭissāvī manāpacārī piyavādī. atha
kho bhikkhave Brahmā datto Kāsirājā Dīghāvukumāraṃ na
ciraṣṣ' eva abbhantarike viṣṣāsikatṭhāne ṭhapesi. ||14|| atha
kho bhikkhave Brahmā datto Kāsirājā Dīghāvukumāraṃ etaḍ
avoca : tena hi bhaṇe māṇavaka rathaṃ yojehi migavaṃ
gaṃissāmiti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro
Brahmā dattassa Kāsirañño paṭissutvā rathaṃ yojetvā Brahma-
dattaṃ Kāsirājānaṃ etaḍ avoca : yutto kho te deva ratho,
yassa dāni kālaṃ maññasīti. atha kho bhikkhave Brahma-
datto Kāsirājā rathaṃ abhirūhi, Dīghāvukumāro rathaṃ
pesesi, tathā-tathā rathaṃ pesesi yathā-yathā aññen' eva senā
agamāsi aññen' eva ratho. atha kho bhikkhave Brahmā datto
Kāsirājā dūraṃ gantvā Dīghāvukumāraṃ etaḍ avoca : tena
hi bhaṇe māṇavaka rathaṃ muñcassu, kilanto 'mhi nipajjissā-
miti. evaṃ devā 'ti kho bhikkhave Dīghāvukumāro Brahma-
dattassa Kāsirañño paṭissutvā rathaṃ muñcivā paṭhaviyaṃ
pallaṅkena nisīdi. atha kho bhikkhave Brahmā datto Kāsi-
rājā Dīghāvukumārassa ucchaṅge sīsaṃ katvā seyyaṃ
kappesi, tassa kilantassa muhuttaken' eva niddaṃ okkami.
||15|| atha kho bhikkhave Dīghāvussa kumārassa etaḍ
ahoṣi : ayaṃ kho Brahmā datto Kāsirājā bahuno amhākaṃ

anatthassa kârako, iminâ amhâkam balañ ca vâhanañ ca
 janapado ca koso ca koṭṭhâgârañ ca acchinnam iminâ ca
 me mâtâpitaro hatâ. ayam khv assa kâlo yo 'ham veram
 appeyyan ti kosiya khaggaṃ nibbâhi. atha kho bhikkhave
 Dîghâvussa kumârassa etad ahosi: pitâ kho mam mara-
 nakâle avaca: mâ kho tvam tâta Dîghâvu dîgham passa mâ
 rassam, na hi tâta Dîghâvu verena verâ sammanti, averena
 hi tâta Dîghâvu verâ sammantiti. na kho me tam paṭirûpam
 yo 'ham pitu vacanam atikkameyyan ti kosiya khaggaṃ
 pavesesi. dutiyam pi kho bhikkhave Dîghâvussa kumârassa
 etad ahosi: ayam kho Brahmadatto . . . nibbâhi. dutiyam
 pi kho bhikkhave Dîghâvussa kumârassa etad ahosi: pitâ
 . . . atikkameyyan ti, punad eva kosiya khaggaṃ pavesesi.
 tatiyam pi kho . . . nibbâhi. tatiyam pi kho . . . pavesesi.
 atha kho bhikkhave Brahmadatto Kâsirâjâ bhîto ubbiggo
 ussanki utrasso sahasâ vutthâsi. atha kho bhikkhave
 Dîghâvukumâro Brahmadattam Kâsirâjanam etad avoca:
 kissa tvam deva bhîto . . . vutthâsiti. idha mam bhane
 mânavaka Dîghîtissa Kosalarañño putto Dîghâvukumâro
 supinantena khaggena paripâtesi tenâham bhîto ubbiggo
 ussanki utrasso sahasâ vutthâsin ti. || 16 || atha kho bhikkh-
 ave Dîghâvukumâro vâmena hatthena Brahmadattassa Kâsi-
 rañño sîsam parâmasitvâ dakkhiṇena hatthena khaggaṃ
 nibbâhetvâ Brahmadattam Kâsirâjanam etad avoca: aham
 kho so deva Dîghîtissa Kosalarañño putto Dîghâvukumâro.
 bahuno tvam amhâkam anatthassa kârako, tayâ amhâkam
 balañ ca vâhanañ ca janapado ca koso ca koṭṭhâgârañ ca
 acchinnam tayâ ca me mâtâpitaro hatâ. ayam khv assa kâlo
 yv âham veram appeyyan ti. atha kho bhikkhave Brahma-
 datto Kâsirâjâ Dîghâvussa kumârassa pâdesu sirasâ nipatitvâ
 Dîghâvukumâram etad avoca: jîvitam me tâta Dîghâvu dehi,
 jîvitam me tâta Dîghâvu dehîti. ky âham ussahâmi devassa
 jîvitam dâtuṃ, devo kho me jîvitam dadeyyâ 'ti. tena hi
 tâta Dîghâvu tvañ c' eva me jîvitam dehi ahañ ca te jîvitam
 dammîti. atha kho bhikkhave Brahmadatto ca Kâsirâjâ
 Dîghâvu ca kumâro aññamaññassa jîvitam adamsu pâṇiṃ ca
 aggahesum sapathaṃ ca akamsu adrûbhâya. atha kho bhi-
 kkhave Brahmadatto Kâsirâjâ Dîghâvukumâram etad avoca:

tena hi tâta Dîghâvu ratham yojehi gamissâmâ 'ti. evam devâ 'ti kho bhikkhave Dîghâvukumâro Brahmadattassa Kâsirañño paṭissutvâ ratham yojetvâ Brahmadattam Kâsirâ-jānam etad avoca : yutto kho te deva ratho, yassa dâni kâlam maññasīti. atha kho bhikkhave Brahmadatto Kâsirâ-jâ ratham abhirûhi, Dîghâvukumâro ratham pesesi, tathâ -tathâ ratham pesesi yathâ-yathâ na cirass' eva senâya samâ-gacchi. ||17|| atha kho bhikkhave Brahmadatto Kâsirâ-jâ Bârânasim pavisitvâ amacce pârisajje sannipâtâpetvâ etad avoca : sace bhane Dîghâtissa Kosalarañño puttam Dîghâvu-kumâram passeyyâtha kinti nam kareyyâthâ 'ti. ekacce evam âhamsu : mayam deva hatthe chindeyyâma, mayam deva pâde chindeyyâma, mayam deva hatthapâde chindeyyâ-ma, mayam deva kaṇṇe chindeyyâma, mayam deva nâsam chindeyyâma, mayam deva kaṇṇanâsam chindeyyâma, mayam deva sisam chindeyyâmâ 'ti. ayam kho bhane Dîghâtissa Kosalarañño putto Dîghâvukumâro, nâyam labbhâ kiñci kâtam, iminâ ca me jîvitam dinnam mayâ ca imassa jîvitam dinnan ti. ||18|| atha kho bhikkhave Brahmadatto Kâsirâ-jâ Dîghâvukumâram etad avoca : yam kho te tâta Dîghâvu pitâ maraṇakâle avaca : mâ kho tvam tâta Dîghâvu dîgham passa mâ rassam, na hi tâta Dîghâvu verena verâ sammanti, averena hi tâta Dîghâvu verâ sammantīti, kin te pitâ sandhâya avacâ 'ti. yam kho me deva pitâ maraṇakâle avaca mâ dighan ti, mâ ciram veram akâsīti, imam kho me deva pitâ maraṇakâle avaca mâ dighan ti. yam kho me deva pitâ maraṇakâle avaca mâ rassan ti, mâ khippam mittehi bhijjitthâ 'ti, imam kho me deva pitâ maraṇakâle avaca mâ rassan ti. yam kho me deva pitâ maraṇakâle avaca na hi tâta Dîghâvu verena verâ sammanti, averena hi tâta Dîghâvu verâ sammantīti, devena me mâtâpitaro hatâ 'ti, sac' âham devam jîvitâ voropeyyam ye devassa atthakâmâ te mam jîvitâ voropeyyum, ye me atthakâmâ te te jîvitâ voropeyyum, evam tam veram verena na vûpasameyya. idâni ca pana me devena jîvitam dinnam mayâ ca devassa jîvitam dinnam, evam veram averena vûpasantam. imam kho me deva pitâ maraṇakâle avaca : na hi tâta . . . sammantīti. ||19|| atha kho bhikkhave Brahmadatto Kâsirâ-jâ acchari-

yam vata bho abbhutam vata bho, yāva paṇḍito ayam
 Dīghāvukumāro, yatra hi nāma pituno saṃkhittena bhāsi-
 tassa vitthārena attham ājānissatīti, pettikam balañ ca
 vāhanañ ca janapadañ ca kosañ ca koṭṭhāgārañ ca paṭipādesi
 dhītarañ ca adāsi. tesam hi nāma bhikkhave rājūnam
 ādinnadaṇḍānam ādinnasatthānam evarūpaṃ khantisoraccaṃ
 bhavissatīti, idha kho pana taṃ bhikkhave sobhetha yaṃ
 tumhe evaṃ svākkhāte dhammavinaye pabbajitā samānā
 khamā ca bhaveyyātha soratā cā 'ti. tatiyam pi kho bha-
 gavā te bhikkhū etad avoca: alaṃ bhikkhave mā bhaṇḍa-
 nam mā kalahaṃ mā viggahaṃ mā vivādan ti. tatiyam pi
 kho so adhammavādī bhikkhu bhagavantam etad avoca:
 āgametu bhante bhagavā dhammasāmī, appossukko bhante
 bhagavā diṭṭhadhammasukhavihāraṃ anuyutto viharatu,
 mayaṃ etena bhaṇḍanena kalahena viggahena vivādena
 paññāyissamā 'ti. atha kho bhagavā pariyādinna-rūpā kho
 ime moghapurisā, na yime sukarā saññāpetun ti utthā-
 yāsanaṃ pakkāmi. ||20||2||

Dīghāvubhānavāraṃ paṭhamam.

atha kho bhagavā pubbaṇhasamayam nivāsetvā pattacī-
 varam ādāya Kosambim piṇḍāya pāvisi, Kosambiyam
 piṇḍāya caritvā pacchābhataṃ piṇḍapātapaṭikkanto senāsa-
 nam samsāmetvā pattacīvaram ādāya saṃghamajjhe ṭhitako
 'va imā gāthāyo abhāsi:

puthusaddo samajano na bālo koci maññatha
 saṃghasmim bhijjamānasmim, n' aññaṃ bhiyyo amañña-
 rum.|

parimuṭṭhā paṇḍitā bhāsā vācāgocarabbhānino,
 yāv' icchanti mukhāyāmaṃ, yena nītā na taṃ vidū.|
 akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me,
 ye taṃ upanayhanti, veraṃ tesam na sammati.|
 akkocchi maṃ, avadhi maṃ, ajini maṃ, ahāsi me,
 ye taṃ na upanayhanti, veraṃ tes' ūpasammati.|
 na hi verena verāni sammant' idha kudācanaṃ,

5 averena ca sammanti, esa dhammo sanantano.|
 pare ca na vijānanti mayam ettha yamāmase,
 ye ca tattha vijānanti, tato sammanti medhagā.|

atthicchinnā paṇaharā gavāssadhanahārino
 rattham vilumpamānānam tesam pi hoti saṃgati. kasmā
 tumhākaṃ no siyā.
 sace labhetha nipakaṃ saḥāyaṃ saddhiñcaram sādhuvi-
 hāri dhīraṃ,
 abhibhuyya sabbāni parissayāni careyya ten' attamano
 satimā.
 no ce labhetha nipakaṃ saḥāyaṃ saddhiñcaram sādhuvi-
 hāri dhīraṃ
 rājā va rattham vijitam pahāya eko care mātāṅgaraññe
 va nāgo.
 ekassa caritam seyyo, n' atthi bāle saḥāyatā.
 eko care na ca pāpāni kayirā appossukko mātāṅgaraññe
 10 va nāgo 'ti. || 1 || 3 ||

atha kho bhagavā saṃghamajjhe t̥hitako 'va imā gāthāyo
 bhāsivā yena Bālakaloṇakāragāmo ten' upasaṃkami.
 tena kho pana samayena āyasmā Bhagu Bālakaloṇakāra-
 gāme viharati. addasa kho āyasmā Bhagu bhagavantam
 dūrato 'va āgacchantam, disvāna āsanaṃ paññāpesi pādoda-
 kam pādapiṭṭham pādakathalikam upanikkhipi, paccuggantvā
 pattacivaram patiggahehi. nisīdi bhagavā paññatte āsane,
 nisajja pāde pakkhālesi. āyasmāpi kho Bhagu bhagavantam
 abhivādetvā ekamantam nisīdi, ekamantam nisinnam kho
 āyasmantam Bhagum bhagavā etad avoca : kacci bhikkhu
 khamanīyam, kacci yāpanīyam, kacci piṇḍakena na kilama-
 sīti. khamanīyam bhagavā, yāpanīyam bhagavā, na cāham
 bhante piṇḍakena kilamāmiti. 'atha kho bhagavā āyasmantam
 Bhagum dhammiyā kathāya sandassetvā . . . sampahamsetvā
 utt̥hāyāsanaṃ yena Pācīnavamsadāyo ten' upasaṃkami.
 || 1 || tena kho pana samayena āyasmā ca Anuruddho
 āyasmā ca Nandiyo āyasmā ca Kimbilo Pācīnavamsadāye
 viharanti. addasa kho dāyapālo bhagavantam dūrato 'va
 āgacchantam, disvāna bhagavantam etad avoca : mā samaṇa
 etam dāyam pāvisi, sant' ettha tayo kulaputtā attakāmarūpā
 viharanti, mā tesam aphāsum akāsīti. assosi kho āyasmā
 Anuruddho dāyapālassa bhagavatā saddhiṃ mantayamānassa,
 sutvā dāyapālam etad avoca : māvuso dāyapāla bhagavantam

vāresi, satthā no bhagavā anuppatto 'ti. atha kho āyasmā Anuruddho yenāyasmā ca Nandiyo āyasmā ca Kimbilo ten' upasaṃkamī, upasaṃkamitvā āyasmantaṃ ca Nandiyaṃ āyasmantaṃ ca Kimbilaṃ etad avoca : abhikkamathāyasmanto abhikkamathāyasmanto, satthā no bhagavā anuppatto 'ti. ||2|| atha kho āyasmā ca Anuruddho āyasmā ca Nandiyo āyasmā ca Kimbilo bhagavantaṃ paccuggantvā eko bhagavato pattacīvaraṃ paṭiggaheṣi, eko āsanaṃ paññāpesi, eko pādodakaṃ pādapiṭhaṃ pādakathalikaṃ upanikkhipi. nisīdi bhagavā paññatte āsane, nisajja pāde pakkhālesi. te pi kho āyasmantā bhagavantaṃ abhivādetvā ekamantaṃ nisīdīsu. ekamantaṃ nisinnaṃ kho āyasmantaṃ Anuruddhaṃ bhagavā etad avoca : kacci vo Anuruddhā khamaniyaṃ, kacci yāpaniyaṃ, kacci piṇḍakena na kilamathā 'ti. khamaniyaṃ bhagavā, yāpaniyaṃ bhagavā, na ca mayaṃ bhante piṇḍakena kilamāma 'ti. kacci pana vo Anuruddhā samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharathā 'ti. taggha mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. yathākathaṃ pana tumhe Anuruddhā samaggā sammodamānā . . . sampassantā viharathā 'ti. ||3|| idha mayhaṃ bhante evaṃ hoti : lābhā vata me, suladdhaṃ vata me yo 'haṃ evarūpehi sabrahmacārihi saddhiṃ viharāmīti. tassa mayhaṃ bhante imesa āyasmantesu mettaṃ kāyakammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca, mettaṃ vacīkammaṃ, mettaṃ manokammaṃ paccupaṭṭhitaṃ āvi c' eva raho ca. tassa mayhaṃ bhante evaṃ hoti : yaṃ nūnāhaṃ sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṇaṃ cittassa vasena vatteyyan ti. so kho ahaṃ bhante sakaṃ cittaṃ nikkhipitvā imesaṃ yeva āyasmantaṇaṃ cittassa vasena vattāmi, nānā hi kho no bhante kāyā ekaṃ ca pana maññe cittan ti. āyasmāpi kho Nandiyo, āyasmāpi kho Kimbilo bhagavantaṃ etad avoca : mayhaṃ pi kho bhante evaṃ hoti : lābhā . . . maññe cittan ti. evaṃ kho mayaṃ bhante samaggā sammodamānā avivadamānā khīrodakibhūtā aññamaññaṃ piyacakkhūhi sampassantā viharāma 'ti. ||4|| kacci pana vo Anuruddhā appa-

matthā ātāpino pahitattā viharathā 'ti. taggha mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. yathākatham pana tumhe Anuruddhā appamattā ātāpino pahitattā viharathā 'ti. idha bhante amhākam yo paṭhamam gāmato piṇḍāya paṭikkamati, so āsanam paññāpeti, pādodakam pādapīṭham pādakathalikam upanikkhipati, avakkārapātiṃ dhovitvā upatthāpeti, pāniyam paribhojaniyam upatthāpeti. yo pacchā gāmato piṇḍāya paṭikkamati, sace hoti bhuttāvaseso, sace ākaṇkhati, bhuñjati, no ce ākaṇkhati, appaharite vā chaḍḍeti appāṇake vā udae opilāpeti, so āsanam uddharati, pādodakam pādapīṭham pādakathalikam paṭisāmeti, avakkārapātiṃ dhovitvā paṭisāmeti, pāniyam paribhojaniyam paṭisāmeti, bhattaggam sammajjati. yo passati pāniyaghaṭam vā paribhojaniyaghaṭam vā vaccaghaṭam vā rittam tuccham so upatthāpeti. sac' assa hoti avisayham hatthavikārena, dutiyam āmantetvā hatthavilaṅghakena upatthāpema, na tv eva mayam bhante tappaccayā vācam bhindāma. pañcāhikam kho pana mayam bhante sabbarattiyā dhammiyā kathāya sannisidāma. evam kho mayam bhante appamattā ātāpino pahitattā viharāmā 'ti. || 5 ||

atha kho bhagavā āyasmantaṃ ca Anuruddham āyasmantaṃ ca Nandiyam āyasmantaṃ ca Kimbilam dhammiyā kathāya sandassetvā . . . sampahamsetvā utthāyāsanaṃ yena Pārileyyakam tena cārikam pakkāmi. anupubbena cārikam caramāno yena Pārileyyakam tad avasari. tatra sudam bhagavā Pārileyyake viharati Rakkhitavanasaṇḍe Bhaddasālamūle. atha kho bhagavato rahogatassa paṭisallīnassa evam cetaso parivitakko udapādi : aham kho pubbe ākiṇṇo na phāsu vihāsim tehi Kosambakehi bhikkhūhi bhaṇḍanakārakehi kalahakārakehi vivādakārakehi bhassakārakehi samghe adhikarāṇakārakehi, so 'mhi etarahi eko adutiyo sukham phāsu viharāmi aññatr' eva tehi Kosambakehi bhikkhūhi kalahakārakehi . . . adhikarāṇakārakehīti. aññataro pi kho hatthināgo ākiṇṇo viharati hatthīhi hatthinīhi hatthikalābhehi hatthicchāpakehi, chinnaggāni c' eva tiṇāni khādanti, obhaggobhaggaṇ c' assa sākābhāṅgam khādanti, āvilāni ca pāniyāni pivati, ogāhantassa otiṇṇassa hatthiniyo kāyam upanighamsantiyo gacchanti. atha kho

tassa hatthināgassa etad ahosi : ahaṃ kho ākiṇṇo viharāmi hatthihi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādāmi, obhaggobhaggañ ca me sākhābhaṅgaṃ khādanti, āvilāni ca pāniyāni pivāmi, ogāhantassa me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo gacchanti. yaṃ nūnāhaṃ eko 'va gaṇasmā vūpakaṭṭho vihareyyan ti. ||6|| atha kho so hatthināgo yūthā apakkamma yena Pārileyyakaṃ Rakkhitavanasaṇḍo Bhaddasālamūlaṃ yena bhagavā ten' upasaṃkamaṃ, upasaṃkamitvā soṇḍāya bhagavato pāniyaṃ paribhojaniyaṃ upaṭṭhāpeti appaharitañ ca karoti. atha kho tassa hatthināgassa etad ahosi : ahaṃ kho pubbe ākiṇṇo na phāsu vihasiṃ hatthihi hatthinīhi hatthikaḷabhehi hatthicchāpakehi, chinna-ggāni c' eva tiṇāni khādāmi, obhaggobhaggañ ca me sākhābhaṅgaṃ khādāmi, āvilāni ca pāniyāni apāyāmi, ogāhantassa ca me otiṇṇassa hatthiniyo kāyaṃ upanighamsantiyo agamaṃsu, 'so 'mhi etarahi eko adutiyo sukhaṃ phāsu viharāmi aññatr' eva hatthihi hatthinīhi hatthikaḷabhehi hatthicchāpehīti. atha kho bhagavā attano ca pavivekaṃ veditvā tassa ca hatthināgassa cetasā cetoparivitakkaṃ aññāya tāyaṃ velāyaṃ imaṃ udānaṃ udānesi :

evaṃ nāgassa nāgena īsādantassa hatthino

sameti cittaṃ cittena yad eko ramati vane 'ti. ||7||4||

atha kho bhagavā Pārileyyake yathābhirantaṃ viharitvā yena Sāvatti tena cārikaṃ pakkāmi. anupubbena cārikaṃ caramāno yena Sāvatti tad avasari. tatra sudam bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. atha kho Kosambakā upāsakā ime kho ayyā Kosambakā bhikkhū bahuno amhākaṃ anattassa kārakā, imehi ubbālho bhagavā pakkanto, handa mayaṃ ayye Kosambake bhikkhū n' eva abhivādeyyāma na paccuṭṭheyyāma na añjalikammaṃ sāmīcikkammaṃ kareyyāma na sakka-reyyāma na garukareyyāma na māneyyāma na pūjeyyāma upagātānaṃ pi piṇḍapātaṃ na dajjeyyāma, evaṃ ime amhehi asakkariyamānā agarukariyamānā amāniyamānā apūjīyamānā asakkārapakatā pakkamissanti vā vibbhamissanti vā bhagavantā vā pasādessanti. ||1|| atha kho Kosambakā upāsakā Kosambake bhikkhū n' eva abhivādesuṃ na paccuṭṭhesuṃ na

añjalikammaṃ sāmīcikkammaṃ akāmsu na sakkarimṣu na garukarimṣu na mānesuṃ na pūjesuṃ upagatānaṃ pi piṇḍapātaṃ na adamsu. atha kho Kosambakā bhikkhū Kosambakehi upāsakehi asakkariyamānā . . . asakkārapakatā evaṃ āhamsu: handa mayam āvuso Sāvattthim gantvā bhagavato santike imaṃ adhikaraṇaṃ vūpasamemā 'ti. atha kho Kosambakā bhikkhū senāsaṇaṃ saṃsāmetvā pattacīvaraṃ ādāya yena Sāvattthi ten' upasaṃkamimṣu. ||2||

assosi kho āyasmā Sāriputto: te kira Kosambakā bhikkhū bhaṇḍanakāraḥ . . . saṃghe adhikaraṇakāraḥ Sāvattthim āgacchantīti. atha kho āyasmā Sāriputto yena bhagavā ten' upasaṃkamī, upasaṃkamitvā bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. ekamantaṃ nisinno kho āyasmā Sāriputto bhagavantaṃ etad avoca: te kira bhante Kosambakā bhikkhū bhaṇḍanakāraḥ . . . saṃghe adhikaraṇakāraḥ Sāvattthim āgacchantī. kathāhaṃ bhante tesu bhikkhūsu paṭipajjāmīti. tena hi tvam Sāriputta yathā dhammo tathā tiṭṭhāhīti. kathāhaṃ bhante jāneyyam dhammaṃ vā adhammaṃ vā 'ti. ||3||

aṭṭhārasahi kho Sāriputta vatthūhi adhammavādī jānītabbo. idha Sāriputta bhikkhu adhammaṃ dhammo 'ti dīpeti, dhammaṃ adhammo 'ti dīpeti, avinayaṃ vinayo 'ti d., vinayaṃ avinayo 'ti d., abhāsitaṃ alapitaṃ tathāgatenā bhāsitaṃ lapitaṃ tathāgatenā 'ti d., bhāsitaṃ lapitaṃ tathāgatenā abhāsitaṃ alapitaṃ tathāgatenā 'ti d., anāciṇṇaṃ tathāgatenā āciṇṇaṃ tathāgatenā 'ti d., āciṇṇaṃ tathāgatenā anāciṇṇaṃ tathāgatenā 'ti d., appaṇṇattaṃ tathāgatenā paṇṇattaṃ tathāgatenā 'ti d., paṇṇattaṃ tathāgatenā appaṇṇattaṃ tathāgatenā 'ti d., anāpattiṃ āpattīti d., āpattiṃ anāpattiṃ d., lahukaṃ āpattiṃ garukā āpattiṃ d., garukaṃ āpattiṃ lahukā āpattiṃ d., sāvasesaṃ āpattiṃ anavasesā āpattiṃ d., anavasesaṃ āpattiṃ sāvasesā āpattiṃ d., duṭṭhullaṃ āpattiṃ aduṭṭhullaṃ āpattiṃ d., aduṭṭhullaṃ āpattiṃ duṭṭhullaṃ āpattiṃ dīpeti. imehi kho Sāriputta aṭṭhārasahi vatthūhi adhammavādī jānītabbo. ||4|| aṭṭhārasahi ca kho Sāriputta vatthūhi dhammavādī jānītabbo. idha Sāriputta bhikkhu adhammaṃ adhammo 'ti dīpeti, dhammaṃ dhammo 'ti d., avinayaṃ . . . , vinayaṃ . . . , abhāsitaṃ alapitaṃ

tathāgatena . . . , bhāsitam lapitam tathāgatena . . . , anācinṇam tathāgatena . . . , ācinṇam tathāgatena . . . , appaññattam tathāgatena . . . , paññattam tathāgatena . . . , āpattim . . . , anāpattim . . . , lahukam āpattim . . . , garukam āpattim . . . , sāvasesam āpattim . . . , anavasesam āpattim . . . , dutṭhullam āpattim . . . , adutṭhullam āpattim adutṭhullā āpattīti dīpeti. imehi kho Sāriputta atṭhārasehi vatthūhi dhammavādī jānitabbo 'ti. || 5 ||

assosi kho āyasmā Mahāmoggallāno — la — assosi kho āyasmā Mahākassapo, assosi kho āyasmā Mahākaccāno, assosi kho āyasmā Mahākoṭṭhito, assosi kho āyasmā Mahākappino, assosi kho āyasmā Mahācundo, assosi kho āyasmā Anuruddho, assosi kho āyasmā Revato, assosi kho āyasmā Upāli, assosi kho āyasmā Ānando, assosi kho āyasmā Rāhulo: te kira Kosambakā bhikkhū . . . (=3-5. *Read Rāhula instead of Sāriputta*) . . . dhammavādī jānitabbo 'ti. || 6 ||

assosi kho Mahāpajāpatī Gotamī: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Mahāpajāpatī Gotamī yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantam atṭhāsī. ekamantam tṭhitā kho Mahāpajāpatī Gotamī bhagavantam etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvam Gotamī ubhayattha dhammam suṇa, ubhayattha dhammam sutvā ye tattha bhikkhū dhammavādinō tesam diṭṭhiṃ ca khantiṃ ca ruciṃ ca ādāyaṃ ca rocehi, yaṃ ca kiñci bhikkhunīsamghena bhikkhusamghato paccāsimsitabbam sabban tam dhammavādito 'va paccāsimsitabban ti. || 7 || assosi kho Anāthapiṇḍiko gahapati: te kira Kosambakā bhikkhū . . . āgacchantīti. atha kho Anāthapiṇḍiko gahapati yena bhagavā ten' upasaṅkami, upasaṅkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho Anāthapiṇḍiko gahapati bhagavantam etad avoca: te kira bhante . . . paṭipajjāmīti. tena hi tvam gahapati ubhayattha dānam dehi, ubhayattha dānam datvā ubhayattha dhammam suṇa, ubhayattha dhammam sutvā ye tattha bhikkhū dhammavādinō tesam diṭṭhiṃ ca khantiṃ ca ruciṃ ca ādāyaṃ ca rocehīti. || 8 || assosi kho Visākhā Migāramātā: te kira Kosambakā bhikkhū

. . . āgacchantīti. atha kho Visākhā Migāramâtā yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinnā kho Visākhā Migāramâtā bhagavantam etad avoca : te kira bhante . . . paṭipajjāmīti. tena hi tvam Visākhe ubhayattha dānam dehi . . . rocehīti. || 9 ||

atha kho Kosambakā bhikkhū anupubbena yena Sāvatti tad avasarum. atha kho āyasmā Sāriputto yena bhagavā ten' upasamkami, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi. ekamantam nisinnā kho āyasmā Sāriputto bhagavantam etad avoca : te kira bhante Kosambakā bhikkhū bhaṇḍanakārakā . . . saṃghe adhikaraṇakārakā Sāvattim anuppattā. katham nu kho bhante tesu bhikkhūsu senāsane paṭipajjitabban ti. tena hi Sāriputta vivittam senāsanam dātābhan ti. sace pana bhante vivittam na hoti katham paṭipajjitabban ti. tena hi Sāriputta vivittam katvāpi dātābham. na tv evāham Sāriputta kenaci pariyāyena vuddhatarassa bhikkhuno senāsanam paṭibāhitabban ti vadāmi. yo paṭibāheyya, āpatti dukkaṭassā 'ti. āmise pana bhante katham paṭipajjitabban ti. āmisam kho Sāriputta sabbesam samakam bhājetabban ti. || 10 ||

atha kho tassa ukkhittakassa bhikkhuno dhammañ ca vinayañ ca paccavekkhantassa etad ahosi : āpatti esā n' esā anāpatti, āpanno 'mhi n' amhi anāpanno, ukkhitto 'mhi n' amhi anukkhitto, dhammiken' amhi kammena ukkhitto akuppena ṭhānārahenā 'ti. atha kho so ukkhittako bhikkhu yena ukkhittānūvattakā bhikkhū ten' upasamkami, upasamkamitvā ukkhittānūvattake bhikkhū etad avoca : āpatti esā āvuso n' esā anāpatti . . . ṭhānārahena. etha maṃ āyasmanto osārethā 'ti. || 11 || atha kho te ukkhittānūvattakā bhikkhū tam ukkhittakam bhikkhum ādāya yena bhagavā ten' upasamkamimsu, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdimsu. ekamantam nisinnā kho te bhikkhū bhagavantam etad avocum : ayam bhante ukkhittako bhikkhu evam āha : āpatti esā āvuso n' esā anāpatti . . . osārethā 'ti. katham nu kho tehi bhante paṭipajjitabban ti. āpatti esā bhikkhave n' esā anāpatti, āpanno eso bhikkhu n' eso bhikkhu anāpanno, ukkhitto eso bhikkhu n' eso bhikkhu

anukkhitto, dhammikenā kammaṇa ukkhitto akuppena
 tñānārahena. yato ca kho so bhikkhave bhikkhu āpanno ca
 ukkhitto ca passati ca tena hi bhikkhave taṃ bhikkhum
 osāretā 'ti. ||12|| atha kho te ukkhittānūvattakā bhikkhū
 taṃ ukkhittakaṃ bhikkhum osāretvā yena ukkhepakā bhi-
 kkhū ten' upasaṃkamimsu, upasaṃkamitvā ukkhepake
 bhikkhū etad avocum : yasmim āvuso vatthusmim ahosi
 saṃghassa bhaṇḍanaṃ kalaho viggaho vivādo saṃghabhedo
 saṃgharāji saṃghavavattthānaṃ saṃghanānākaraṇaṃ so eso
 bhikkhu āpanno ca ukkhitto ca passi ca osārito ca. handa
 mayaṃ āvuso tassa vatthussa vūpasamāya saṃghasāmaggiṃ
 karomā 'ti. atha kho te ukkhepakā bhikkhū yena bhagavā
 ten' upasaṃkamimsu, upasaṃkamitvā bhagavantam abhivā-
 detvā ekamantaṃ nisīdimsu, ekamantaṃ nisinnā kho te
 bhikkhū bhagavantam etad avocum : te bhante ukkhittā-
 nūvattakā bhikkhū evaṃ āhamsu : yasmim āvuso vatthus-
 mim ahosi . . . saṃghasāmaggiṃ karomā 'ti. kathaṃ nu
 kho bhante paṭipajjitabban ti. ||13|| yato ca kho so bhi-
 kkhave bhikkhu āpanno ca ukkhitto ca passi ca osārito ca
 tena hi bhikkhave saṃgho tassa vatthussa vūpasamāya
 saṃghasāmaggiṃ karotu. evaṃ ca pana bhikkhave
 kātābbā. sabbe' eva ekajjhaṃ sannipatitabbaṃ gilānehi ca
 agilānehi ca, na kehici chando dātabbo. sannipatitvā vyattena
 bhikkhunā paṭibaleṇa saṃgho ñāpetabbo : suṇātu me bhante
 saṃgho. yasmim vatthusmim ahosi saṃghassa bhaṇḍanaṃ
 kalaho viggaho vivādo saṃghabhedo saṃgharāji saṃgha-
 vavattthānaṃ saṃghanānākaraṇaṃ so eso bhikkhu āpanno
 ca ukkhitto ca passi ca osārito ca. yadi saṃghassa
 pattakallaṃ saṃgho tassa vatthussa vūpasamāya saṃgha-
 sāmaggim kareyya. esā ñatti. suṇātu me bhante saṃgho.
 yasmim vatthusmim . . . osārito ca. saṃgho tassa
 vatthussa vūpasamāya saṃghasāmaggiṃ karoti. yassā-
 yasmato khamati tassa vatthussa vūpasamāya saṃghasā-
 aggiyā karaṇaṃ so tuṇh' assa, yassa na khamati so
 bhāseyya. katā saṃghena tassa vatthussa vūpasamāya
 saṃghasāmaggi nihatā saṃgharāji nihato saṃghabhedo.
 khamati saṃghassa, tasmā tuṇhī, evaṃ etaṃ dhārayāmiti.
 tāvad eva uposatho kātābbo pātimokkhaṃ uddisitabban ti.
 ||14|| 5 ||

atha kho āyasmā Upāli yena bhagavā ten' upasamkamī, upasamkamitvā bhagavantam abhivādetvā ekamantam nisīdi, ekamantam nisinno kho āyasmā Upāli bhagavantam etad avoca : yasmim bhante vatthusmim hoti samghassa bhaṇḍanam . . . samghanānākaraṇam, samgho tam vatthum avinicchinitvā amulā mūlam gantvā samghasāmaggim karoti, dhammikā nu kho sā bhante samghasāmaggīti. yasmim Upāli vatthusmim hoti . . . samgho tam vatthum avinicchinitvā amulā mūlam gantvā samghasāmaggim karoti, adhammikā sā Upāli samghasāmaggīti. yasmim pana bhante vatthusmim hoti . . . samgho tam vatthum vinicchinitvā mūlā mūlam gantvā samghasāmaggim karoti, dhammikā nu kho sā bhante samghasāmaggīti. yasmim Upāli vatthusmim hoti . . . samgho tam vatthum vinicchinitvā mūlā mūlam gantvā samghasāmaggim karoti, dhammikā sā Upāli samghasāmaggīti. ||1||

kati nu kho bhante samghasāmaggiyo 'ti. dve 'mā Upāli samghasāmaggiyo. atth' Upāli samghasāmaggī atthāpetā vyañjanupetā, atth' Upāli samghasāmaggī atthupetā ca vyañjanupetā ca. katamā ca Upāli samghasāmaggī atthāpetā vyañjanupetā. yasmim Upāli vatthusmim hoti samghassa bhaṇḍanam . . . samghanānākaraṇam, samgho tam vatthum avinicchinitvā amulā mūlam gantvā samghasāmaggim karoti. ayam vuccati Upāli samghasāmaggī atthāpetā vyañjanupetā. katamā ca Upāli samghasāmaggī atthupetā ca vyañjanupetā ca. yasmim Upāli vatthusmim hoti samghassa bhaṇḍanam . . . samghanānākaraṇam, samgho tam vatthum vinicchinitvā mūlā mūlam gantvā samghasāmaggim karoti. ayam vuccati Upāli samghasāmaggī atthupetā ca vyañjanupetā ca. imā kho Upāli dve samghasāmaggiyo ti. ||2||

atha kho āyasmā Upāli utthāyāsanaṃ ekamsam uttarāsāṅgam karitvā yena bhagavā ten' añjalim paṇāmetvā bhagavantam gāthāya ajjhabhāsi :

samghassa kiccesu ca mantanāsu ca atthesu jātesu vinicchāyesu ca

kathampakāro idha naro mahatthiko bhikkhu katham hoti idha paggahāraho 'ti. |

- anânuvajjo paṭhamena sīlato avekkhitācāro susaṃvu-
tindriyo,
paccatthikā na upavadanti dhammato, na hi 'ssa taṃ hoti
vadeyyuṃ yena naṃ.|
so tādiso sīlavisuddhiyā ṭhito visārado hoti visayha
bhāsati,
na cchambhati parisagato na vedhati, atthaṃ na hāpeti
anuyyutaṃ bhaṇaṃ,|
tath' eva pañhaṃ parisāsu pucchito na c' eva pajjhāyati
na mañku hoti.
so kâlāgataṃ vyākaraṇārahaṃ vaco rañjati viññūparisaṃ
vicakkhaṇo,|
sagāvaro vuddhataresu bhikkhusu ācerakamhi ca sake
visārado,
alaṃ pametum, paṇo kathetave, paccatthikānañ ca
5 viraddhikovidō,|
paccatthikā yena vajanti niggahaṃ mahājano paññāpanaṃ
ca gacchati,
sakañ ca ādayaṃ ayaṃ na riñcati vyākaraṇapañhaṃ anu-
paghātikaṃ,|
dūteyyakammesu alaṃ samuggaho saṃghassa kiccesu ca
āhunaṃ yathā,
karaṃvaco bhikkhugaṇena pesito ahaṃ karomīti na tena
maññati,|
āpajjati yāvatakesu vatthusu, āpatti yā hoti yathā ca
vutthāti,
ete vibhaṅgā ubhayassa sāgatā, āpattivutthānapadassa
kovidō,|
nissāraṇaṃ gacchati yāni cācaraṃ, nissārito hoti yathā ca
vatthunā,
osāraṇaṃ taṃvusitassa jantuno etaṃ pi jānāti vibhaṅga-
kovidō,|
sagāvaro vuddhataresu bhikkhusu navesu thesesu ca
majjhimesu ca,
mahājanass' atthacaro 'dha paṇḍito, so tādiso bhikkhu
10 idha paggaḥāraho 'ti. || 3 || 6 ||
Kosambakkhandhako dasamo.

tassa uddânam :

Kosambiyam jinavaro, vivâd' âpattidassane,
 ukkhipeyya yasmim tasmim, tassa yâpatti desaye.|
 anto sîmâyam, tatth' eva, pañc', ekañ c' eva, sampadâ,
 Pârileyyâ ca, Sâvatthi, Sâriputto ca, Kolito,|
 Mahâkassapa-Kaccâno, Kotthito, Kappinena ca,
 Mahâcundo ca, Anuruddho, Revato, Upâlivhayo,|
 Ânando, Râhulo c' eva, Gotamî, 'nâthapiṇḍiko, Visâkhâ
 Migâramâtâ ca,
 senâsanam vivittam ca, âmisam samakam pi ca,|
 na kena chando dâtabbo, Upâli paripucchito,
 5 anupavajji visîlena, sâmaggî jinasâsane 'ti.

MAHÂVAGGAM SAMATTAM.

VARIOUS READINGS.

A : India Office MS. of the Phayre Collection (Burmese writing).

B : MS. of the Paris National Library, fonds Pâli 17 (Sinhalese writing):

C : MS. of the Royal Library at Berlin, Orient. fol. 952 (Burmese writing).

D : BUDDHAGHOSA'S *Atthakathâ*; MS. of the Paris Library, fonds Pâli 39 (Sinhalese writing). Buddhaghosa omits all passages, which offer no difficulties or have been explained before.

E : The same work; MS. of the Berlin Royal Library, Orient. fol. 931 (Burmese writing).

The division into chapters and paragraphs has been introduced by myself.

I.

1. 1, vimuttisukham paṭisaṃvedi A C E, vimuttisukhapati-saṃvedi B D. Comp. *Jātaka*, i. p. 77, 80, ed. Fausböll.— 2, jarāmarāṇasokaṃ C at both places.— 3, yadā have A B C E, yadā bhavē D. —jhāyino B. —brahmaṇassa A C. The same spelling is constantly observed in these as in most Burmese MSS.— 4, For omitted words B always uses the symbol pe, A C have different symbols, the most frequent being la. This entire passage is given without abbreviation in C, which reads here again at both places jarāmarāṇasokaṃ.— 5, jhāyino

corrected to jāhāto B. —paveditti corrected to avedīti B.—
6, C reads again at both places jarāmarasakap°. — 7, obhā-
sayam ant° ABC. Comp. the note of M. Senart on Kacc.
i. 4, 5.— 2, 1, samādhi uttāhavitā B. —vimuttisukhap° D,
vimuttisukham p° ABCE.— 2, hūhukajātiko A, hūhūmkaj°
BCDE. Buddhaghosa: so kira dīṭṭhamaṅgaliko mānavasena
kodhavasena ca hūhun ti karonto vicarati, tasmā hūhūnkajā-
tiko 'ti vuccati. hūhukajātiko ti pi paṭhanti. —brahmaṇa-
kāraṇā A, brāhmaṇakāraṇā B, brahmaṇakārā C.— 3, yatatto
ACDE, yuttatto B. —brāhmaṇavādaṃ B.— 3. 1, samādhi
vutthahitvā B. —Ajapālanigrodharukkhamūlā A, °nigrodha-
mūle B, °nigrodhamūlā C. —Muñjalindarukkhamūle A, Mu-
calindamūle B, Muñcalindamūle C. —vimuttisukham p° AC.
— 2, sattāhavattalikā ABC, sattāhavaddalikā D, sattāhavadda-
likā E. Comp. Jātaka i. p. 80. —°duddini AB, °duṭṭini C,
°duddinī DE.— 3, viddham ACDE, visuddham B. —pañja-
liko C.— 4, asmimānassa vinayo B.— 4. 1, samādhi vutth°
B. —vimuttisukham p° AC.— 2, taṃ desaṃ gantukāmā
addh° C. —gacchata bhagavantam B.— 5, oṇitapattapāṇi
ABC. —te ca BC.— 5. 1, samādhi v° B.— 2, ālayapamuditā
and ālayapamuditāya A, ālayasamuditā and °pamuditāya B,
°samuditā and °samuditāya C, ālayesu suṭṭhu muditā 'ti
ālayasammuditā DE. In § 8, 9, B reads °samuditā and
°samuditāya, C °samuditā, °samudditā and °samuditāya,
°samudditāya. —duddasaṃ A, sududdasaṃ BC. In § 8, 9, B
reads duddasaṃ, and thus reads C in § 9, but sududdasaṃ in
§ 8.— 3, apiṣṣu AB, api sudam C. —susambuddho AC. In § 8
C reads susampuddho, § 9 susambuddho. —paṭisotagāmi cor-
rected to °gāmim C, paṭisotegāmin ti D, paṭisotagāmin ti E. —
dakkhinti D, dakkhanti ABCE.— 4, vata bho at both places
BC, vata so at both places A; comp. Jātaka i. p. 81.— 6,
bhummiyam nih° C.— 7, avekkhassu AE, āvekkhassu B,
apekkh°CD. In § 9, 10, C reads avekkh.° —dhīra corrected
to vīra B.— 8, apisu tam Brahme B, api sudam me Brahme
C; A omits this passage.— 11, °posini all MSS. —accuggamma
ACE, ajjugg° B, abhuggamma D, comp. Lal. Vist. p. 520
ed. Calc., where I propose to read udakātyudgatāni.— 6. 3, 4,
Udako, Udakassa AC, Uddako, Uddakassa B. Comp. Jātaka

i. p. 66-81; the Northern Buddhists spell this name Rudraka Râmaputra.— 8, Kâsinam A D, Kâsinam C, Kâsiyam B, Kâsinam or Kâsinam E. —andhibhûtasmi A C. —âhañhi A E, ahamhi B, âhañci C, ahañhi D. —amatadundubhîti D (not E). 9, yathâ pi kho B. —hupeyya âvuso A, hupeyyâ âv° B, hupeyyam âv° C, hupeyya pâvuso ti âvuso evam pi nâma bhaveyya D E. —okampetvâ A C, okappetvâ (“sîsam câletvâ” D E) B D E.— 10, âvaḍḍho bâhullâyâ ti D. —paccupathâpetabbo A B, paccuṭṭhâtabbo C. —11, apissu A B, api sudam C. — 12, samudâcarittha C. —The Jâtaka Aṭṭhakathâ (i. p. 82), which quotes some words from this passage, offers the reading: aham bh° tathâgato sammâsambuddho.— 13, 15, cariyâya B, iriyâya A, cariyâya corrected to iriyâya C.— 13, uttarimanussadhammam C, °mmâ A B. —bâhulliko A C, bahulikato B. —uttarim manussadhammâ A, uttarimanussadhammam B C.— 15, uttarim manussadhammâ A, uttarimanussadhammâ B, uttarimanussadhammam C; the same at both places.— 16, me tumhe B. —abbhâsitam A, abbhâvitam D, bhâsitam B E. The comment explains the word: vâkyanâdan ti. —asakkhi kho A, asañhiko corrected to asakkhi kho C, asakkhi ko (or: as° to?) B, as° vo D. —puna sussimsu A, susisum B, vacanam sussisu C. Probably we ought to read: puna sussûsimsu.— 17, atthakil° B.— 20, °nandini A B C. 27, paccaññâsi A B C.— 28, paccaññâsi A C.— 29, idam avoca . . abhinandanti is omitted in B C; in C these words have been inserted afterwards.— 30, ca pana bhagavatâ C. —evam A C, etam B.— 31, devânuvâhan ti B C. —Aññâkondañña (at the first place) B. The Jât. Aṭṭhav. (i. p. 82) and the Dhammap. Aṭṭh. (p. 119, 125) read Aññâkondañña, but the Lal. Vist. (p. 529 ed. Calc.) reads Ajnâtakevâḍḍiya.— 32, C almost constantly reads svâkhyâto. —tassa âyasmato Kondañña A. 35, nihârabhatto iminâ nihârena C, nihârabhatto A, iminâ hârena B. —B inserts nihârabhatte, which is corrected to °bhatto, before tayo.— 39, vedanâ bhikkhave anattâ C. —labbhetha ca vedanâyam A. —na ca labbhati vedanâyam A B. 41, viññânam bhikkhave anattam C.— 42, kalla nu kho tam C.— 43, kalam nu kho tam C.— 46, evam ayam A C, evam assa B. The reading evam passam, which I prefer, occurs

in the corresponding passage of the Anattalakkhaṇasutta as well as of the Cūḷarāhulovāda (Berlin MS. of the Sutta-saṃgaha). Comp. also i. 21. 4.—7. 1, heṭṭhā pāsādaṃ A, h° pāsādā B, h° pāsādā corrected to h° pāsādaṃ C.—pi niddā okkami A, pi pacchā niddaṃ okkami C, pi niddā okkamati parijanassāpi pacchā niddaṃ okkami B.—2, mudiṅgaṃ A, mudigaṃ C.—vikesikaṃ A, vikkhesikaṃ C, vikkhesitaṃ B.—vikkhelikaṃ A C, vikkhelikaṃ B.—aññā vippalapatiyo C.—saṇṭhāti C.—idaṃ upaddutaṃ A.—idaṃ upassaṭṭhaṃ A.—3, abhirūhitvā B.—6, dukkhasamudayaṃ nirodhamaggaṃ B. The same reading constantly occurs in this MS.—7, catuddisā A, catudisā C, catusu disā B.—8, AB omit idha nisīno.—9, api nu bhante A C.—10, dakkhīṇitī B, dakkhantīti A C. The former spelling generally prevails in the Ceylonese MSS., the latter one in those brought from Burmah.—so ca loke C.—11, vimucci C, vimuccati A, vimuttaṃ B.—14, lābhā AB, sulābhā C.—suladdhaṃ A, suladdhaṃ lābhā B, lābhisuladdhaṃ C.—ajjatanāya A C, ajja svātanāya B.—8. 3, tā ca loke A B, tā ca kho loke C.—9. 2, ime me bhante A, ima bhante B, ime ca kho bhante C.—10. 1 and 2, janapadā ABC. Probably we ought to read janapade, comp. Bārāṇasīyaṃ seṭṭhānuseṭṭhīnaṃ, in the preceding chapter.—2, ime me bhante A C, ime bhante B—4, sā tesam A, sāva t° C, yāva t° B.—11. 1, muttāhaṃ A B, muttānaṃhaṃ C.—manussā constantly C.—mā ekena maggena C.—agamittha A C, agamattha D, āgamete corrected to āgamatta B.—ahaṃ hi bhikkhave B.—Senānigamo corrected to Senānigamo B, Senanigamo A, Senonigamo C.—2, bandhosi ABC.—mahābandhanabandho A, Mārabandhanabaddho corrected to mahāb° C, Mārabandhanabandho B.—muttohaṃ B.—mahābandhanamutto A, Mārabandh° B, Mārabandh° corrected to mahāb° C.—nīhato B.—bādhayissāmi ABC; the true reading apparently is bandhayissāmi.—12. 3, pabbājetuṃ upasampādetuṃ ti A, pabbājetha upasampādettha B, and thus reads C, where it is corrected thus: pabbājetu upasampādetuṃ. D: pabbājethā tiādimhi.—4, gacchāmi C, gacchāmi A B.—13. 1, vutṭhavasso C.—2, bandhosi A B, baddhosi corrected to bandhosi C.—Mārapāsena A B, Māra-

pāsehi C. —mahābandhanabandho A, Mārabandhanabandho B C. —muttāhaṃ A C, muttohi B. —Mārapāsenā A B, Mārapāsehi C. —Mārabāndhanamutto C.— **14.** 1, tasmiṃ yeva vanasaṇḍe A, tasmiṃ van° B, tasmi ca van° C. —ekassa pana pajāpati B. —nāhoti A B, nāhosi C. —ānītā hoti B.— 2, paricārimhā A B. —nāhoti B.— 3, taṃ kāraṇaṃ kiṃ B. —ye mayā instead of yaṃ mayā all three MSS.— 5, sā va A C, yā ca B.— **15.** 1, B omits tesu.— 2, jaṭilasseva assamo C. —agaruṃ and garuṃ almost constantly C. —api caṇḍ° C. —vihedhesīti constantly A C. —api ca caṇḍ° C (at the second place). —caṇḍ°, corrected to api caṇḍ° C (at the third place). —3, pariyādeyyan ti A B, pariyādiyeyyan ti C. DE: pariyāteyyan [pariyādiyeyyan E] ti abhibhaveyya vā vināseyya vā. —4, abhisamkhāritvā A C, °kharitvā B. It ought to be corrected: abhisamkhāretvā, comp. i. 7. 8. —nāge A B, nāgo corrected to nāge C. In § 6 all three MSS. read nāge. The agreement of the two passages makes a correction like nāgena na viheṭhiyati (viheṭhiyissati), highly improbable. I suppose, that nāge is a Māgadhi nominative, the occurrence of which may easily be accounted for in a legend founded on popular tradition.—5, pariyādītā B.—6, vihāremu C. —aggisālāyan ti A. —phāsukāmo va A, ph° ca B C. —vibodhesīti A C. —naṃ A C, taṃ B. —disvāna C. —sumānaso C, sumanaso A, suppasannamanaso B. —agyāgāre B. —vihedhiyatīti C.—7, hatā A, hatā ca C, yāva B. —C inserts kālā after lohitikā. —kāye A, kāyena B, rūpakāye C.— **16.** 1, upasamkami A B, upasamgami C instead of upasamkamimsu. —pi nāma mahanto B.—2, upasamkami A C. —pi nāma mahantā B.— **17.** 1, vannānipabhāhi B.—2, vaṇṇānipabhāhi B.— **18.** 1, vannātipabhāhi B.—2, vannātipabhāhi B.— **19.** 4, akāsīti A B, akāsīti C.— **20.** 1, mahati all three MSS., instead of mahatim (the same in § 2, 4 and 5).—2, A inserts paṃsukulāṃ before ālambitvā, in B this word is included in brackets, in C it is omitted. —adhivattā A B, adhivattā C (the same in § 5). —C inserts paṃsukulāṃ before ālambitvā. —parivissajjeyyan ti C. —parivissajjatu ti B.—4, upanikkhittā A.—5, A inserts paṃsukulāṃ before ālambitvā. —āharahattho A C, arahanto B.—6, tvāṃ gaccha B.—9, idaṃ kho pana

Kassapa B.— 11, sugandhikaṃ A, gandhasampannan ti B, gandhasampannaṃ rāsasampannaṃ C. —BC omit sace ākañkhasi . . . tvam yeva taṃ gaṇhā ti. —yeva taṃ A (at both places); comp. § 9.— 12, aggim A, aggi BC. —sakim deva all three MSS. (the same § 13; § 14 C reads sakid eva).— 13, aggim B, aggi AC. —aggim A, aggi BC. —ujjalitum all three MSS. —aggim A, aggi BC. —ujjalitum B. —aggim ti AB, aggi ti C. —ujjalimsu all three MSS., instead of ujjaliyimsu?—aggi BC, aggim A. —ujjaliyissati A, ujjaliyati B, ujjalissati C.— 14, aggim AB, aggi C. —aggim A, aggi BC. —aggim A, aggi BC. —vijjhāpeyyantu B (at both places). —aggim ti AB, aggi ti C. —aggim A, aggi BC. —vijjhāyissati AB, vijjhāyissati C.— 15, Nerañjarāya A, °yam BC. —B omits umm° pi—ummujja nimujjam pi C, nimujja umujjam pi A, ummujja nimujjanti pi B. —abhinimmi A, abhimmini C, abhiniyatā corrected to abhinimmi B. —visippesu C. —yathā himā (yathā pi B) mandāmukhiyo nimmitā ti AB, yathā pañcamattāni mandāmukhisatāni abhinimmitā ti C. —mahāmand° AC, tāva bahu mahāmand° B.— 16, vassi AB, pāvassi C. —vulho AC, vuyho B. —idan nu tvam B, idha nu tvam A, idham (corrected to idha) nu tvam C. —ayam ahasmiṃ A, ayam ahasmi C, aham āham asmim B. —pavāhissati A, passahissati B, ppavāhissati C. —na tv eva kho tvam A.— 18, cīrapaṭikā A, cīrapatikā C, cīrapaṭikā B. DE: cīrapaṭikā ti cīrapaṭṭhāya.— 20, vuyhamāne AC, °no B—saddhi A; BC omit this word.— 22, vuyhamāne all three MSS. —C omits saddhim.— 24, aggi C; AB omit the word. — 21. 1, tena carikaṃ p° C, tena pakkāmi AB. —cakkhum ādittam bhikkhave sabbam ādittam B, kiñci bh° sabbam ād° AC, instead of kiñ ca bh°.— 4, passam AC, mayam B. —vimuttasmiṃ vimuttamhiti A, vimuttasmiṃ pi vimuttam iti B, vimuttasmi vi vimuttamhi ti C. Comp. i. 6. 46.— 22. 4, aggim AB, aggi C. —kissako AC, kisako BD. —kāmittiyo AC, kāmitthiyo BDE. —yaññā all MSS., yaññam Jātaka i. p. 83. —cātivadanti A, cābhiv° B, cāti (ti is crossed) piv° C. —yaññā ABC. —DE: ete rūpādi ke kāme itthiyo ca yaññā abhivadanti.— 5, ettheva A, etta ca B, ettha ca C. —A omits avoca. —rasesu ca B. —ko carahi AC,

kho c° B. Buddhaghosa: atha ko (kho D) carahīti atha kva carahi. —anupadhikaṃ ABC, anupadhīnaṃ D. —anaññatābhāvi (°bhāvi C) ABC. DE: jātijarāmarāṇaṃ abhāvena anaññatābhāviṃ (°bhāvi corrected to °bhāviṃ E). — 8, ekaṃ nahutaṃ B. — 11, dakkhanti A, dakkhinti B, dakkhantīti C. — 13, giyamāno A, gāy° B, bhāsamāno C. — siṅginikkhasuvaṇṇo ABC constantly; DE: siṅginikkhasuvaṇṇo ti siṅgisuvaṇṇanikkhena samānavannaṃ. The Jāt. Atthakathā (i. p. 84) reads: °savaṇṇo. — After the third stanza B inserts a fourth one: santo santehi (sic) purāṇa-jaṭilehi . . . pāvisi bhagavā. — dasavāso ABCE, dasāvāso D and the Jāt. Atthakathā. — dasabhi ACE, dasahi BD and the Jāt. Atth. It is possible, that this is an instance of the Instrumental ending in -bhi, which was hitherto known only from grammatical literature. — parivāraṇaṃ AC, °parivāro B and the Jāt. Atth. — 14, sabbadhi AC, sabbadhī BD and the Jāt. Atth. In E the reading is illegible. — suddho AC, buddho B and the Jāt. Atth. — 16, avidūre ABC (the same § 17), instead of atidūre? — appakinnam BCD, abbokinnam A, appākinnam E. — appanighosaṃ AC (the same § 17). — vijanavādan ti pi pāṭho . . . vijanapātan ti pi pāṭho DE. — 17, abbokinnam A, appokinnam C, appakinnam B. — 23. 1, so itarassa āropetu ti C, so ārocetū ti ABD. — 2, arahattamaggasamāpannā vā A, °maggam vā sammāpannā C, °maggapaṭipanno vā B. — 5, paccavyattā A, paccabyāthā B, paccabyatā C, paccabyathā E, paccavyathā corrected to °vyāthā D. The comment says: pati-ava-pubba-idhātu, tthavibhatti . . . pati-viddhattha tumhe, pattam tam tumhehīti attho. — paramasokaṃ C. — abbhūtitaṃ A, abantitaṃ B, apbhutitaṃ C, abbhutitaṃ and abbhātitaṃ D, abbhātitaṃ E. — 6, kacci no AB, kiñci nu C. — adhigatamhiti C. — adhigatosīti C. — 7, arahattamaggasamāpannā vā A, °maggam vā sammāpannā BC. — 10, paccavyattā A, °byatā C, °byāthā B. — paramasokaṃ C. — abbhūtitaṃ A, abbhātitaṃ BC. — 24. 1, apalokāma ABC, instead of apalokayāma or °kema. — 3, uṇhalohitaṃ B. — dve sahāyā B. — Kolito ca Up° B. — Vela-vane B. — atha nesaṃ B. — Kolito ca Up° B. — 6, atha kho te tumhe im° g° paṭicodetha C. — 7, niyamānānaṃ C, neyam° B.

— 25. 1, anācariyamānā B (instead of anovad°).— 6, dupposatāya A B, duppositāya C. —asantutthitāya A, asantutthatāya B, asantutthiyā C. —samganikāya A C, asallekhatāya B. —suposatāya A, supposatā B, supositāya C. —appicchassa B C, appicchatāya A.— 10, Instead of samharitabbam, samharantena, etc., the MSS. (also those of the comment) frequently read samgharitabbam, etc. —ussādetvā D (not E).— 15, I am not sure about the spelling and the derivation of kavātapittam; the MSS. read °pittam and °pītham. D: kavātapīthan ti kavātañ ca pīthasamghātañ ca. E: kavātapittan ti k° ca pīthasamghātañ ca. The last word is spelt pīthas° in Minayeff's edition of the Pātimokkha, and Abhidhān. 219.— 15, apassenaph° A, aphassenaph° B C. —B omits nīharitvā (after sallakkhetvā). —gerukap° C, gerūkap° A, garum p° B. —colakam B (at both places). —parippositvā C, paripposetvā B, paribbositvā A.— 16, apassenaph° A C, aphassenaph° B.— 20, Buddhaghosa appears to have read: vūpakāsetabbo vūpakāsāpetabbo. —Instead of vāssa B C often read tassa.— 21, nissayam B. The Burmese MSS. ordinarily read niyassam or niyassam.— 23, dhoviyethāti A, dhoveyyāti B, dhoviyathāti C. —kariyethāti A C, kariyeyyā ti B. —The MSS. have rajanam as well as rajanā; the former is the correct reading. —paciyyethāti A C, phatiyeyyā ti B. —rajeyyeyyā ti B —rajentena B.— 24, chedātabbā A B, na chodetabbā C (i. 32. 3, chedātabbā all three MSS.) —upaṭṭhāpetabbo A, upaṭṭhapetabbo B, upaṭṭhātabbo C.— 26. 1, uppajjeyyāthā ti B, upajjhiyethā ti, upajjiyethā ti A, upajjiyethā ti C.— 11, The MSS. have rajanam as well as rajanā, see ch. 25. 23. —rajitabbam A, rajet° B C. —rajantena A C E, rajent° B. —rajetabbam A B, rajit° C. —upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo.— 27. 2, mā yittha B. —upaṭṭhāpetabbo B.— 3, anujānāmi bh° panāmitena khamāpetun ti B.— 28. 1, kiso hoti A, k° ahosi B C. —°sandhatagatto A constantly. —ko nu kho bhikkhave C, ko bh° A, ko nu kho B.—imam kho bhante B.— 3, saraṇāgamanehi B C, °nagamanehi A E. —tāham C, tam A, ham corrected to nāham B. —upasampadam dātum B C, upasampādetum A.— 29. 1, upasampanṇassa samanantarā D (not E). —evamrūpaṃ C. —

âyasmante AC, âyasmato B. —upasampâditthâti AC, upasampadatthâti B. — **30.** 2, khiyattha AC, nikkhiyittha B. — no ce me A, no me ce C, no ce B. — 4, tattha te tayâ yâv° B at the first, second, and fourth place. —nimantanabhaddam C. — **31.** 1, paṭikacceva AC. paṭigaccheva B (at both places). — abhirameyyam svâham A, °yyâ vâham B, °yya C. — jegucchâmi nissayâ paṭikulyâ ti B. — 2, B omits tivaggena pi. — 4, kacci tvam app° A, kacci (kicci C) ttha app° BC. — app° ca mayam C. — 5, tattha ayam pana C — hotīti BC, ahoṣīti A. — tvam kho mogh° C. — añam ovaḍitum añamm an° C. — 6, pañavanto AC constantly. — upasamkami B. — **32.** 1, pakkamantesu B. — anācariyā A. — 2, vassāmi B constantly. — 3, upaṭhātabbo C, upaṭhāpetabbo AB. Comp. i. 25. 24. — **33.** 1, uppajjiyethā ti A, uppajjeyyāthā ti B, uppajjiyethā ti C. — upaṭṭhāpetabbo all three MSS. instead of upaṭṭhātabbo. — **35.** 1, nissayam denti BC, n° dessanti A, instead of n° dassanti? — The end of this chapter is again specified by the MSS. as the end of the 6th Bhāṇavāra, the same having been the case with regard to chapter 33. The subscription “ācariyavattam,” which belongs to ch. 32, is also repeated here. — **36.** 1, cha yimhā A, cha yimā C, cha himā B. — samodhānagato B. — 4, 5, param asekkena °kkhandhena B constantly. — 12, ādibrahmacariyakāya AC, ādibrahmacariyakāya B, ādibrahmacariyikāyā ti D, ādibrahmacarikāyā ti E. — Buddhagh. explains vivecetum, without mentioning vivecāpetum. — 13, ādibrahmacariyamkāyam A, °cariyikāya B, °cariyamkāya C. — 14, vitthārena na C, na vitthārena A, vitthārena B. — na suvibhattāni na sup° na suvin° C; na is omitted at the three places in AB; DE: ubhayāni kho pan’ assa pāt° vitth° sv° hontīti . . na suvibhattānīti . . na na sup° ti . . suviniechitāni. — supavattini CE, supavattini AB, supavattī[ti] D. — suttaso AE, suttato BCD. The reading of BCD, which I have preferred, is sustained by the reading of all three MSS. in i. 53. 8, 13. — 15, supavattini C, supavattitāni B; A omits this word. — suttaso A, suttato BC. — **37.** 3, param asekkena °kkhandhena B constantly. — 4, Both readings, asekkena °kkhandhena and asekhe °kkhandhe, occur in B at various places. — 11, ādibrahmacariyakāya A,

°cāriyikāya B, °cariyikāya C. —vivecetum the MSS. (the same § 12); according to i. 36. 12, 13, we should expect: vivecetum vivecāpetum. — 12, ādibrahmacariyakāya A, °cārikāya B, °cariyikāya C. — 13, na ubhayāni . . pāt° vitthārena AC, ubhayāni . . pāt° vitth° B. —na suvibh° na sup° na suv° C, suvibh° sup° suv° AB. Comp. i. 36. 14. —suppavattini A, suppavattāni B, supavattini C. —suttaso A, suddato BC. — 14, suppavattini A C, suppavattāni B. —suttaso A, suddato AC. In the subscription this chapter, though it contains only 14 chakka, is specified as “chakkam solasavāram.” — 38. 1, so āgato na upasampādetabbo AB, so puna pacchāgamtvā bhikkhu upasampadam yācanto so āgato na upas° C. —yo so bhikkhave AB, yo bh° añño pi C. — 3, tena bhikkhave B, tena kho bh° AC. —A omits itthannāmo. — 5, gāmam piṇḍāya pavāsati D (not E). —vesiyag° BCDE, vesiyāg° A. —vidhavāg° AC, vidhavag° B. — 6, kikarāṇiyāni C. — 7, idaṃ vuccati bhikkhave B. —saṃghātanikam AB, saṃghātanīyamgam C, saṃghātanīyam, in the explanation saṃghātanikam D, saṃghātanīyam, in the explanation saṃghātanikam E. —evaṃ an° kho ACE; BD omit kho. — 8, vesiyāg° AB, vesig° C. —vidhavāg° ABC. — 9, kikarāṇiyāni C. — 10, saṃghātanīyam A, saṃghātanīya C, °nikam B. —evaṃ ār° kho ADE, evaṃ ār° hi B, evaṃ ār° C. — 11, upajjhāyassa mūl° B (not DE). —āvenīyam AE, āvenīyam D, bhāvenīyam C, āvenīkam B. — 39. 1, khoyyo A, veyyo B, khayyā C. —upaṭṭhāpetabbo (at both places) B. —khoyyo A, veyyo B, khayyo C. —khoyyo A khayyo C; B omits the entire passage from sabbam sâp° to nāham s° tik° ti. — 5, somhi AB, soham C. —bhadantā C, bhaddantā A, bhikkhu B. —ayyā AC, ayyo B. —pabbājeyyan ti all three MSS. — 40. 1, uccinathāti ADE, uccinathā ti B, uccinnathati C. — 2, yuddhātīn° C. —pāpañ ca kammam karoma B. —dhammavādino B. —B omits samac° brahmac°. —sammacārino A, samac° C. —saccav° brahmacārīno sil° B. — 3, kin ti nu kho B. —B omits sâmi. —rājabhāṭe pabbājeyyantiti B. —vohārake B. —chetabbam AC, chedetabbam B, cheditabban ti E. —anusāsakassa B. — 4, appamattake pi B. I ought to

have preferred this reading. Comp. VI. 23. 13.— **41.** 1, dhajabandham ABC. —dhajabandho ABCE, dhajabaddho D.— **42.** 1, corikammaṃ katvā C. —bandho all three MSS. —so taṃ kâraṃ C.— 2, haṇemāti B. —abhayūvarā AD, abhayuvārā BC.— **43.** 1, corikammaṃ katvā C.— **46.** 1, dhaniyā passitvā AC, dhatiyā taṃ passitvā B. dhaniyā is a misspelling; it should be dhanikā.— **47.** 1, ayyikā AC, sāmikā B. —ayaṃ so AC yo B (omitting aham). —nesamāti B. — **49.** 2, Instead of urassa (gen.) we should read, perhaps, ur' assa=uro assa, though I do not think it probable, that in this case the o would have been elided.— 3, etha AC, evaṃ B. —mayam ayyā A. —sabbe cime C.— 4, yāva vibhāyāti B. —Comits bhikkhū before bhikkhūhi. —uhananti AC.— 5, dāra-kasaddo ti A, dārakassa saddo ti BC.— 6, vīsativ° ca kho B. —yo upas° āpatti dukkaṭassā ti B.— **51.** 1, uttacetun ti A, upatthāpetun ti B, uddoyetun ti C. —kākuṭṭepakaṃ AE, °utthepakaṃ B, °uddevakaṃ C, kākudepatan ti corrected to kākuṭṭepakan ti D. The comment explains this word as follows: yo vāmahatthena laṭṭhi (sic D, yaṭṭhi E) gahetvā nisinno sakkoti āgatāgate kāke utthāpetvā purato nikkhittam bhattam bhuñjitum ayaṃ k° nāma.— **53.** 1, āhundarikā AC, āhunnākirakā or āhuntaṭkirakā B. —B omits na (before ime-sam) — 2, apāpuraṇam A, avāp° B, apāv° C. —paṭisunivā A, paṭisutvā B, paṭisutvā C. —apāpuraṇam A, avāpūr° B, āpāpur° C.— 3, ittaro B, ittharo AC. —lahucittakatā no A, °cittākatā kho no C, °ttam vatā no B.— **54.** 1, gacchassu AC, āgacchasu B.— 3, ohāretvā B. —acchādāpetvā A, °detvā BC.— 4, anavajjam tad eva yācāmiti C. —bhavati A, bhaga-vati C, bhagavāti B.— **55.** 1, bhagavatā sikkhāpadaṃ pañña-ttam B, bhagavatā paññattam AC.— **56.** 1, kattha ca A, kattha ci B, kathañ (corr. to katthañ) ca C. —jātarūpara-ja-tapaṭigg° veramaṇīti B.— **57.** 1, bhikkhū akkosati A, bhi-kkhuṇam akk° B, bhikkhūnam akk° C.— 3, mukhadvārikam, mukhadvāriko AC, mukhadvārakam, °dvāragataṃ, °dvārako B. —B omits etha bhante (before bhattam). —bhadantā BC, bhaddantā A.— **58.** 1, upajjhāyena anāp° B. —gavesantā A. —upajjhāyam anāpucchā DE, upajjhāyena an° B.— **59.** 1, apalālenti, apalāletabbā, apalāleyya AC, apalāl° B. —añña-

parisā C.— **61.** 1, moligalle BDE, moligalle A, mukalle C. The comment explains the word by thūlasarīre.— 2, imesaṃ na p° A, imesaṃ p° B, imesaṃ pana paṇḍakā (the last word is corrected to apaṇḍakā) C. —te paṇḍake C. —sabbe abr° B. —tesaṃ hatthibhaṇḍānaṃ A.— **62.** 1, porānak° C constantly. —ahaṃ nu kho B. —phātiṃ k° A, bātik° C, phātik° DE, phāvaro vā kātum B. —ime hi kho B. —nāsetabbo ti tithiyap° AB.— **63.** 1, aṭṭiyati ABCE, aṭṭhiyati D.— 2, okkamesi A, okkami B, okkamati C.— 3, upadhāvitvā AC, upaṭṭhahitvā B. —pabujjhivā A, patib° C, paṭipucchitvā B.— 4, gacchatha tvam C. —aṭṭh° pi p° C. —upavassa AC, upavasatha B. —pavattiyamāno B. —katvā A, kamitvā B, karitvā C.— 5, methunadhammaṃ A. —okkamati all three MSS.— **66.** 2, sacā ca A, sace BC. (67: sacā ca AB, sajje corrected to sace C). Buddhaghosa: yam pana pāliyaṃ sacāca (sacāva D) mayan ti vuttaṃ, tassa sace mayan ti ayam eva attho. sace 'ti hi vattabbe ettha sacāca (sacāva D) iti ayam nipāto vutto. sace ca (sace va D) ice eva vā pāṭho. tattha sace 'ti sambhāvanatthe nipāto, ca (va D) iti pādapūraṇamatte. sace 'jja mayan (sammajja mayan D) ti pi pāṭho. tattha (tassa E) sace ajja mayan ti attho. —gayheyyāma A, gaṇheyyāma C, gaṇheyyātha B (67: gaṇheyyāma ABC). arahanto ete bhikkhave bhikkhū A, arah° ete pi bh° bhikkhu C, arahanto ete bhikkhave B.— **67.** 1, nāsetabbo ti samgh° A. —nas° ti lohitupp° AC.— **68.** This chapter is omitted in B.— **70.** 2, acīvaraṃ C. —naggo p° carati A.— 3, naggo h° p° carati A.— 4, carati A.— 5, naggo p° carati A.— 6, naggo h° p° carati A.— **71.** 1, galagaṇṭhiṃ A, galāgaṇḍikaṃ C, galagaṇḍikaṃ B, galagaṇḍiti DE. —sipari C, sipari A, sipadaṃ B. sipadīti D, siparīti E. —parisadūsaṇaṃ A, °dūsakaṃ BC. °dūsano 'ti DE.— **72.** 1, pāpakā bhikkhu C.— 2, lajjim vā alajjim vā ti A, lajji vā alajji vā ti C, lajjī vā alajjī vā ti B.— **73.** 1, ārocesi A, °sum C, °sum corrected to °si B. —vattun ti A, vattabban ti BC (the same § 2, 3).— 3, A omits bhikkhu. —BC omit yāciyamānena. BUDDHAGHOSA mentions this word.— 4, araṇṇakena all three MSS. —sallakkhantena AC, °kkhentena corrected to °kkhantena B. —anissitena vasitum B. —A inserts tadā before tassa.— **74.** 1, et seq. The

MSS. generally read anusâvessati, anusâvetum, etc., instead of anussâvessati, etc.—**75.** 1, gabbh° upas° ahosi AB, — gabbh° upasampanno upasampanno nu kho A. —mhi no upas° B.—**76.** 1, tassa antar° AC, terasa ant° B.— 2, vitthâyanti is explained in the Aṭṭhakathâ thus: vitthaddhagattâ honti. — 5, attanâ vâ att° (at the first place) AB; attanâ va att° C, which perhaps is right. —6, kathañ ca pana parena paro A.— 7, supâsi AC, sunâsi B.— 9, supâsi ABC.—**77.** 1, nissayâ âcikkhitabbâni (corrected to °bbâti) B, n° âcikkhitabbâ AC. After these words AC insert: cattâri ca akarañiyâni âcikkhitabbânîti.—**78.** 1, ekako va âgacchanto A. —agamâsi AB, âgamâsi C.— 3, nâma puriso paṇḍupalâso B. —haritatthâya ACDE, haritattâya B.— 4, puthusilâ all MSS. BUDDHAGHOSA: puthusilâ ti mahâsilâ.— 5, mattakacchinno AC.—**79.** 1, passissâmîti (at both places) A.— 2, passasi A, passese C, paṭikarohîti B. —passati AC, paṭikaroti B (at both places). —B omits puna.— 4, paṭinissajjehi A, paṭinissajessasi C, na paṭinissajjissasi B. I believe that we should read paṭinissajjâhi.

TABLE OF CONTENTS OF THE FIRST BOOK.— 1, mahantesu B. —niggahânaṃ ca pâpicche A, niggahânaṃ ca pâpiccho BC. We ought to correct: niggâhe ca pâpicchânaṃ, or pâpicchânaṃ ca niggâhe.— 5, pamuṭṭhamicca suttante B.— 6, saṃgâhanâ h° A, saṃghâhanâ h° C, saṃganângetu B. saṃgahanaṃ hetu?— 7, vatthum A. —âpattim A. —dukkaram asamsesetum B. —naṃ B.— 9, Bhaddiyo Vappo B.— 10, vatthu B. —Mârehi? (instead of Mâro pi). — 11, pâripupphañ ca âhari AC.— 13, paṇâmanâ A, paṇâmetum C, panamanâ B.— 16, Instead of eko I think we ought to read bhaṭo.— 18, vatthumhi A, vatthusmim B, vatthusmi C. vatthum? —apalâlana B, apalâlana AC.— 23, andhamugabadh° A, jarândhamughabadh° B, ejjandhamugapadh° C. After this word A inserts ca.— 25, vivadenti AC, vivâdenti B. —ekupajjhâyena A, ekupajjhena C, ekujjhâyena B. — 27, saṃgho AC, saṃghe B.

II.

2. 1, mûgasûkarâ A, mûgasuk° C, migasuk° B. BUDDHAGHOSA reads mûgasûkarâ.— **3.** 1, tâni nesam A, tâni hesam

B, *tāni sesaṃ* corrected to *t° nesam* C. —so *nesam* AC, so *tesam* B. — 2, *tāni nesam* AC, *tesam* (*tāni* is omitted) B. — so *ca nesam* A. — 3, BC omit the words *ajj' uposatho panna-raso*. Comp. Minayeff's edition of the *Pâtimokkhasutta*, p. 2, line 16. —*evam eva* AC, *evam evam* B. —*phâsu hoti* (omitting *ti*) B. — 4, After *°adhivacanam etam* B inserts: *tena vucca*. —*vivarissāmi* A, *viparissāmi* C, *viharissāmi* B. — B omits *manasikatvā*. —*sabbam cetasā* A, *s° cetaso* BC. — *samannāharāma* A, *samanārāma* C, *samantā harāmi* B. —*avisāhatacittā* AC, *avissāhatthacittā* B. —*nissāmetha* A, *nissamedha* C, *tisāmema* B. — 5, BUDDHAGHOSA reads: *anajjhāpanno vā hoti āp° vā vuṭṭhito*. —*byahātabbam* A, *bbyāhātabbam* B, *byāhāritabbam* C. — 6, *byākareyya* BC, *byākato bhaveyya* A. —*evam evam* B. —*jānitabbam pucchatīti* A, *jānitabbā maṃ pucchatīti* C, *jānitabbam esa maṃ puccheyya* B. —*evarūpāya nāma parisāya* A. —*pi* instead of *vuccati* B. — B omits *saṃjānamāno*. — 7, *samādhinaṃ vimokkhānam* C. — *vivekānam* B. — 5. 2, *yāvatakā ek°* A. —*ettāvata sām° hoti yāvata* B. — 6. 1, *yāvata ekāvāso hoti* (omitting *ti*) B. — 2, *sammata sā simā* B. — 7. 1, *tiyojanikap°* B. BUDDHAGHOSA agrees with the reading of AC. — 2, *nadīpāram s°* C, *°pāras°* AB. BUDDHAGHOSA: *nadīpāran ti*. —*nadīpārā s°* C, *°pāras°* A, *°pāram s°* B. —*evarūpam nadīpāras°* ABC. — 8. 2, Instead of *saṃgho saṃgho* the MSS. as a rule have the word but once. — 9. 1, *tadahuposathe ca* B. —*mayañ camhā as°* A, *mayañ camha as°* C; B omits *mayañ ca*. —*nisinna* C. Probably it should be *nisinno*. —*uposathamukham* A constantly. — 10. 1, B omits *tāva*. —*vikāle* A, *vikālo* B, *vikālo* corrected to *vikāle* C. — 11. 1, *karissatu* (at the first and second place) B. —*kareyyatu* (at the third and fourth place) B. — 12. 1, *nadiṃ taranto* A, *nadī t°* BC (at both places). BUDDHAGHOSA: *nadiṃ (nadī E) taranto 'ti Sappiniyam nāma nadiṃ atikkamanto*. —BUDDHAGHOSA: *manam vuḷho (mūḷho D) ahoṣīti isakam appattavuḷhabhāvo (°mūḷhabhāvo D) ahoṣi, . . . vegena āgacchantam udakam amanasikaronto thero manam vuḷho (manamūḷho, which appears to be corrected to manavūḷho, D) ahoṣi, na pana vuḷho (vūḷho, corrected to mūḷho, D.)* —(At the second place:) *manam vuḷho* A, *manavūḷo*

C, manamhi vulho B.— 3, avippavâsasammuti A.B. —avippavâsasammuti (at the second place) A.C.— 5, paṭhamam simâ (simâ B) samm° BC.— 13. 2, âpatti dukkaṭassâti ABC.— 15. 3, savarabhayaṃ A, savarabhayaṃ C, corâbhayaṃ corrected to corabhayaṃ B. BUDDHAGHOSA : samvarabhayan (samvarabhayânakhan D) ti aṭavimanussabhayaṃ.— 7, kathaṃ ca pana bhikkhave attânâ vâ C. —8, A omits puggalaṃ tulayitvâ.— 9, sammannitabbam ABC instead of sammannitabbo (comp. § 6).— 16. 1, vatthukâmo BC, vatthumkâmo A. I entertain no doubt, that the correct reading is vattukâmo.— 3, kârâpessantiti A, kârâpentitî BC.— 5, diṭṭhi âvikâtun A, diṭṭhim pi âv° BD, diṭṭha pi âv° C, diṭṭhi pi âv° E.— 9, therâdhikaṃ ABDE, therâdikaṃ C. BUDDHAGHOSA explains the word by therâdhînam and mentions a reading therâdheyyam.— 17. 3, The MSS. constantly read vattati, not vaṭṭati. —dutiyaṃ theram, tatiyaṃ theram B.— 18. 1, katimi ACE, katami D, katham B.— 3, kimvatikâ AC, kittikâ B.— 4, nasamaggena C. —gahetun A, gah° corrected to gâh° B, gâh° C.— 19. 1, piṇḍâya caranti A, p° gacchanti B, p° caranti gacchanti C. —ârocetabboti ABC, instead of âroce-tabban ti? —na ssarati A, na ssari BC. —AB omit: anujâ-nâmi bhikkhave bhattakâle . . . attham ârocesum.— 20. 4, pa-dîpetabbo ABC, instead of padîpetabbam? —B omits § 5, 6. — 6, na upaṭṭhâpetabbo A, na upaṭṭhâpetabbam C.— 21. 1, te hi bhikkhave AC, te imehi bhikkhave B. —te ce AB, tejakho C. —gaccheyyum C, gaccheyyum ce A, gaccheyyum ceva B. — 22. 1, sannipatatha A, sannipatitha C, sannipatitṭha B.— dâtabbo ABC; it ought to be read: dâtabbâ.— 2, kâlakiriya B.— 4, sutto ACE, sute B, sutte D.— 23. 1, sannipatatha A, sannipatitha BC.— 2, kâlakiriya B.— 3, santi AC, santa B. — 24. 1, muñcatha BC, muñcetha A.— 25. 1, sannipatatha A, °pati corrected to °patita B, °patitha C.— 26. 5, tikkannam A, tiṇṇannam C, tiṇṇam B.— 8, tiṇṇam AB, tiṇṇannam C. —ekako AC, eko B.— 9 and 10, adhiṭṭhâtabbo ABC instead of adhiṭṭhâtabbam.— 27. 4, sâmantô A, sâmantâ BCDE. — 10, 13, kim nâma (or kinnâma) so âpattim all MSS. Correct: kam nâma so âpattim.— 13, 15, ten' upasaṃkami ABC. ten' upasaṃkamati?— 28. 1, ath' aññe âv° bh°

anāgatā AB, atth' aññe, etc., C. The same readings almost constantly return throughout the subsequent chapters.— 7, (at the end of the chapter) pārisuddhiuposatho kâtabbo (instead of pārisuddhi ārocetabbā) A.— 32. (subscription) pañcavisatikā n° the MSS. instead of pañcasattatikā n° (comp. iv. 11).— 34. 8, pādānaṃ dhotāṃ udakanissekaṃ A, hadānaṃ ha anadhotāṃ udakanisesaṃ C, pādadhovanantena udakanissekaṃ B. BUDDHAGHOSA: pādānaṃ dotānaṃ (dhotāṃ E) udakanisekan (°nissekan E) ti pādānaṃ dhotānaṃ udakanissekaṃ. bahuvacanassa ekavacanāṃ veditabbaṃ. padhānaṃ (pādānaṃ E) dhotānaṃ udakanissekan (corrected to dhotāṃ ud°, D; dhotaudakanissekan E) ti vā pāṭho, pādānaṃ dhovanaudakanisekan (°nissekan E) ti attho.— 9, āgacchantānaṃ padasaddaṃ B, āgantukānaṃ p° AC.

TABLE OF CONTENTS OF THE SECOND BOOK.—vatthu chaasīti A, v° ca asīti B, v° asīti C.— 6, catupañcassarā A, °pañcavarā B, °pañcaparā C. —sañcicca cepi vāyame AC, saṃcisāpi ca vāyave B. sañcicca cāpi vāyame?— 12, āgantuke C.— 13, parivāsānuposatho A, pārivāssānauposatho B, pārivassonuposatho C.

III.

1. 1, te idha bh° D, tedha bh° E, te ca bh° B, te bh° C, te idh bh° corrected from te ca bh° A.— 2, 3, saṃkāpayissanti A, saṃkāyissanti B, saṃkāyissanti and saṃkāpayissanti C. BUDDHAGHOSA: saṃkāpayissantīti (saṃkhāpayissantīti D) appossukkā nibaddhavāsaṃ vasissanti. — 3. 1, saṃkāyissanti B.— 4. 2, sañcicca paṭikkamanti A, sañcicca āvāsaṃ atikkamanti BC.— 3, upakaḍḍhitukāmo B, ukkaḍḍhitukāmo A, upakaḍḍhitukāmo C. —paṇeyyā B, paṇeyyā C, paṇāyyā A. — 5. 2, gamissanti BC, āgamissanti A.— 3, ahaṃ dāyako C, ahaṃ hi dāyako A, ayaṃ dāyako B. —etasmim nid° etasmim pakarane dh° B.— 4, sannivaṭṭo C, °vatto A, °vattā corrected to °vaṭṭho B. BUDDHAGHOSA: sattāhasannivaddho (sattāhaṃ sannivaṭṭo E) kâtabbo 'ti.— 7, After ekaṃ bhikkhuṃ uddissa BC add: bhikkhunisaṃghaṃ uddissa. —In the subsequent enumeration of edifices B omits jantāgharaṃ k° h° jantā-

gharasâlâ k° h°, C omits the same words and also udapânasâlâ k° h°. — 8, BC omit bhikkhunîs° uddissa. — After kappiyakuṭi k° h° AB insert vaccaṭi k° h° (the same in § 13). BUDDHAGHOSA: bhikkhunîsamgham uddissâ 'ti ito paṭṭhāya vaccaṭi jantāgharam jantāgharasâlâ 'ti imāni tīni parihīnāni. — After udapânasâlâ k° h° A adds: jantāgharam k° h°, jantāgharasâlâ k° h°. — 9, BC omit guhâ k° h°. — BUDDHAGHOSA: purāyam (pure ayam D) suttanto na palujjatīti (paḷ° D) yāva ayam suttanto na palujjati na vinassati. — 13, After udapânasâlâ AB add: jantāgharam k° h°, jantāgharasâlâ k° h°. — 23 and 26, upasampannam ussukkam k° A.B. — 7. 8, bhikkhussa bhâtiko B, bhikkhugatiko AC. BUDDHAGHOSA: bhikkhugatiko ti ekasmim vihāre bhikkhūhi saddhim vasanakapuriso. — 8. 1, undriyati A, udamyati B, udriyati C. BUDDHAGHOSA: uddiyatīti (udariyatīti E) palujjati. — āharāpeyyum A, āharāpesum B, avahāreyyum C. BUDDHAGHOSA: avahāpeyyum (°yyan E) ti āharāpeyyum. I believe that we ought to read avahareyyum. The Bhikkhus are supposed to fetch the wood themselves, not to send for it. — dajjeyyāham AC, dajyāham B. BUDDHAGHOSA (D): dajjāhan ti dajje aham (E omits this passage). — 9. 2, āvisanti A, āvissanti BC. — ojam pi haranti pi (sic) BC, hananti pi A. — 4, piṇḍena C, piṇḍakena AB. — 10. 1, vutṭhāti B. — 11. 3, gāvam A, gāvum C, gāmam B. — 6, Here and in the following paragraphs the MSS. sometimes read asukasmim instead of amukasmim. — 12. 1, tena gantun ti BC, tena upagantun ti A. — 4, °viṭapiyā B (only at the first place). — 5, nimpikosam A, nimbak° B, nimpok° C. — 13. 1, Sāvattthiyā AC, °yam B. — abhirameyyām (corrected to °yyam) aham A, °yyam pahaṃ B, °yyamāham C. — kim kalam A. — 14. 1 and 4, bahum A.

TABLE OF CONTENTS OF THE THIRD BOOK. — 2, bhikkhugatiko A, °bhatiko C, °bhâtiko B. — 5, bhedaatṭh° A, bhedâ atṭh° BC. — susirena A. — viṭapāya AC, viṭabhāya B. — 6, ajjhokāse ca yā vāsā A. — 7, yathāñāyena AC, yathānāyena B. — 8, duvibhâtihā ca puṇā B, dvihatihā ca puna A, dvihâtihā ca puna ca C. — 9, na jayya A, na eyya C, na seyya B. — vatthudvārena accharikā A, vatthuddāne antari kâ BC.

IV.

1. 4, sac' assa hoti avisayhaṃ BC, sac' assa av° A (§ 11 assa hoti C, assa AB).— 8, bhagavantānaṃ dassanāya B.— 11, B omits bhikkhū.— 12, aphāsuṃ, phāsuṃ AC, aphāsukaṃ, phāsukaṃ B. —samattasamvāsaṃ A, sapattas° C, pamattas° B. — 13, samādiyitabbhaṃ A, samāditabbhaṃ C, samaharitabbhaṃ B.— 2. 1, The MSS. read sometimes pavārayamānesu, sometimes °riyamānesu.— 2, pucchito ABC instead of mucchito. tadamantarā A, tadanantarā C, tadantarā B.— 6. 2, 3, sāmanto ABC instead of sāmantā (see ii. 27. 4). —Subscription at the end of ch. 11: pañcasattatitikaṃ niṭṭhitaṃ A, pañcavisatikikaṃ n° C. B omits this subscription.— 14. 4, pārivāsikapavāraṇādānena ABC instead of pārivāsikassa pav° (comp. ii. 36. 4).— 16. 3, pavāritānaṃ pavāraṇaṃ ṭhappenti BC.— 6, et seqq. A constantly omits the words: mā viggahaṃ.—13, diṭṭhena vā pav° ṭhappesi AB.— 13, et seqq. C constantly omits the words: kinti te diṭṭhaṃ.— 16, ahaṃ pi na jānāmi A, ahaṃ na j° BC.— 17, samghādisesaṃ ropetvā (ropeta B) BC, yathādhammaṃ kārāpetvā A.— 19, et seqq. sāssa A, svāyaṃ C, sāsā, yassa, svāssa B, sassa E.— 23, suddhānaṃ B.— 24, naṃ A, taṃ BC, na E.— 17. 3, tesam vikkhitvā ADE, tesam ācikkhitvā C, tesam pucchitvā B.— 5, anuvaseyyuṃ AC, anuvasseyyuṃ B.— 6, anuvasseyyuṃ AB, anupasseyyuṃ C.— 7, ārogo hoti all MSS. instead of ārogo hosi. —codissatīti A, bhedassatīti C, codessati B instead of codessasīti.— 8, codessatīti AB, codessasīti C.— 9, āyasmā AC, āyasmantā B. —B omits gilāno. —ārogo hoti A, arogā hotha C; B omits these words. —Perhaps we should correct: ārogo ārogaṃ ākañkhamāno codessasīti.— 10, samanuyañjitvā samanugāhitvā A, samanuy° samanubhāsivā B, samanuy° samanugāhitvā (samanuggāhivā c. 18. 5, 6) samanubhāsivā C (the same c. 18. 5, 6).— 18. 2, et seqq. pavāraṇas° AB, pavāraṇas° CE.— 3, 4, C constantly, except at one place in § 4, reads āgame juphe kom°.— 4, (in the middle of the paragraph) karissati AC, karessāma B. —uddissati A, uddississati C, uddisessāma B. —pavāressati all three MSS.— 6, punad evāgantvā A, punad eva anto BC.

TABLE OF CONTENTS OF THE FOURTH BOOK.— 2, pavârentâ-
paṇāmañ ca A, pavârentâ sata dve ca B, pavârento samadveva
C. Perhaps we should read: pavârent' âsane (comp.
ch. 2), dve ca.— 4, cātuddasa A, catuddasâ B, cātuddasâ C.
—chandaḍānapavāraṇā A, chandaḍāne p° B, andaḍāne p° C.
— 6, °vatthu ca bhaṇḍanam A, °vatthu bhaṇḍanam B, °vatthu
diṭṭhi ca bhaṇḍanam C.— 7, °saṃgaho ca AB, °saṃgaho C.

V.

1. 1, et seqq. The MSS. read: asiti °sahassāni instead of
asītim °sahassāni.— 2, adhippasāreyyāsi B.— 3, so vo bha-
gavā?— 4, upasaṃkantāni C, °kamantāni AB.— 5, upa-
saṃkamantāni A, °kantāni C, °kamāni B.— 7, no tathā
bhagavantam B, no tathāgatam bhagavantam AC.— 8, AC
put the words satthā . . . asmi only once. —sāvato pi A, sāvako
pi B, Sāgato pi C. —no tathā BC (tathā is crossed in C). —
After Sāgatam a corrector has added, in C: yathā.— 12, et
seqq. Sītavane, Sītavane B, Sītavane AC.— 13, puṭo AD,
phuṭo E, puṭho C, puṭṭho B. —bhoge ca bhuñjitum A, bhogā
ca bh° BC.— 15, bhoge ca bhuñjitum AC, bhogā ca bh° B.
— 25, ānañcappattam AC, ānañcappattam D, ānejjapp° B,
aneñcappattam E.— 27, tassa sammādhimuttassa BC. —bhi-
kkhuno AB, tādino C. —karaṇīyañ ca na v° A, kariyam na
v° C, karaṇīyam na v° B.— 29, Before tassa me C inserts:
sacāham bhante ekapalāsikam uhissati. —upāhanāsu ratto A,
up° satto C, up° hattho B.— 2. 1, nilakavaddhikā, etc., AE,
°vaṭṭhikā B, °bandhikā, °vandikā, °vandhikā C, °vaṭṭikā D.
Comp. Abhidhānapp. 525, 526. —khallakabandhā A, kallaka-
bandhā and khall° B, khallakabaddhā CDE. —puṭabandhā
AB, puṭabaddhā D, pūṭabaddhā E, puṭabandhā and puṭa-
baddhā C. —pāliguṇṭhimā and pālig° A, pāliguṇṭhimā E,
pāliguṇṭhimā D, pālikuṇṭhimā and pāliguṇṭhimā C, pāli-
guṇṭhikā B. —tulapunnikā AD, tūlapunnikā and tūlapunnikā
B, tūlapunnikā E, tulapunnikā and tūlapunnikā C. —
°vaddhikā A, °vaṇṭhikā B, °bandhikā and °vaddhikā C,
°baddhikā and °vaṭṭikā D, °baddhikā and °vaddhikā E.
E: meṇḍavisāṇabaddhikā 'ti kaṇṇikaṭhāne meṇḍakasīṅga-

saṇṭhāne vaddhe yojetvā katā. — vicchikālikā ADE, °likā BC. — 4, uddacammaṃ A, uddacammaṃ and udae° C, otṭhacammaṃ B. — luvaḥac° A, lūvaḥac° and luvaḥac° C, uluḥac° and uluḥac° B, uluḥac° D, luḥac° E. — 3. 1, °upāhanā ārohitvā AC, °naṃ āro° B. — upāhanā orohitvā ABC. Comp. i. 7. 3, 5. — 5. 1, init.: taṃ bhikkhū pariggahetvā ABC; probably we should correct: taṃ bhikkhū par°. Comp. vi. 11. 1. — upāhanaṃ AC, upāhanā B. — 6. 1, upāhanaṃ AC, upāhanā B. — 2, AB omit rattiyā. — 2, kaṇḍakam pi AC, kaṇṭhakam pi B. — kataradaṇḍan ti A, kadhāraṇḍan ti C, kataradaṇḍan tīti B. — 3, khaṭṭakhaṭṭasaddā B. — sabhā-kathaṃ AC, bhayak° B. Comp. GRIMBLot, Sept Suttas Pālis, p. 10. — 8. 1, 2, riñchanti, riñchissanti A, ricchanti, racchissanti B, riñcanti, riñcissanti C. — 10. 1, taṃ bhikkhū passitvā C. — 3, pāṭaṃgin ti A, pāṭaṅgan ti C, pāṭakan ti B, pāṭaṅkīti (°kīti D) DE. — 4, goṇakam BDE, gon° AC. — tulikam ABC, kul° D, tūl° E. — kadali° ACE, kādali° BD. — 7, Probably we should correct: aññataro pi pāpa-bhikkhū. — 8, vidhunitvā AC, vidhūnitvā B. — 11. 1, cammavaddhehi AC, cammabandhehi B. — ogumbhiyanti A, ogubbiyanti B, ogummīyanti D, okumpiyanti CE. — 12. 1, vinā upāhanena A, up° vinā BC. — 13. 1, Kururaghare A, Kuraraghare BD, Kuduraghare E, Kusaghare C. — Papatake pabbate A, Papāte pabbate CDE, Pavatte tabbate B. — 3, neva mayā AC, na ca mayā B. — 4, neva mayā A, na ca mayā B. — 5, dassaniyaṃ pāsādikaṃ A, pāsādaniyaṃ B, pāsādikaṃ pāsādaniyaṃ C, pasādikaṃ pāsādaniyaṃ E. — yatindriyaṃ A, yantindriyaṃ B, santindriyaṃ, which appears to be corrected to yantindriyaṃ, C, satindriyaṃ ti jitindriyaṃ D, santandriyaṃ ti jivitindriyaṃ E. — 6, kaṇḍuttarā ACD, kaṇḍuttarā BE. — gokaṇḍakahatā AC, gokaṇṭhakagatā and gokaṇṭhakahatā B, gokaṇṇākāhatā D, gokaṇṭhakahatā E. — majjhāru AC, majjāru DE, majjh° and majj° B. — 9, tvam AB, taṃ C. — sarabhaññāmanāpariyosāne A, sarabhaññap° C, bhaññap° B. — 10, na ramati kāme C. — 11, paridasīti A, paridassīti B, paridissati C. paridassīti (paṭid° E) paridassesi DE. — 12, Gajaṅgalam A, Kaj° BC. — tato param B, t° parā AC constantly. — Saḷavati C, Sallavati A, Sallavati B. —

Setakaṇṇikaṃ A, Setakaṇṇataṃ C, Svetakaṇṇikaṃ B. —
Dhūṇaṃ A, Thūṇaṃ B, Thuṇaṃ C.

TABLE OF CONTENTS OF THE FIFTH BOOK.— 1, ca asītisa-
hassissaro A C, saḥassagāmikissaro B.— 9, upasampāda-
pañcehi gaṇaṃgaṇā dhuvasinā C, upasampadaṃ pañca gaṇaṃ
dhuvanahāyinaṃ B, upasampadaṃ pañca gaṇaṃgaṇā dhuva-
sindāyaṇā C.

VI.

1. 2, The MSS. almost indifferently read āhārattaṃ and
°tthaṃ (in the following chapters we find almost constantly
khādaniyatthaṃ and bhojaniyatthaṃ).— 4, 5, bhattācchanna-
kena A, bhattāchandakena C, bhattāchandakena and °canda-
kena B.— 2. 1, susumārav° C, sasukāv° A. B omits this
word.— 1, 2, The correct spelling is nippakka instead of
nipakka.— 3. 1, vacaṃ B, pacama A C. —vacatthaṃ A D E,
paccattaṃ C, vattaṃ B. —nisadapotaṃ ti A C D, nisaddapotaṃ
ti E, nissadepodakaṃ ti B.— 4. 1, paggavak° A C, vaggavak°
pakkavak° B. —D E: pakkavaṃ ti latājāti.— 5. 1, After
paṭṭolapaṇṇaṃ C inserts: nettamālap° paggavap°.— 6. 1,
vīlaṅgaṃ B, piḷ° A C. —pippali A C, pipphalaṃ B.—
goṭṭaphalaṃ A, goṭaphalaṃ B, koṭṭaphalaṃ C.— 8. 1,
sāmuḍḍaṃ A B C, samuddikā 'ti D E. Comp. Abhidh. 461.
—bilaṃ A B C E, bilālaṃ D, which may be correct, comp.
Abhidh. 461.— 9. 1, thullakacchābādho A, °kaccābādho B,
°kaccā vā āb° C. Comp. viii. 17. 1.— 2, rajanipakkaṃ A C,
rajanānippakkaṃ B, rajanapakkaṃ (and: rajananip°) ti raja-
nakasaṭṭaṃ E.— 10. 1, cālikehi A B, cālithi C. —cuṇṇa-
cālinan ti A, cuṇṇaṃ cālinan ti B C. —dussacālinan ti A C,
dussajālinan ti B.— 11. 1, taṃ bhikkhuṃ A B, taṃ bhikkhu
C. Probably the correct reading is: taṃ bhikkhū. Comp.
v. 5. 1.— 2, saraṇjaṇaṃ E. —tāliṣaṃ A, tālisaṃ B, tālisi-
cayaṃ C. Possibly the true reading is kālīyaṃ (Abhidhān.
302).— 12. 4, pharusā hoti A B C. ph° honti? —salā-
kāṭṭhāniyaṃ ti A, salākātāniyaṃ ti C, salākādhārayaṃ ti B,
salākodhāniyaṃ ti yattha salākaṃ odahanti taṃ D E. —
aṃsabaddhako A, °bandhako B, °vadhako C, °vaddhako D E.

—aṃsabaddhakam A, °bandhakam B, °vadhakam C.— **13.** 1, muddhatelakan ti C.— 2, natthu AB, natthum C.— āsiñca A, āsiñcanti B, āsiñjiyanti C. —pātum AC, haritun B. —vaṭṭim A, vaṭṭi BC. —dahati all three MSS. —dhumanetthan ti A, °nettan ti B, °netthin ti C. —dhūmanettāni ABC. —aṃsabaddhako, °kam AB, aṃsavaddhako, °kam C.— **14.** 1, atikkhittam° ACE, atipakkhittam° BD.— 2, phalakatumban ti B.— 4, bhesajjam BE, majjam CD, pajjam A. —sattakammam AC, satthak° B.— 5, kabalikāya A, kambalikāya B, kappalikāya C. —kabalikan ti A, kabalikan ti B, paḷikan ti C, kakhalikan ti D, pakalikan ti E. —sāsapakuttana AC, °kuṇḍena B, °kuṭṭena E, °kuḍḍena D. —phositun ti A, positum ti C, dhovitun ti B. —kiliijittha A, kilijittha C, pilicchittha B. —°sakkarikāya AB, °sakkharitāya C. DE: lonasakkarikāya (losakkarikāya E) chinditun ti khureṇa chinditum (E omits the last two words).— 6, Instead of udāhu paṭiggahetabbāni I propose to read: ud° paṭiggahāpetabbāni. —paṭiggaho ti kato B. kato (tato E) paṭiggahāpetabbo 'ti sace bhūmippatto paṭiggahetabbo, appattam (appatti E) pana gahetum vaṭṭati DE.— 7, duṭṭhagahapaṇiko A, °gahaniko BD, °gahaṇiko CE. —acchakañciyā AC, addhakañjiyā B. —acchakañciyan ti AC, aṇḍakañjiyan ti B, acchakajakan (acchakañcakan E) ti taṇḍulakamattho (taṇḍulamatto E) DE.— **15.** 3, sabbatthikam A, sabbatthakam C, sambhattakam B. —ito titam C.— 4, vigaṇetvā C, pi gaṇetvā A, gaṇetvā B. —nivasi AC, nivasi B.— 5, (beginning of the paragraph) dārikā ABC, instead of dārakā? —The MSS. almost constantly read alamkitā, which I think is a misspelling caused by mālākitā. —aññe dārike AB, aññe dārike C. —aññe dārike ABC.— 6, paṭimuñjā ti A, °ñcā ti C, °ñcāhi ti B. —asukassa B.— 8, sabbaso suvaṇṇamayo C. The reading of the Vibhaṅga (Nissaggiya 23), where the same story is told, is sabbasovaṇṇamayo, which I think is correct.— 9, uttarimanussadhammā AB, °dhammam C. Comp. v. 1. 7, 8. —koḷumpe C, kolumpe A, koḷumbe B. In the Abhidhānapp. (456) this word is spelt kolambo. Comp. ch. 19. 3.— **16.** 1, °karaṇam AC, °kāram B. —sāpiso A, sāmiso C, sāmiyo B. —kimatthiyā AC,

kimitthiyā B. —thaddhanatthāya A, dhandhanatthāya B,
 bandhanattāya C. thambhanatthāya? thaddhattāya?
 — 2, vacce AC, vadhe B.— **17.** 2, kutāyaṃ AC, kutoyaṃ B.—
 4, 5, sāmāṃ pakkāṃ AB, sāmāp° DE. C generally reads
 sāmāp°.— 6, sāmāpāko, sāmāp° B, samāp° corrected to
 sāmāp° C.— 7, ukkapinḍakā ADE, °piṇḍukā B, °piṇḍākā
 C. —pācenti AC, paccanti B.— 8, na ahosi C, nāhosi A, na
 hoti B.— 9, After khamanīyaṃ bhagavā B inserts: yāpanī-
 yaṃ bhagavā. —na ahosi AC, na hoti B. —paṭiggahāpetvā
 AC, paṭiggahetvā B.— **18.** 3, koḷumpehi AC, kolambehi
 B. —āharāpeyyan ti A, āharāpessan ti B, hārāpeyyan ti
 C. —harāpetvā AC, āharāpetvā B.— 4, nihaṭaṃ ABC,
 tihaṭaṃ D, nihaṭaṃ E.— **19.** 1, After pāhesi B inserts:
 imaṃ khādaniyaṃ; before dassetvā: Sakyaputtassa.— **20.**
 1, Mandākinidahatire B.— 2, bhaṇe (omitting tena hi)
 AB. —Mandākinidaham B. —abbāhitvā AC, aggaḥitvā
 B.— 3, evam evaṃ Andākinīyā dahāya B.— 4, atirittaṃ
 B.— **21.** 1, uppannaṃ B, ussannaṃ AC. —nippaṭṭabijaṃ
 AC, nibabbabījaṃ B. nibbaṭṭhabījan ti (nibbattab° ti E)
 bījaṃ nibbaṭṭhetvā (nippattetvā apanetvā E) paribhuñji-
 tabbaṃ DE. Probably we should read nivattabījaṃ.—
22. 2, so maṃ khv A, mamaṃ khavāyaṃ B, mamaṃ khv
 corrected to so maṃ khv C. —tunhibhuto va B, tato va AC.
 — 3, duropayo ACDE, dūrepayo B. duropiyo?— **23.** 2,
 suṭṭhu ayya A, s° ayye B, suṭṭhaya C. —āharissāmā 'ti B.
 —evaṃ ayyo ti B. —natthayyo B.— 3, potthanikaṃ A,
 potthalikaṃ B, poṭhanikaṃ C. pottaṇṇikaṃ ti (potthanikan
 ti E) mamsacchedanasatthakaṃ vuccati DE.— 4, esāyya A,
 eseyya C, esāyyo B. —kim pana imāya B, kim pimāya A,
 kim imāya C.— 6, 7, sacchavi C. —lomo jāto B.— 7, B omits
 bhagavato mahāvaṇo.— 8, viññāpemi ti AC, viññāpesīti B
 instead of viññāpesin ti. —paribhuñjāmaṃ A.— 13,
 appamattakehi yi A, °ke pi C, °kehi corrected to °ke pi B.
 Comp. i. 40. 4.— 14, sīhā sīham° A, sīham° BC. —paripātentī
 AB, paripādentī B.— 15, taracchā taraccham° A, taracchā
 m° C, taraccham° B. —paripātentī A, paripādentī B, pādentī
 C.— **24.** 2, adhikāni ABC instead of atitāni, comp. § 3.
 —na assa AB, na addassa C, instead of na addasam

(comp. ch. 36. 6).— 2, 3, gharāvāsatto B.— 3, atitāni A, adhikāni C, adhittitāni B. —na assa A, na addassam C; B omits addassam tam.— 4, me bhavam C, mama bh° A, bhavam B.— 5, paṭihanati A, paṭiharati C, paṭihanti B. —vineti A, vinodeti BC. —āmāsam B.— 6, paradattabhōjanam A, paradatthabhōjanam BC. —anupavacchati A, anuppa-
vacchati BC. —cāpaneti A, ca vyāsaneti B, ca byapaneti C. —°sobhāgyatha B, °sobhagyatam AC. —BUDDHAGHOSA :
patthayatam icchitan ti (sic) padānam alam eva dātun ti iminā sambandho. sace pana patthayathā (sic) icchatā 'ti (icchitan ti D) pātho (pi pāto D) atthi so (yo D) yeva gahetabbo.— 25. 1, °yāguyā vā A, °yāguyā ca B, °yāguyā dhātā C. Comp. Sansc. dhrā.— 3, paṭiggaṇhatha AB, patigaṇhittha C. —dhātā AC, dhitā B.— 4, na cābam paṭi-
balo BC.— 5, (at the end) haratha vā. kim nu kho mayā bhante . . . apuññam vā ti (omitting the repetition) AB.— 26. 1, et seq. Belalo A, Belatto and sometimes Belattho BC. Comp. the name of Saṅjaya Belatthiputta.— 2, ābhato AB, āhato C.— 5, koḷumpe pi AB, koḷampehi C.— ghaṭe pi A, vighaṭehi pi C, B omits these words. —piṭakāni pi uccaṅge pi AC, sippāṭikāni pi uttarāsaṅgam pi B.— 7, ciciṭāyati ciṭiciṭāyati A, ciciṭāyati ciṭiciṭāyati B, viciṭāyati viciṭāyati C. —phālo A, mahāphālo C, balo corrected to bālo B. —divasam santatto A, divasa-
santatto C, divasayantatto B. —ciciṭāyati ciṭāciṭāyati A, ciciṭāyati ciṭiciṭāyati B, ciciṭāyati viciṭāyati C.— 28. 2, sabbasandharisandhatam A, sabbasandharitam C, sabbattharisanthatham B. DE: sabbasandharan ti (saddhasanthānan ti D) yathā sabbam sandhatam (santhātam D) hoti evam. Probably we ought to correct: sabbasantharim āvasa-
thāgāram santharivā (comp. Mahāparin. Sutta, p. 11). —Before āsanāni AC insert bhagavato. Comp. Mahāpari-
nibbānas. p. 11.— 3, sabbasandharisandhatam AC, sabbā-
sattharikaṃ santhatham B. —purattābhimukho A, puratthābh° C, puratthimābh° B (at both places). —purakkhetvā A, purekkhitvā C, purakkhatvā corrected to purekkhetvā B. —
purakkhetvā A, purekkhatvā B, purakkhitvā C. —mahatam A, mahati BC. —bhojanānim A, bhojanāti B, bhogajāni C.

7, et seq. Sunidhav° ACE, Sūnidhav°, Sunidhav°, Sunīdhav° B, Sūtīdhav° D. I think that Childers's spelling Sunīdha is correct; comp. Sansc. Sunītha.— 10, nivesanā C, parivesanā B, parivesanam A.— 11, brahmacariye AC, brahmacāriye B. —āsum ABC. The true reading is assu, see Mahāparinibb. Sutta, p. 14.— 13, visajja AC, vessajja B, vissajja DE. —jano bandhati AC, jano pabandhanti B, jano pabandhati E, jato bandhati D.— 29. 2, saṃsaritam AC, saṃsītam E, saṃhitam B. —acchinnamūlam B, ucchinnam m° AC.— 30. 1, bhadram bhadram yānam AC, bhadram y° B. Comp. Mahāpar. Sutta, p. 19.— 3, niyyāsum AB, niyāsisum C.— 4, kissa je Amb° ambhākam d° B. —ekabhāttam AC, etam bh° B. —sace pi me ayy° A. —dajjāham tam C, dajjāham A, dajjā B.— 4, 5, Instead of ambakāya ABC read Ambapālikāya, but the comment shows, that the former reading is the correct one (BUDDHAGHOSA: ambakāyā 'ti itthiyikāya). Comp. Mahāparin. S. p. 20.— 5, adhivutto AC, adhivatto B.— 6, Bhīṇjikāv° A, Kiñcik° C, Giñjak° B. —Ambavanam A.— 31. 1, et seq. sandhāgāre AC, santhāg° and satthāg° B.— Nātap° A, Nātap° and Nāthap° B, Nātap° C. —samikābhisamkhāro B (at both places).— 3, kim panime karissanti C.— 4, divā divasā A, divā divassa B, divā divase C.— pattikā AB, pattiko corrected to pattikā C. — 7, C omits jegucchitāya dhammam desemi. jigucchitāya dh° d° A, jigucchāya dh° d° B.— 8, 9, anabhāvam gatā B. — 10, anuviccekāram ABC, anuvijjakāraṇam D, anuviccekāraṇam E (anuviditvā cintetvā tulayitvā kātābham). —mam hi AC, mamam hi B. —sāvaka AB, sāvakam C.— 11, piṇḍapātam BC, piṇḍakam A (at both places).— 13, asatā AC, acchā B. —musāva AC, musāvādā B.— 32. 1, et seq. uggahitapatiggahitakam AC, uggahitam patiggahitam, and uggahitakam patiggahitakam B. — 33. 1, bahārāmak° A, bāhirāk° B, ārāmak° C. —āropetvā AC, āropitā B.— 3, 4, sammutiyā k° all three MSS. The agreement of the MSS. here and at the following places leads me to believe that we must not change sammutiyā to sammatāya, but that sammuti is here the fem. of an adjective sammuta=Sansc. sām̐mata.— 4, sammuti k° all three MSS. —gonisāṭikam A,

gonisâtikaṃ B, gonisâdikaṃ CE.— 5, bahi patitthāpenti A, bahi tthapenti B, bahi vāsenti C. —sāmmutikapp° AC, sammutiyaṃ kapp° B. —gonisâdikaṃ A, goniyaṃ dikaṃ B, gonisâdikaṃ C. —sammutin ti A, sammutisan ti B, sammutiyaṃ ti C, sammutikā nāma, etc., E.— 34. 1, supabhiñjanakaṃ A.— 3, supabhiñjanakaṃ AC.— 5, sabbatthakaṃ mah° A, sabbatthakamah° C, sambhattakaṃ mah° B.— 6, et seq. passissāmā 'ti B, passāmā 'ti C, passissāmā 'ti and passāmā 'ti A.— 7, sūpabhiñcanakaṃ A, sūpabhiñcācāraṃ C.— 9, tena hi sunisa catur° B.— 12, I have written bhadraṃ yānaṃ abhirūhitvā; ABC read: bhadraṃ bhadraṃ y° a°. Comp. ch. 30. 1.— 13, yathā yime AC, yathā yime corrected to yathā ime B. —pattikā va B.— 17, Aṅguttarāmo (at both places) A. —loṇaṃ pi taṇḍulaṃ pi telaṃ pi A, loṇaṃ pi telaṃ pi madhumaṃ pi taṇḍulaṃ pi B, loṇaṃ pi telaṃ pi taṇḍulaṃ pi C. —After khādaniyaṃ pi AB insert bhojaniyaṃ pi. Comp. ch. 33. 1. yathā bhagavantaṃ AC, yathā mayaṃ bh° B. —tattha is omitted in AC, in C it has been inserted afterwards by a corrector.— 18, sampādeti B, sambhāvesi AC. Comp. vii. 1. 1.— 19, nivesanaṃ AC, parivesanā B.— 19, 20, sampavāresi (and sampavāretvā) taruṇena ca khīrena C; AB omit ca at both places.— 20, santi hi bhante B.— 21, pañca gorasaṃ AC, pañca gosāṃ B, pañca gorase E. —māso māsatthikena AC, kummāso kummāsatthikena māsenā māsatthikena B. —iminā yaṃ ayyassa kappiyaṃ yaṃ tam d° B, iminā ayyassa k° d° A, iminā ayyassa yaṃ k° tam d° C.— 35. 1, et seq. Keniyo B, Keṇiyo A. C spells the name generally Keniyo, but sometimes we find also the other spelling in this MS.— 1, harāpeyyaṃ ti AC, yāpeyyaṃ ti B.— 2, samihitaṃ AC, samaṅgitaṃ B. —Atthako Vāmako Vāmadevo cāṅgirasō Bhagu Yamataggi ca Vāsettho Bhāradvājo ca Kassapo Vessāmitto ca mantānaṃ kattāro isayo ime rattup° B.— 6, madhukapānaṃ A, madhup° BCDE. —dākarasaṃ AC, ṭakar° E, sākara° BD.— 8, sāvatthi all three MSS. instead of sāvitthi. —ve jayataṃ B, ve yajataṃ C, veya etaṃ (ve yajataṃ ?) A. 36. 1, saṃkaraṃ ADE, saṃkāraṃ C, saṃnagaraṃ B. —

pañca satāni 'ssa daṇḍo A; in C assa has been inserted by a corrector; tassa pañca satāni daṇḍo B.— 2, bahukato A B E, bahukkato D, bahugatho C. —buddhe vā dhamme vā saṃghe vā A. —saṃkaro AC, saṃgāro B. —pañca satāni 'ssa d° A.— 3, mahiddhiko B. —abhippasādo B.— 4, bhagavato mettena cittena ph° ABC instead of bhagavatā m° c° ph°. —gāvaṃ taruṇav° A, gāvi taruṇav° B, gāvi taruṇav° C. —eso āvuso B.— 6, nāddasa ABC instead of nāddasaṃ. —sākaṃ B constantly. —nāddasa AB, nādassa C instead of nāddasaṃ.— 37. 3, bahuṃ-bahuṃ denti C, which possibly is the correct reading.— 4, B appears to read Bhusāgāre. Comp. also Mahāparin. Sutta, pp. 44, 45.— 5, moghapurisa pabbajito BC, m° pabbajite A. —pabbajitena A, pabbajito C, pabbajite corrected to pabbajito B.— 40. 3, (at the end) yāvajīvikāṃ tadahu paṭiggahitaṃ BC, which is wrong, as the commentary shows.

TABLE OF CONTENTS OF THE SIXTH BOOK.— 2, añcaṇi upa-
pisaṇi AC, añjatiṃ upapiñjani B. —salākathāni AC, salā-
kodhanti B.— 3, thavikāṃ paddhakāṃ B, thavikaamsa-
vaddhakāṃ A, thapikāṃ aññavaddhakāṃ C.— 6, vikāsiyaṃ
AB, vikāsiyaṃ C.— 10, sihañ ca dīpikāṃ A, sihabyaggha-
dīpika C, sihañ ca dīpikāṃ B.

VII.

1. 1, et seq. Pāveyyakā ACE, Pātheyyakā and Pāth°
B, Pāt° and Pāth° D. BUDDHAGHOSA explains this name
thus: Pāteyya- (Pāceyya° E) ratthavāsino, Pātheyya (Pā-
veyyaṃ E) nāma Kosalesu pacchimadisābhāge rattham,
tatthavāsino 'ti. Comp. Turnour's Index to the Mahā-
vamsa, p. 20. —BUDDHAGHOSA, after having explained
okapuññehi, adds: oghapuññehi (opapuññehi D) pi pā-
tho.— 2, B omits yāpaniyaṃ bhagavā. —avivadamānā phā-
sukaṃ (phāsu B) vassaṃ vassimhā BC, which is wrong, as
the commentary shows. —gacchantā A, āg° BC.— 5, (I
here mark the readings of the Parivāra [MS. Orient. fol 378
of the Berlin Royal Library, fol. jhl], which contains a

similar passage, by P) ovattiyakaraṇamattena A E, ovattikak° CP, ovadhīyak° D, ovadhītakāraṇamattena B. —kaṇḍusak° A, kaṇḍukak° B, bhaṇḍupak° C, kaṇḍusak° P, kaṇḍusakakaraṇamattena 'ti muttiya- (corrected: mutaddittiya-) patta-bandhanamattena D, kaṇḍusakaraṇamattena 'ti muddiypattibandhanamattena E. —anuvātakaraṇam° ACEP, anuvātam° B, anuvādakaraṇam° D. —ovadeyyakaraṇamattena A, ovadh° C, ovaddh° B, ovatt° E, ovad° corrected to ovaddh° D, ovatt° P. The word is explained thus: āgantukapattāropanamattena kaṭṭhinacīvarato vā pattam gahetvā aññasmim akāṭṭhinacīvare (kaṭṭhinacīvare D) pattāropanamattena. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, simmā C, sāmā B. — 6, pāpaṇikena ACEP, apanikena B, pāpanikena D. —eva sañchinnena AP, evassa cchinnena B, eva sacchinnena C. —sammā AP, sammo B, simā C. — 7, saubbhārā AC, yavubbhārā B, sahubbhārā E. P generally reads sahubbh°; I have met only once or twice in this MS. with the reading saubbhārā. — 4. 1, et seq. A sometimes, and B very often, reads vippakatam cīvaram. — 11. 1, et seq. apaciṇayamāno A, apacitīyamāno and apacīnyamāno B, apavilāyamāno C. —Subscription: apaciṇanavakam n° A, apaciṇan° n° B. C omits the subscription. — 13. 1, vesati AC, vassati B.

TABLE OF CONTENTS OF THE SEVENTH BOOK. — 1, Pāveyyakā AC, Pāṭheyyakā B. — 4, ullikhi AC, ullikhā B. — opattī A, opatī B, opatī C. — dāḥakamm° B. — ānuvādikā AB, ānuvārikā C. — 5, ovadheyyam C. — 6, sañchinnena AB, sacch° C. — 9, chinna° A, sacchinna° C, chinne B. — 11, simassa ubbhārāṭṭhamhi A, simassa ubbharāṭṭhāpi C, simāsa ubbhārāṭṭhami B. — 12, 14, idha B, idaṃ AC. — 15, kariyam tassa A, kayiran tassa C, karissam tassa B. — 20, sattasattavidhi AC, sakkasukkāviddhī B. — 21, natthi AC, nantikā B. — chaccā AC, chaṭṭhe B. chacco (Sansc. shatṭas) ? — 22, AC omit the words ādāya nissimagatam. — 23, tiṇi AC, tini B. heṭṭhā 'ti tinayo vidhi ? — 27, karaṇiyo AB, °yā C. — 28, apaciṇanā A, apavilānā C, apaciṇe B.

VIII.

1. 1, 2, ârâmâni BC instead of ârâmâ and ârâme.— 2, vutthâpessâmâ ti A, °yyâmâ ti BC.— 3, parihâyissati B, bhañjissati A, sacchijjati C. —gilânâ 'ti paṭivedeyyan ti ABC, gilânāṃ paṭivedeyyan ti E, gilānāṃ paṭivaseyyan ti D.— 4, jīvatīti tassa Jīvako B, tassa jīvatīti J° C, tassa Jīvako A.— 5, upari jīvitum B.— 6, gaṇhati DE (at both places). —sutthum ca ABC, sutthu ca DE. —sutthum ca AB, sutthu ca C.— 7, āhiṇḍanto ācariya C, āhiṇḍantomhi ācariya AB. —āhiṇḍanto na kiñci A; BC omit āhiṇḍanto.— 8, kaṃ tikicchāmīti A, taṃ t° BC. —etissā ācariya A, etissācariya C, ehācariya B.— 10, yadā arogā ahosi AC, yadā ārogo hoti B.— 11, uttānakam B. —nipajjāpetvā B, nipātetvā AC. —nuṭṭhahitvā AC, nuṭṭhahitvā B.— 12, me mahagghāni bhesajjāni B. —upajjānāmetassa saṃyamassa ABC. BUDDHAGHOSA : upanayam (upaneyam E) etassa saṃyamassā 'ti nayatassa (nayakatassa E) ca rogupasaṃyamassa (rogūpaṃyamassa E) ca upakāraṃ jānāmīti adhippāyo.— 13, arogā ṭhitā A, ārogā ṭhitā, ār° ṭhitā, ār° titā C, ārogāpitā B (at all three places). Comp. § 22. —amhākañ ceva B.— 14, na ciraṃ AC, na cirasseva B.— 16, ayaṃ kho gahapati A, ayaṃ kho seṭṭhi B, ayaṃ kho seṭṭhi gahapati C.— 17, sādhu deva . . . āṇāpetam B, s° devo . . . āṇāpetu AC. Comp. § 21, 23.— 18, nipātvo A, nipajjāpetvā BC. —m° te saṃbandhitvā B. —ophāletvā A, pāletvā B, pāṭiletvā C, uppādetvā DE. Comp. § 22. —sippani C, sippinim A, sippini E, sabbini B, sibbanim D. —pāṇake, pāṇako AC, pāṇake, pāṇako B. —passeyyātha B, passathayyo A, passa-thayyā C. —tesāyaṃ (at both places) B. —sibbini A, sibbinā B, sappani corrected to sippani C.— 19, sacāham A, saccāham C, sacāham and saccāham B.— 20, jānāsi A, jānāhīti B.— 21, antagaṇhābādho A, antānaṃ gaṇṭhābādho C, antagaṇṭhāb° B. —devo C, deva AB. Comp. § 23. —āṇāpetha A, āṇāpetum B, āṇāpetu C.— 22, ussārāpetvā DE. —thambhe A, tambhe C, tumbhe B. —ubandhitvā A, upanibandhitvā ca C. —uppātetvā AC, uppāl° B. —antagaṇṭhim A, antānaṃ gaṇhi C, antogaṇṭhikam B. —andhagaṇṭhim A, antānaṃ gaṇṭhi C,

antoganṭhi B. —B omits antāni paṭipavesetvā. —ārogo ṭhito A B. —solasa kahāpanasahassāni adāsi B. — 23, In B, at some of the places where the king's name occurs, he is called Caṇḍapajjota. — 24, tam te lopivisaratīti B instead of tam devo pivissatīti. —nippimceyyam A, nipāceyyam B C. —nippaci A, nipaci B C. —sappim pītam A B. —mam ghātepassasi B, ghātāpeyyāsi (omitting mam) A, ghātāpeyyāsi mam C. Comp. § 28. ghātāpeyyāti? — 26, tam sappim A, tam sappi B, sappi C. —amanusseva paṭijāto B. —mā cassa A C, māssa B. — 27, bahumā passa kiñci B. —ulumpetvā A, olumpetvā C, odametvā B, olumpetvā D E. — 28, khādati B, khādi A. —apāyi A C, pivati apāsi B. —khādayitam A B, khāyitam C. —ghātāpeyyāsi A C, °peyyasi B. ghātāpeyyāti? —ghātāpeyyāsi A B C. ghātāpeyyāti? —siveyyakam B C, siv° and siv° B D, siv° E. —paccārahati A B, paccāharati C. paccarahati? — 31, B: nānābhesajjehi upari bhāvetvā tathāgatassa upanāmeyyan ti atha kho Jīvako Kom° tīni upphalahatthāni nānābhesajjehi paribhāvetvā yena bhagavā etc. —At the third place we ought to read virecessati instead of virecessatīti. — 33, nhāyitu (at both places) A, nahayitu (at both places) B, hāyatu and nahāyatu C. — 2. 1, addhakāsiyam D E. — upaddhakāsinam A B C, °kāsinam D E. —khamamānam, khamamāno A B C, kambhānan ti (corrected to khambhānan ti) uccāvacāni sundarāni asundarāni ca D, khamānan ti (omitting the following words) E. — 4. 1, anāgamentānam A. —sadisam A, sadisānam B, sadisā C. — 7. 1, After nimbakose pi A inserts ajjhokāse pi. — 2, sammannitabbo A B C instead of sammannitabbam. —After ch. 8 possibly another chapter is lost, which began: tena kho pana samayena chabbaggiyā bhikkhū (?) tath' eva bhaṇḍāgārikam vuṭṭhāpentī. See the list of contents of this book, v. 10. — 9. 1, A omits sabbo. — 3, uttarantassa A C, uttaritassa B. — 10. 2, situdakāya A, situddakāya C, sītunakāya B, sītuntikā ti apakkarajanam vuccati E. I am doubtful as to the correct spelling. sītunhikāya? —uttarālampam A C, uttarālampakam B. uttarālan ti vaṭṭāṭhārakam rajanakumbhiyā majjhe ṭhapetvā tam āthāram parikkhipitvā rajanam pakkhipitum anujānāmīti attho, evam

hi kate rajanam na uttarati E.— 3, āviñcanti A, āvajjanti BC. āvajjenti? — °thālikan ti ABC, °thālakan ti E, °tālakan ti D.— 11. 1, okkamitun ti AB, pakkamitun ti CDE. Comp. i. 25. 23.— 2, pattinam A, patthinam E, pattinnam D, patthinnam BC. The comment explains the word thus: atirajitattā thaddham. Comp. Sansc. styāna. — osāretun ti ABC, osādetun ti D, thapetun ti E. — dantakāsā-vāniti C; after dantakāsāvāni B inserts: ti dasadasā honti. — 12. 1, Magadhamahākhettam B. — acchibandham A, accabaddham, which at one of the places is corrected to accib° C, accibandham BE, adhibaddham D. BUDDHAGHOSA: caturassakedārabaddham. — pālibaddham, mariyāda-baddham, siṃghātakabaddham E. — acchinnabandham B. — passatha tumhe AC, passatu me B.— 13. 2, 5, uggate B, uddhate AC. Comp. Lal. Vist. p. 447, ed. Calc. — A omits rattiya°. — 3, 5, After dhammavinaye B inserts pabbajitā.— 14. 1, aggalam accchādeyyan ti chinnaṭṭhāne pilotikakhaṇam (pilotikabaddham D) laggāpeyyan ti DE. — sapattam A, dupattam C, dupattam B. — majjhe ekacciyan ti AC, maṇḍele (corrected to maṇḍela) kacciyan ti B.— 2, acchupantam A, acchupanti B, acchupentam C. — utuṭṭhatānam A, utuddhatānam B, utumbaṭānam (corrected to uttubbatānam) D, utuddhatānam CE. BUDDHAGHOSA: ututo dīghakālato uddhatānam (utuṭṭhānam D) gatavatthakānam (°vattakānam D) pilotikānan ti vuttam hoti.— 15. 4, kallakāyā AC, kallakāyāni B.— 6, pādā AC, pādāni B.— 7, et seq. The MSS. indifferently read both gamiya° and gamika°. — kim . . atthavasam the MSS. constantly. — AB almost constantly read samphassamānā instead of sampassamānā. — 9, ussure all three MSS.— 10, sampamānena A, samphamāne B, sampassamānena C.— 11, brahmacariyānam jinne A, brahmacariyam jinno B, brahmacārikam jikkena C. — jinṇā bhavissanti all three MSS. instead of jinṇā bhavissatha. — kim . . ānisamsam the MSS. constantly.— 13, passambhissati AC, passaddhisati B. — passaddhamkāyā A, passaddhikāyā B, passaddhakāyo C.— 14, atipamoditā AC, dadāti pamoditā B. — maccharam B. — dibbam sukham sā labhateva āyuram B.— 16. 1, et seq. The MSS. almost

constantly read okkamenti (rarely okkamanti), but okkamantānam (rarely okkamentānam); comp. okkamayato, § 3. — 4, tena kho pana samayena āyasmato Ānandassa atikhuddakam B. — saṃgopeti A. — **21.** 1, suttalūkhām AB, suttalukham CE, suttalukam D. BUDDHAGHOSA : sutteneva aggalam kātun ti attho. — okiriyanti AC, okiranti B. okireyyātīti jinnakonano galati D, okiratīti chindakonato galati E. — atthapadakam A, atthapadakā B, atthapadikam C, atthapādakam D, atthāpadakam E. BUDDHAGHOSA (E) : atthāpadakacchannena pattamukham sibbitum. — 2, anvādhikam pi āropetum is explained thus by BUDDHAGHOSA : āgantukapattam dātum. idam pana appahonake āropetabbam. sace pahoti āgantukapattam na vaṭṭati, chinditabbam eva. — **22.** 1, mātāpitaro hi kho A, °ro kho B, °ro pi kho C. — dadamāno BC, dadamāne A. — **23.** 1, idhāham B, so aham A, soham C. Comp. ii. 12, 1, etc. — **24.** 4, Possibly we should correct anadhiṭṭhite instead of anadhiṭṭhitena; comp. bhājiyamāne. — 5, Isibhato A, °ddo C, °tto B. — 6, Nilavāsi AB, Nilavāsi C. — Sānavāsi A, Sālavāsi C; B omits the name of this Thera. — Gotako A, Gopako B, Govako C. — Balikasantāno A, Phalikasandano B, Phalikasandāno C. — **25.** 2, In the speech of Upananda the MSS. constantly read agamāsi and aggahesi. There is no doubt that this is simply a mistake for agamāsim and aggahesim. — te pi mam (at the first place) all three MSS. instead of te mam. — **26.** 1, upatthahantīti A, upatthentīti C, upatthapentīti B. — upatthentīti AC, upatthapentīti B. — 3, upatthentīti AC, upatthahantīti B. — upatthentīti AC, upatthantīti B. — natthi te all three MSS. Probably we ought to read : n' atthi vo (te and vo are very similar in Burmese writing). — upatthahēyyum AB, upaheyyum C. — 4, upatthāpetabbo B constantly. — 7, nihātum A, niharitum BC. — 8, nihātum AB, niharitum C. — **27.** 1, upatthahemāti A, upatthapemāti B, upatthāhemāti C. — 5, avissajjitam C. — **28.** 1, AC omit hi. — 2, ajinakkhipam AC constantly, ajinapakkhikam and ajinapakkhim B. — titthiyadhajam dhāretabbam AB, °jo dhāretabbo C. — 3, akkanālam AE, akkanālam B, agganālam C, akkhanālam D. — paṇadasāni and phaṇad° A, phala-

dasâni C, phalakasâni and phaladasâni B.— 31. 1, After ârocesum C adds: anujânâmi bhikkhave visâsam gâhetun ti.

TABLE OF CONTENTS OF THE EIGHTH BOOK.— 2, hitatrajo B, hi atr° AC.— 3, mahâbhiso AC, mahâbhañño B.— 6, sinehati A, sinehasi B, °si C.— 11, sîtudi A, santutthi B, situñhi C.— 12, pattinnena A, pattinena B, vatthinnena C.— 13, acchibandhâ A, avibbhatti B, avibbhanti C.— addasâsi ubhañḍite A, addasâpi ubh° C, addasâsañ ca bhañḍite B.— 16, pacchimam A, °me C, °mena B.— 18, punacchimsu A, punajjhîsu B, puna dvisu C.— gilâyanâ AB, gilâyavâ C.— 19, agganâlâ ca C, akkanâli ca A, akkanâlayam B.— 21, °phaṇa° A, °pana° B, °phala° C.— 22, bahi BC, pahi A.

IX.

1. 1, BUDDHAGHOSA: tantibaddho 'ti tasmim âvâse kattabbatâtantipaṭibaddho.— 5, addasa kho A, addasâ kho BC. This is certainly a blunder; the true reading is addasam kho; see Kuhn, Beiträge zur Pâli-Grammatik, p. 109.—The three MSS. read: bhante bhikkhu d° va âgacchante. I propose to read: bh° te bhikkhû, etc.— 6, adhammikena nasi dhammikena ukkhitto A, adhammikena si kammena ukkhitto C, adhammiko nasi kammena pi ukkhitto adhammikena pi dhammecakena ukkhitto B.— 8, vatthusmim kâraṇeti AC, v° kasmim kâraṇe ti B. The reading of B (or: v° kismim kâraṇe 'ti) may be correct.— 9, vinaye AC, vinayo, B.— 3. 1, 2, BUDDHAGHOSA: aññatrâpi dhammakammam karontîti aññatrâpi dhammakammam (sic) karonti ayam eva vâ pâṭho . . . aññatrâpi vinaya-kammam aññatrâpi satthusâsanakamman ti.— 3, cha imâni CD, cha yimâni AE, chamâni B.— 4. 8, anantarikassâpi AB, antarikassa pi C. E: ânantarikassâ ti attano anantaram nisinnassa.— 10, 11, (at the end of the paragraph) all three MSS. read tam ce instead of te ce.— 5. 1, paṭinissajetâ A, paṭinissajjetâ C, paṭinissajjetâ B. BUDDHAGHOSA: paṭinissadethâ ti (paṭinissajitvâ ti E) paṭinissajjitabbâ.— 6. 1, AC omit bhagavantam abhivâdetvâ.

TABLE OF CONTENTS OF THE NINTH BOOK.— 1, icchitabbako AB, °ke C.— 7, atthānārahikaṃ A, ratthānārahikaṃ B, athānārahikaṃ C.— 10, yañ ca kammaṃ A, pañcakammaṃ BC.— 11, °upasampadā ABC.— 16, paṭikkhittaṃ BC, °ttā A.— 17, na ca kārakaṃ C.— 21, paṭikkosa A, paṭikosa BC.— 31, tajjanīyasena ca A, tajjanīyavasena ca BC. tajjanīyaṃ nissayena ca?— 33, paccāropeyya aññañño A, paccakkhāropeyya aññamaññaṃ C, pacchā ropeyya assañño B.— 34, dodotamūlakan tassa A, dvedvemūlakatan tassa C, dvedvetanūlakan tassa B.— 35, All three MSS. read bhaṇḍa-nakārako.— 38, cakkam bandhe?— 41, pañño AB, tañca C.— 44, °byādhike AB, °byādhite C.

X.

1. 10, attanā vā ABC, attanā va E, attanā va and attanā vā D. Probably attanā 'va is the correct reading, cf. ii. 15. 6, 7.— 2. 1, BUDDHAGHOSA: asammodikā (°kāya D) vattamānāyā ti asammodikāya vattamānāya ayam eva vā pātho.— 3, et seq. In the MSS. the name of the king is spelt: Dighiti, Dīghiti, Dīghīti. Dighiti is the most frequent spelling, but Dīghiti appears to be the correct one, as the name apparently is derived from iti.— 3, All MSS. read mama abbhuyyāto. Read mamaṃ abbhuyyāto.—abhivijjiyya C— 4, et seq. vammikaṃ A, dhammikaṃ BC constantly. Comp. Abhidhān. 378.— 5, avimanā A, avimano B, attamanā C. —hoti AB, hotīti C, instead of hohi. —6, After vijāyi C inserts: suvaṇṇavaṇṇaṃ buddhalakkhaṇasampannaṃ buddhañkura (sic).— 6, et seq. In B the name of the prince is constantly spelt Dīghāyu.— 8, Brahmadatte Kāsirañño A, °tto Kāsirañño B, °ttho Kāsikarañño C.— 9, pilāni A, bilāni BC.— 10, ciradittho B, ciraṃ ditthā A, ciraditthā C.— 11, bilāni AB, khilāni C. —guppaṃ A, kuppa C, gumbaṃ B.— 12, rappiye A, rammiye C, gusimpiye B. —atha kaṭṭhāni A, attha k° C, atthi k° B. —anattako A, anattako C, anattakārako B.— 13, rodi vappaṃ pucchitvā A, roditvā khippaṃ pucchitvā B, roditvā dhammaṃ pañcitvā C.— 14, AC omit paṭissutvā. —AC omit atha kho . . . etad avoca. —AC omit

paccassosi . . . Kāsirañño.— 15, gamissāmā ti A, gamissāmi C, gamissāmiti B. —aññena ratho C, aññeneva ratho AB. —tassa . . niddam okkami all three MSS.— 16, paripādesi B, parimātesi C, paripā A.— 17, nibbātetvā A, nibbāhetvā C, nibbāpetvā B. —adrūbhāya A, adubhaya C, adrabbhāvāya B.—3. 1, v. 2, BUDDHAGHOSA: parimuttā 'ti mutṭhassatino. vācāgocarabhāṇino 'ti rākārassa (rak° D) rassādeso kato. vācāgocarā na satipatṭhānādigocarā. bhāṇino ca, katham-bhāṇino (E adds ca). yāv' icchanti mukhāyāman ti yāva mukham pasāretum icchanti tāva pasāretvā bhāṇino, eko pi saṃghagāravena mukhasamkocam na karotiti attho. —v. 3, yeva tam A, ye tam BDE, ye ca tam C. —upanayhanti AD, upaneyhanti CE, nayhanti B.— v. 6, pare na ca AC, pare ca na B.— v. 7, atṭhicchinnā ACE, °cchiddā B, °cchidā D. —gavāssa° BDE, gavassa° AC.— v. 9, mātāṅgaraññe A, °rañño B, mātāṅgam vañne C. BUDDHAGHOSA: mātāṅgaraññeva (°rañño ca D) nāgo 'ti mātāṅgo araññe (rañño va D) nāgo vā.— v. 10, sahāyakā AC, °tā B. —kayirā A, kavirā C, kerā B. —mātāṅgaraññe A, °rañño BC.—4. 1, 2, Pācinavaṃsadāyo, °ye A, Pācinavaṃsadāso, °ye B, Vācinavaṃsamaggadāyo, Pācinavaṃsamiggadāye C.— 2, atthak° AC, attak° B.— 6, et seq. Pārileyyakam CDE, Pālil° A, Pāral° B.— 7, upatṭhāpesi B. —apāyi A, apāsi B, avāsi C.— 5. 1, piṇḍapātam B, piṇḍapāta C, piṇḍakam A.— 2, piṇḍapātam B, piṇḍakam AC.— 6, Mahākoṭṭhiko A, °to BC.— 12, katham nu kho tehi AB, k° nu kho tehi tehi C, instead of: katham nu kho amhehi? — 6. 3, v. 1, After vinicchayesu B omits ca; Buddhaghosa does not mention this ca.— v. 2, anānuvajjo ABCE, ananuvajjo D. —vadeyya yena tam B.— v. 3, anuyyatam A, anuyyutam BCE, anuyuttam and anuyyutam D. BUDDHAGHOSA explains this word thus: anuyyātam anupakatam.— v. 4, pajjhāti B. —kālāgatam A, kālākatam E, kālagaṭam BCD. BUDDHAGHOSA: kathetabbayuttakāle āgaṭam.— v. 5, pametum ABD, sametum CE. BUDDHAGHOSA: vimamsitum tam tam kāraṇam paññāya tulayitum samattho. —viraddhikovidō A, visuddhikovidō BC. D: visandikotiviro ti viddhatṭhānakusalo; E: visandhikovidō ti viraddhatṭhā-

nakusalo.— v. 6, saññāpanaṃ AC, paññāpanaṃ B, sañño-
janaṃ D, paññāpanaṃ E.— v. 7, BUDDHAGHOSA : yathā
nāma āhunaṃ (anuhitaṃ D) āhutipiṇḍaṃ samuggaṇhantīti.
—v. 9, vattanā A, vattunā B, vatthunā C.— v. 10, atthacaro
idha A, °caro va C, °varo dha B.

TABLE OF CONTENTS OF THE TENTH BOOK.— 2, paññīkañ
cepa sampadā A, paññīkañ ceva sampadā B, mālakañ ceva
vamsadā C.— 3, Koṭhiko A, °to BC.— 3, Upāli cubho A,
U° cubhaya B, Upālivhaya C.— 4, 'nāthapiṇḍiko B, ca
Sudatto ca A, ca Sudattho na ca C. —AC omit Vis° Mig°
ca. —samakam dade C.— v. 5 is wanting in AB.



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END OF VOL. III.